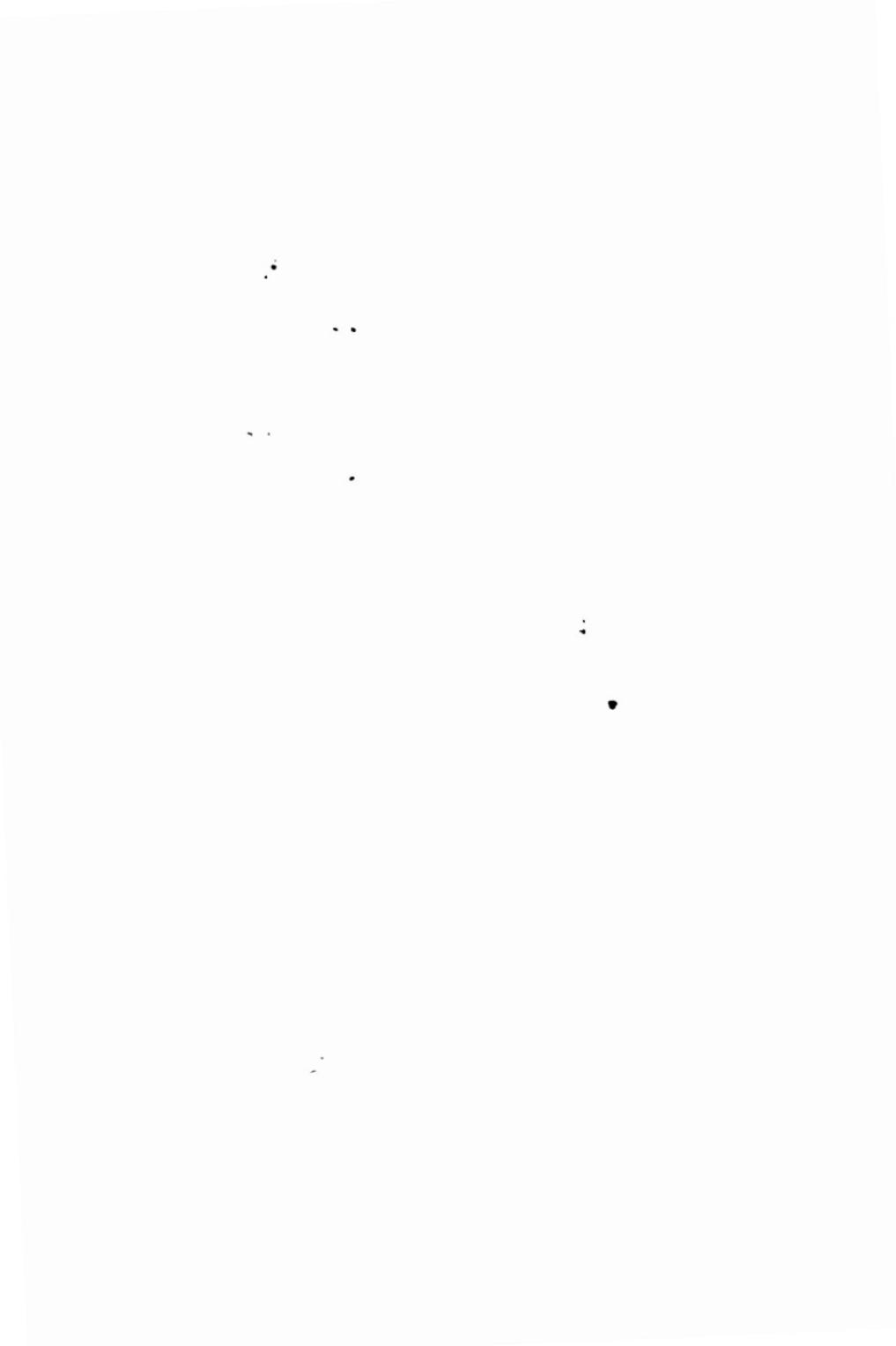


A N E X P O S I T I O N
OF THE
EPISTLES OF SAINT PAUL,
ETC., ETC.



AN EXPOSITION
OF THE
EPISTLES OF ST. PAUL,
AND OF
The Catholic Epistles;
CONSISTING OF
AN INTRODUCTION TO EACH EPISTLE, AN ANALYSIS OF EACH CHAPTER,
A PARAPHRASE OF THE SACRED TEXT,
AND A
COMMENTARY,
Embracing Notes, Critical, Explanatory, and Dogmatical,
INTERSPERSED WITH MORAL REFLECTIONS.

BY THE RIGHT REV. JOHN MACEVILLY, D.D.,
Bishop of Galway.

"All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice. That the man of God may be perfect, furnished to every good work."—2 Tim. iii. 16, 17.

"Understanding this first, that no prophecy of scripture is made by private interpretation."—2 Peter, i. 20.

I believe, "that the Holy Apostolic See and the Roman Pontiff have the Primacy over the entire earth, and that the Roman Pontiff is the successor of the Blessed Prince of the Apostles and the true Vicar of Christ.....and that to Him was given, in the person of the Blessed Peter, by our Lord Jesus Christ, full power of feeding, ruling, and governing the Universal Church."—COUNCIL OF FLORENCE.

VOL. I.

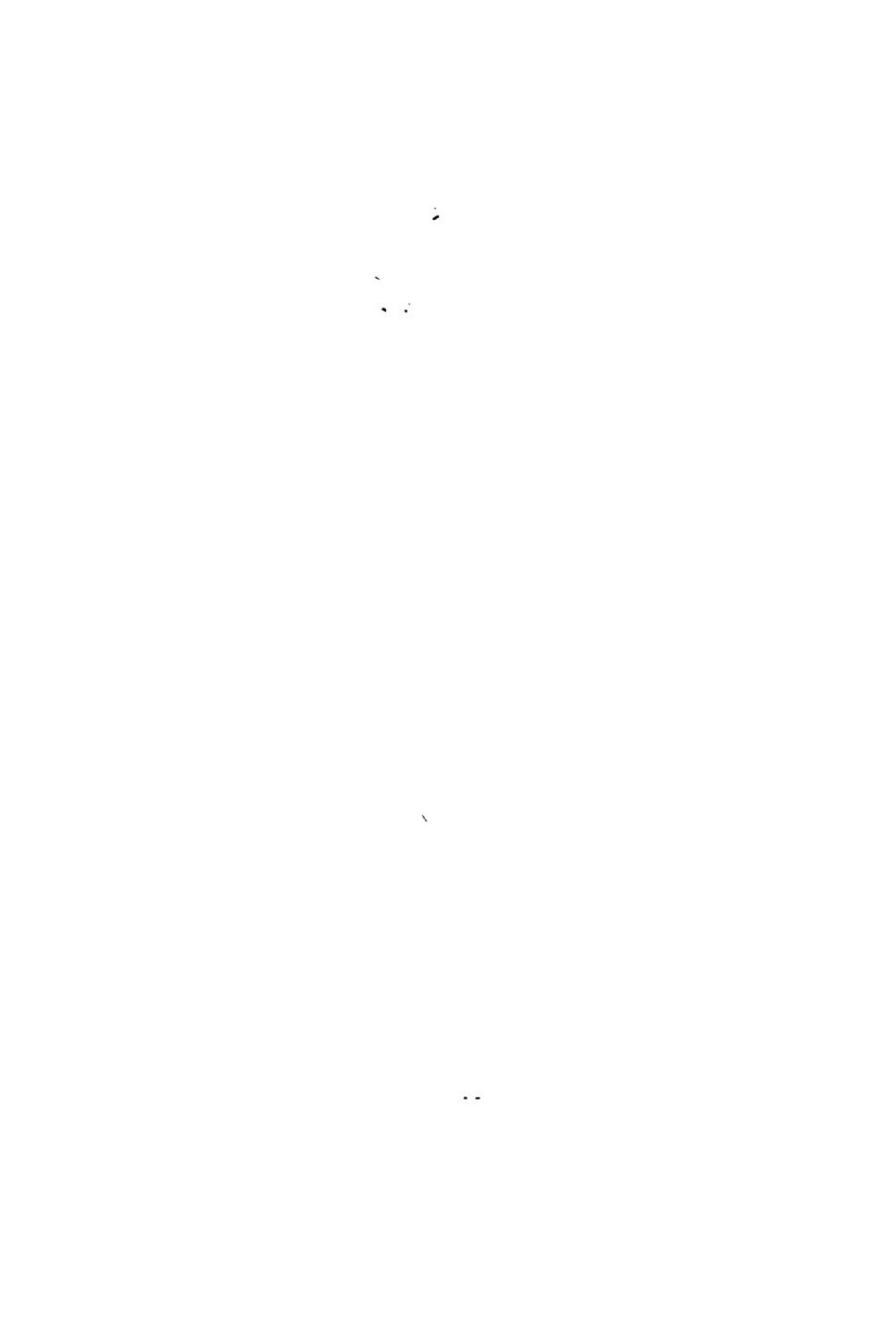
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1875.



LETTERS OF APPROBATION.

Letter of His Holiness Pius IX.

"PIUS P.P. IX.

"VENERABILIS FRATER: SALUTEM ET APOSTOLICAM BENEDICTIONEM.

"Exemplar operis quo Apostoli Pauli necnon Catholicas alias Novi Testamenti explanare et in Anglicanum Sermonem Commentari aggressus es una cum litteris tuis perlibenter accepimus. Incom- pertum sane Nobis minime est Tuum pro Catholica doctrina studium, quapropter maiorem in modum Fraternitati Tuo de labore gratulamur quem tulisti in eodem exarando opere. Hoe quidem non legimus quandoquidem Anglicanum Sermonem que conscriptum est non callemus. Sed confidimus illud apprime responsorum scopo quem Tibi proposuisti, adeo ut preclare de veritate Catholica ac de ipsa natione Tua mereri amplius potueris. Deum bonorum omnium largitorem suppliciter obsecramus, ut Te cœlesti virtute sua roboret ac confirmet quo ubiores in dies sint in credito Tibi isto grege pastoralis Tuae Sollicitudinis fructus. Ac tanti hujus boni auspiciem adjungimus Apos- tolicam Benedictionem quam ex intimo corde depromptam et cum eodem Tuo Grege communicandam Fraternitati Tuae peramanter impertimur.

"Datum Romæ apud S. Petrum, die 23 Octobris, anni 1858. Pontificatus Nostri, Anno XIII.

"PIUS PP. IX."

(Translation.)

"VENERABLE BROTHER: HEALTH AND APOSTOLICAL BENEDICTION.

"We have received with heartfelt pleasure the copy of your Exposition in the English language, of the Epistles of the Apostle Paul, and of the other Epistles, commonly called Catholic, of the New Testament, together with the letter by which it was accompanied. Your ardent love for Catholic doctrine, and your zealous anxiety for the elucidation of its sublime truths, are matters of which We had been already cognizant. Wherefore, Venerable Brother, We the more cheerfully offer you Our sincere congratulations for your meritorious labours in the production of such a Work. Not being familiar with the English language, We have not been able to indulge the desire we felt to peruse your Work. Nevertheless, we feel perfectly assured that it will so fully and entirely realize your fondest expectations, as to enhance considerably your valuable services in behalf of Catholic truth, and of your own faithful country. We earnestly beseech God, the bounteous Giver of all good gifts, so to strengthen and confirm you by virtue from on high, that the fruits of your Pastoral solicitude in behalf of the flock committed to your charge may increase daily more and more. That such prosperity may attend the course of your Episcopal life and labours, We lovingly impart to you, Venerable Brother, from Our inmost heart, the Apostolical Benediction, to be likewise communicated to your flock.

"Given at St. Peter's, Rome, October 23, 1858, in the 13th year of our Pontificate.

"PIUS PP. IX."

Letter of the Cardinal Prefect of the Propaganda.

"ILLUSTRISIME AC REVERENDISSIME DOMINE,

"Delatae ad me sunt literae Amplitudinis tuae die 3 labentis Junii atque una cum illis opus Anglicana lingua a te conscriptum quod predictis literis mihi exhibere voluisti. Evidem grato animo illud accepi, tum quod in eo testimonium habuerim tua erga Sacrum hoc consilium atque Apostolicam Sedem devotionis, tum quod opere illo id intenderis unde Catholica Religio non mediocre emolumenit capere possit. Quia cum ita sint gratias ago humanitati tuae ac Deum rogo ut te diutissime servet ac sorpete.

"Rome ex Aedibus S. Congregationis de Propaganda Fide die 30 Junii, 1857.

"Amplitudinis Tuae.

"R. P. D. JOANNI MACEVILLY,
"Episcopo Galviensi, Galviam."

"Uti Frater Studiosissimus,

"AL. C. BARNABO, Praef.

(Translation.)

"MOST ILLUSTRIOUS AND MOST REVEREND LORD,

"The letter of your Lordship, together with a Work written by you in the English language, and which you state in your letter you desire to present to me, came duly to hand on the 3rd inst. Such an act on your part entitles you to my grateful acknowledgments, both because it furnishes a proof of your devotion to this Sacred Council and to the Apostolic See, as also, because it supplies a testimony of your zealous exertions to confer no small advantage on the sacred cause of Catholic truth. Allow me, therefore, to acknowledge your Lordship's kindness, praying that God may long preserve you in the enjoyment of vigorous health.

"Rome, at the College of the Sacred Congregation 'de Prop. Fide,' 30th June, 1857.

"Your Lordship's most devoted,

"AL. C. BARNABO, Praef."

Letter of Cardinal Wiseman.

The following is an extract of a letter from the pen of the above-named distinguished Prince of the Church :—

"London, October 3rd, 1856.

" * * * * * I have delayed acknowledging the receipt of the Work till I could snatch a few minutes to look into it, and make myself acquainted with its contents. I have been able to do so to-day, and can, therefore, with better grace, thank you not merely for two elegant volumes, but for a solidly useful book. You have conferred a real, substantial benefit, not only on students in divinity, but on all Catholics speaking the English tongue. Your method is clear and complete, and you render the sacred text of a most difficult portion of Sacred Scripture intelligible where difficult, and practical where plain, so as to make its reading doubly profitable to learned and unlearned. I, therefore, congratulate you most sincerely, for having undertaken and executed so good a work, and beg you to continue your useful and edifying labours.

"I am, ever, Very Rev. Dear Sir,

"Your affectionate Servant in Christ,

"N. CARD. WISEMAN."

From the Illustrious Archbishop of Tuam.

"A Work, entitled 'AN EXPOSITION OF THE EPISTLES OF ST. PAUL, AND OF THE CATHOLIC EPISTLES,' &c., by the REV. JOHN MACEVILLY, President of the College of St Jarlath, Tuam, has been submitted to Us for our approbation. Together with a judicious Paraphrase of the Sacred Text, it embraces a full and satisfactory elucidation of its sense, and the varied Commentary, selected from the best interpreters of these Epistles, is interspersed with copious moral reflections.

"Such a Work—useful to Clergy and Laity—has been hitherto much wanted in the English language; and, aware of the mass of valuable information which the writer's talents, industry, and familiarity with Biblical learning, have enabled him to diffuse through its pages, We feel much satisfaction in giving our sanction for its publication.

"JOHN, ARCHBISHOP OF TUAM.

"St. Jarlath's, Tuam,
"Feast of the Nativity of the Blessed Virgin, 1855."

P R E F A C E.

THE following Work contains a condensed abstract of a portion of Lectures, which, some years ago, it devolved upon me, as Professor of Sacred Scriptures, to deliver to a class of Divinity Students in this College. The greater part of it was committed to writing at the time, for the purpose of having before me, on future occasions, a methodical digest of my former studies, to serve as a help to memory, and to supersede the necessity of wading in each successive year, in order to acquire the same amount of information, through the learned and voluminous Commentaries, which I was obliged in the first instance to consult, rather than with the remotest view to publication. I will not, at the same time, conceal, that in common with many on whom I repose the most implicit reliance, and by whose advice I have been mainly influenced in my present undertaking, I felt it to be a subject of deep regret, that the intelligent laity and the reading portion of the Catholic community in these countries were not possessed of the advantage, enjoyed by their Catholic brethren elsewhere, of having in their own language—now, from several causes, become an universal vehicle of knowledge, and unfortunately, in the greater number of instances, of knowledge of the worst description—a popular and thoroughly Catholic Exposition of, at least, the Doctrinal portions of the New Testament. It is hardly necessary to point out, how powerfully a familiar acquaintance with the hopeful and consoling maxims of the Sacred Scripture would act as an antidote against these noxious and baneful works, alike subversive of faith and morals, with which the world is deluged, and which, in some shape or other, are found to circulate through every rank and order of society. The serious consideration of the eternal truths relating to the world to come, which will be always present to the mind of the devout reader of Sacred Scripture, will have the salutary effect of inspiring, instead of a perverse and corrupt taste, a tone of religious feeling suited to those who know from faith, that in the different circumstances of life, they are but pilgrims journeying on to their true country, that here they are only in a temporary place of abode, awaiting that everlasting habitation, “whose builder and maker is God.”—(Heb. xi. 10).

Besides supplying the intelligent Catholic with additional means of giving, in due circumstances, an account of “the hope that is in him” (1 Peter, iii. 15)—which is the chief object of the present work—and furnishing the Ecclesiastical Student with a compendious Treatise, briefly setting forth the sense of these divine oracles, the study of which will form a portion of his daily occupation in the sacred ministry, to draw therefrom useful materials for “teaching, reproofing, correcting, and instructing in justice, and to be rendered perfect, furnished to every good work” (2 Tim. iii. 16), it is humbly conceived, that the publication of this and other such works, clearly setting forth the sense of the Sacred

Scriptures, and fully carrying out the wholesome requisition of the Church on this vitally important subject, will serve as a further practical confirmation of the arguments, whereby is abundantly demonstrated the anxious desire of the Catholic Church, to have the Holy Scriptures, hedged round with proper safeguards, communicated to her children. It will serve as an additional standing fact, a living exposition of her will in this respect, which even her bitterest enemies, on whom the most evident speculative reasoning usually fails to make any impression, will not presume to gainsay or call in question. Far from regarding the Holy Scriptures as *sealed fountains*, as we hear every day calumniously asserted regarding her, she proclaims the very contrary to the world in the person of the successor of St. Peter—“*Illi enim sunt fontes uberrimi qui cuique patere debent ad hauriendam et morum et doctrinae sanctitatem, depulsis erroribus, qui his corruptis temporibus late disseminantur.*” “For, they,” viz., the Sacred Scriptures, “are the most abundant sources, which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are widely disseminated in these corrupt times.”—(See Letter of Pius VI. to Martini, prefixed to Martini’s Bible).

Among the groundless charges with which the Church is every day assailed, not the least strange is that which accuses her of being opposed to the Bible. The most zealous propagators of this clumsy calumny cannot but be aware, that it is to that Church, which they thus misrepresent, they are indebted for whatever is sound in the portion of Scripture which they possess; that were it not for the vigilant care which She, as the infallible depositary of divine truth, employed with the utmost jealousy for the preservation of the Bible, guarding its integrity from either mutilation or addition, these invaluable records of God’s revealed will, owing to the fiendish attempts repeatedly made for their utter extinction, would have been long since forgotten. It is truly surprising, after the continual proofs of veneration which from the beginning she exhibited towards the Sacred Volume, employing the labours of her holy Doctors in every age, to elucidate its sense and determine its genuine readings—visiting with the severest ecclesiastical penalties the base betrayal of those who, in the days of dire persecution, were either intimidated or allure to surrender the inspired Scriptures into the hands of the profane, to give these holy things to dogs, to cast these precious pearls before swine, and regarding such impiety as a virtual abnegation of the faith—directing the decrees of her several Councils from Laodicea to Trent to determine their genuineness and meaning—rendering it an imperative duty on her sacred ministers in their daily office, in these solemn prayers which, like the Psalmist, they present seven times in the day, to recite a portion of the divine word—and commanding them, under pain of the strictest penalties and the sanction of moral guilt, to explain a portion thereof on all Sundays to their respective flocks; it is, I say, surprising, that such a charge, so palpably contradicted by the very evidence of facts, should even be thought of, and can only be accounted for by the utter hopelessness of the cause in defence of which it is adduced.

True, the Church is opposed to the *abuse* of the Sacred Volume. Under the influence of the same Holy Spirit, by which she was guided during the early ages in not admitting for some time on her Canon certain portions of Scripture which are now admitted, at least as regards the New Testament, on her authority—and, be it observed, as regards many of them, admitted with the utmost inconsistency—by almost all Christian sects, she is utterly opposed to the circulation of any portion

of Scripture which is not stamped with the high seal of her sacred authority—without which St. Augustine would have rejected the four Gospels (*Contra Epist. Fundam.*) She is opposed to the indiscriminate circulation of even the *true* Scriptures save under her own guidance and with her own sanction, since in Her alone resides the Holy Spirit by whom they were originally inspired, knowing that no prophecy or exposition of Scripture is made by the private interpretation of any one. She knows that the inspired oracles are a two-edged sword not to be carelessly or inadvertently handled; that, like the Eternal Word of God himself, they are often set as a sign to be contradicted, to serve as well for the ruin as for the resurrection of many; that now, as in the days of St. Peter, “they contain many things hard to be understood,” which are not only absolutely difficult in themselves, and as regards every class of men, but which are ruinous to some, “which the weak and unstable”—nor are these confined to the illiterate classes—“wrest to their own destruction.”—(2 Peter, iii. 16). She knows, that it was with the perverted application of God’s sacred word, the tempter introduced sin and death into the world, and thus succeeded in blighting the glory and upsetting the grand design of the original creation; and that the most powerful engine which he successfully wields in modern days, for ensnaring and ruining thousands of souls, is a perverted use, a fanatical reliance on God’s holy word. For, a melancholy experience, as exemplified in the lives of modern Reformers, has taught her, that the great storehouse of divine truth—the revealed word of God—is converted by them into an abundant repertory of errors the most monstrous, subversive no less of religion than of society.

In truth, the unmeaning boasting in which the Sectaries indulge regarding the *fancied* possession of the Sacred Scriptures—and which is one of the fatal fruits of their indiscriminate circulation—has no parallel in the history of religion, save in the foolish pride which the Jews of old conceived from being intrusted with these sacred oracles, or in their stolid reliance on the material temple of Jerusalem, as a means of averting the downfall of their city. And if it proved of little avail to them for obtaining the grace of justification, to be the depositaries of God’s *true* word (Rom. iii.), how much less will the possession of a mutilated and corrupted Bible—which even when whole and genuine is, at best, but a means, not an end, an external grace, involving its due share of responsibility—avail its votaries for obtaining true justice, which consists, not in hearing or reading, but in doing the will of God? And if the unmeaning cry, “the temple of the Lord, the temple of the Lord” (Jeremias, vii. 4), whereby the infatuated Jews were lulled into a fatal security in the midst of carnage, and famine, and woes unnumbered, availed but little in arresting the sword of the Assyrian, or in preventing the ruin of their doomed city, and the captivity of their unhappy race, how much less will the fanatical cry, “the Bible, and nothing but the Bible,” wherein many of the Sectaries, after having vitiated it in despite of the heavy menace of the Apostle (Apocalypse, xxii. 18, 19), seem to repose their entire hopes of salvation, avail them, in the midst of the spiritual famine and death which, unfortunately, are but too palpably witnessed ravaging far and near among those bereft of the healing and life-giving influences to be found only in the Catholic Church, in averting the still more unutterable woes of God’s eternal judgments on sin, whereof those, which He employed the sword of the Assyrian to inflict, were a faint but expressive image.

It is to guard against the evils which, according to revelation and experience itself, are found to flow from the indiscriminate reading of the Sacred Scriptures, without curtailing the blessings which their devout perusal is directly calculated to produce; it is to feed her children with the wholesome food of God's holy word, properly administered, without exposing them to the evils of fanaticism on the one hand, or of infidelity on the other, that the Catholic Church wishes to have the circulation of the true Scriptures always accompanied with notes and comments derived from authorized sources, to elucidate what the Holy Ghost himself declares to be absolutely difficult and "hard to be understood." Thus—in accordance with that Spirit of Wisdom, whereby she has been guided from the beginning in her conflict with error, and which she will not fail to exhibit during her militant state here below—she grasps the very arms which the enemy had wielded against her, and wresting them from his hands, employs them for his utter discomfiture.

In opposing the genuine sense of the Sacred Scriptures to their perverted use and misapplication, the Church but literally adheres to the line of conduct proposed for her guidance by her heavenly spouse and master. We read in the Gospel of St. Matthew (chap. iv.) that at the temptation to which our Blessed Lord was pleased to submit, and which, like every other occurrence of his sacred life, conveys to us a most important lesson for our guidance, the enemy employing the very same artifice successfully resorted to in the case of Eve (Genesis, iii.), attempts to seduce him into sin by a perverted application of the words of God, alleging, that to his case and the circumstances in which it was sought to place him, the gracious promise of protection vouchsafed to just men in general, literally applied—"he hath given his Angels charge over thee, and in their hands shall they bear thee up, lest, perhaps, thou dash thy foot against a stone." But by the proper use of the arms that had been employed against him—by the correct application of those very Scriptures that had been then, as they are now, perverted against truth, our Redeemer demonstrates the sinfulness of the act to which he had been solicited, "*thou shalt not tempt the Lord thy God.*" And the heinousness of the crime of Idolatry, to which he had been in the last place tempted, he demonstrates from the same Scriptures, "*the Lord thy God thou shall adore, and him alone shalt thou serve.*"

It is in accordance with the practical lesson which the Church has learned from our Blessed Lord, on this important occasion, that I have ventured, in the following work, to set forth the true meaning of a portion of these sacred oracles, which we hear every day perverted to the purposes of error.

The plan which I have followed is that adopted in the well known Commentary of Piconio on the Epistles of St. Paul. It is needless to remind the Student of Scripture, that Piconio's work is confined to the Epistles of St. Paul; it does not extend to the Catholic Epistles, which are included in this. I think it right to say, that in following the *plan* of Piconio, I have not borrowed from him any more than I have done from the other learned authorities, to which I shall take leave to refer hereafter.

The TEXT is from the Edition published by Duffy, Dublin, A.D. 1857, with the approval, and under the sanction of, the Archbishops and Bishops of Ireland. I have taken particular care to collate it with the Clementine Vulgate, to which I find it to be perfectly conformable, with some unimportant verbal exceptions,

and these I have corrected or noticed in the Commentary.—(See 1 Cor. vii. 7, xiv. 4; 1 Tim. vi. 6).

The PARAPHRASE was the portion of the Work written in the first instance. The reader can readily understand the difficulty I had to encounter in this part of my task, and may easily perceive the involution of phrase necessary to express with faithful and literal accuracy the idiomatic peculiarity of style observable in the writings of the Apostles, whose ideas, partaking of a Hebrew or Syro-Chaldaic turn, were expressed in a language, viz., the Greek, the idiom of which is so different from that of either the Hebrew or Syro-Chaldaic. In the Paraphrase, besides expressing the meaning, I have endeavoured to point out the connexion of the several parts, a thing by no means easy of accomplishment, particularly as regards the Epistles of St. Paul, who, frequently carried away by some idea that may occur to him, defers for a long time the completion of the sentence upon which he had entered. Of this peculiarity several examples will be pointed out in his writings.

In the COMMENTARY, which was written in the next place, I have endeavoured to vindicate the correctness of the interpretation and connexion adopted in the Paraphrase. Before, however, entering on the elucidation of the several words and phrases of the sacred Text, I thought it right to notice any difference of reading that may be found to exist between the Vulgate and the ordinary or received Greek Text, and to point out the preponderance of authorities, both as regards the ancient Fathers and chief Manuscripts, in favour of the former. In the quotations from the Old Testament, which are, in many instances, according to the Septuagint—the version then principally in use—I take care to point out the difference of reading between it and the Vulgate of the same Texts, as translated or corrected by St. Jerome. Although the chief object which I proposed to myself, in the notes which form the Commentary, was to elucidate the meaning of the Sacred Text, and point out the doctrinal bearing of the several passages, still, I trust, that as regards the *critical* portion of them, enough will be found to satisfy the reader, that even in this department, the rules of sound Biblical criticism have been judiciously applied, so as fully to answer the ends of such learned researches, without cumbering the Work to any inconvenient extent.

In the *Exegetical* portion of the Commentary is shown the correctness of the interpretation and connexion adopted in the Paraphrase; and from the obvious meaning of the Text, the context, and parallel passages of Scripture, the meaning of the several words and phrases is more fully developed and explained in detail. Whenever there is question of any particular passage, regarding which there may exist, apart from defined doctrine, a diversity of opinion among Commentators, the two, or sometimes (which very rarely occurs), the three, most probable opinions are cited, and reasons assigned in favour of the one selected. These reasons, it is hoped, the reader will find to be, in general, well founded and satisfactory. In many instances the opinions are merely quoted, together with the reasons in favour of each, the reader himself being left to determine which may seem to him, all things considered, as the more probable.

In the *Dogmatical* portion, care is taken, in the first instance, to explain briefly the doctrine of the Catholic Church respecting any particular point or article of faith, whenever such explanation is deemed necessary. In the next place, the point of faith is proved, or the opposite error refuted, *from the context*, according as the occasion may require, that is to say, according as there may be question of

a passage, that, sustained by the authentic and authoritative interpretation of the Catholic Church—without which a great many, or, rather, *most* points of Christian faith could not be proved demonstratively from Scripture—may furnish a proof of doctrine, or of a passage which may have been perverted by heretics against Catholic truth. This system of proof from the context, which seems by no means out of place in a Work like this, is of all others the most satisfactory and unanswerable, and is well suited to the present times, considering the aggressive attempts that have been fiercely made against the faith of the people—attempts, the abortive issue and utter failure of which, no less than of those made on every preceding and similar calamitous occasion, are now, thank God, a matter of history; but which, at the same time, no one who believes, as every Catholic must, that the loss of faith, wilful apostacy from the Church, involves everlasting perdition, or the loss of the eternal vision of God, can fail to remember. I have also occasionally inserted into the body of the Commentary such pious reflections as seem naturally to arise from the several passages, and which should be one of the fruits to be derived from the reading of the Holy Scriptures. .

In the ANALYSIS, which was written in the last place, is exhibited a summary of the contents, as well as the connexion of the several parts, in such a way as to enable the reader to perceive at once the subject matter of each chapter, which is more fully developed in the Paraphrase and the Commentary.

The Commentators whom I consulted, and whose opinions are reflected in the following work, are Estius, A' Lapide, Piconio, Mauduit, Calmet, Natalis Alexander, Fromondus, Kenrick, Beeler; among the ancients, St. Jerome, St. Chrysostom, Oecumenius; and on Dogmatical points, St. Thomas, Bellarmine, Suarez, Perrone, St. Ligorio, Milner. It will be seen that the substance of the several opinions advanced therein, is found in some one or other of these learned authorities. I wish to observe, once for all, that I refrain from quoting them in detail on each particular question, lest such a course might render the Work too cumbrous, and by breaking up its continuity, deprive it of interest for the general reader.

I must not omit to observe, that I am far from imagining this to be, in every respect, what a work of the kind ought to be, or fully to answer the requirements of the age. No one can be more fully alive to its many defects and short-comings than I am myself.

If, such as it is, it serve, even in an humble way, to promote the general ends of edification, I will have no reason to regret the labour its composition has cost me, or the heavy pecuniary risk I have incurred in its publication.

In conclusion, I have only to say, that it has been my anxious desire, and my peculiar study, to embrace and faithfully give expression, on every point, to the teachings and doctrines of the Holy Roman Catholic Church, wherein alone resides the plenitude of Ecclesiastical power, and the fulness of the indefectible faith of the Blessed Peter, who has been divinely appointed to teach and confirm the faith of his brethren. She alone is the infallible depositary of God's revealed truth. He that gathers not with her, scattereth; whosoever communicates outside her pale is profane.

JOHN MacEVILLY.

PREFACE TO SECOND EDITION.

SOME years have now elapsed since the present work first issued from the Press. Its object and design, together with the circumstances that first gave rise to its publication, are fully explained in the foregoing Preface. The first edition having been exhausted in the course of one year, a second was in actual preparation when the grave duties and responsibilities of the Episcopacy, with which I became unexpectedly charged, absorbed for the time my undivided attention. In the present edition no change whatever has been made in either the *Analysis* or *Paraphrase*, save some unimportant verbal alterations. The *Commentary*, however, is considerably enlarged by the insertion of the Greek text, from the *Codex Vaticanus* of Cardinal Mai, wherever the Vulgate is found to differ from the received *Greek Text*, and care is taken to point out in every such case, the preponderance of authority both with regard to manuscripts and versions in favour of the former. The *Exegetical* portion of the *Commentary* is also, in some instances, more fully developed. And the *moral* observations, which are naturally suggested by the serious study and consideration of the Sacred Text, are rendered more comprehensive. The proof of Dogmatic truth *from the context*, as insisted on in the first edition, will not fail, it is hoped, to recommend itself to the reader by its advantages as a weapon to be used against the enemies of the Church, especially in this our day. The additional expense necessarily incurred in the publication of the present considerably enlarged edition will obviously account for the trifling advance in its price over that of the former.

Galway, March 2, 1860.

PREFACE TO THIRD EDITION.

At the request of several parties, who have been for some time applying for copies of the present work, I have ventured on a third and enlarged edition, the second having been exhausted for some years.

I would have long since complied with the request so kindly urged, were it not that any spare time I had on hands, after the discharge of multiplied and varied duties, some of them, at times, of a distracting nature, was almost wholly engrossed in preparing an Exposition of the Gospels, now ready for Press. It is humbly hoped, that the Exposition in question may prove of some service, not only to our intelligent laity, but to those also, not the least important of whose arduous and absorbing missionary duties it is, to secure that special crown in store for such as "instruct many unto justice"—that justice of which the faith of Jesus Christ which comes from hearing those, and those only, who are legitimately sent, is the root and foundation.

The present differs from the preceding edition in no way, save that the notes which form the Commentary are, in some passages, considerably enlarged by some additional matter.

Such as it is, it is once more submitted to the kind indulgence of the reader.

JOHN MacEVILLY.

Galway, April 12, 1875.

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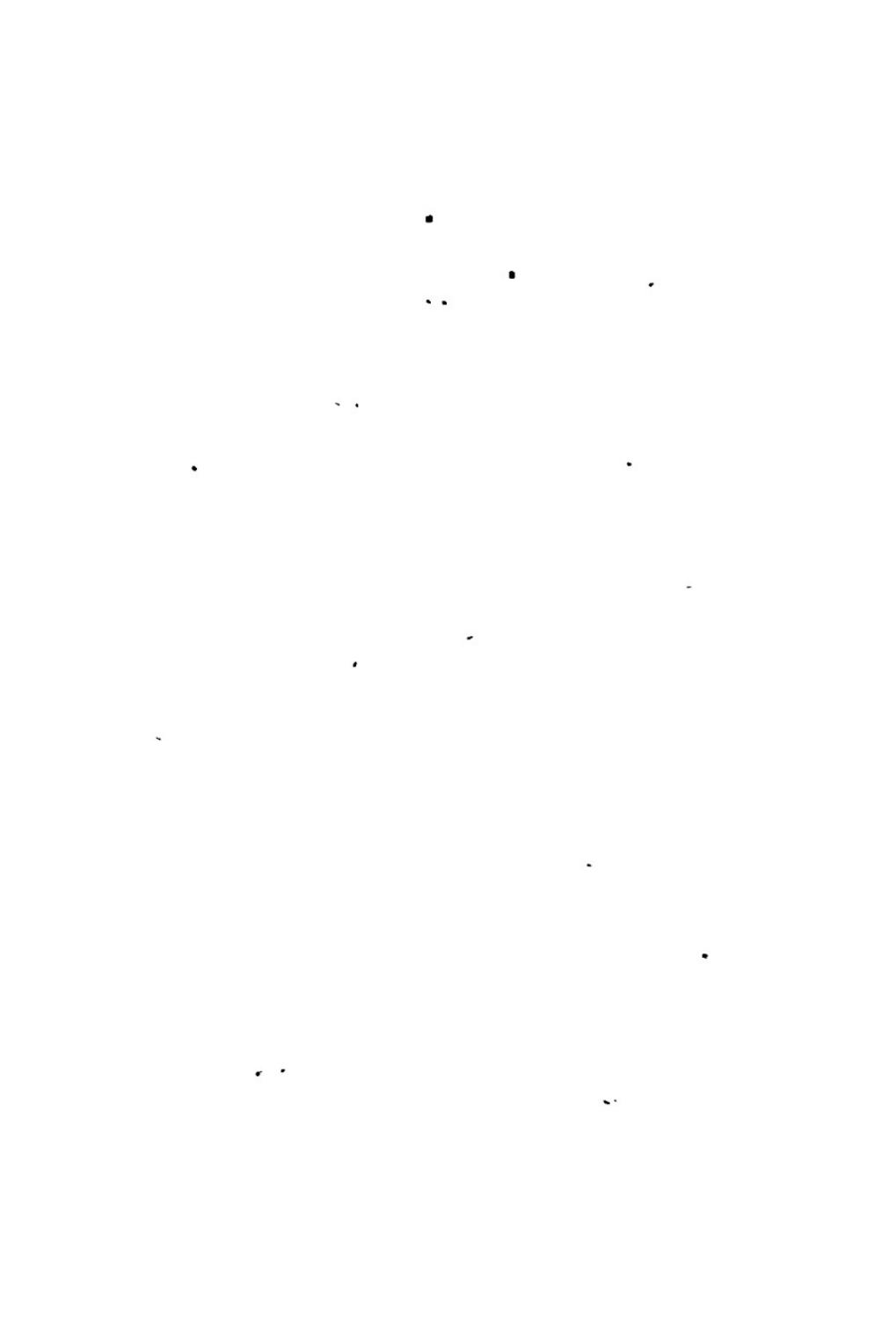
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 Warfare—Spiritual arms of, i. 380.
 Widows—(Ecclesiastical), age, habits, virtues of, ii. 107, &c.
 Wine—Luxurious effects of, i. 176, 405.
 Wives—Duties, relations, subjection, ornaments of, i. 436, &c., ii. 324, &c.
 Wisdom—(Human) rejected, i. 147, 164; *false and true*, ii. 278, &c.
 Witnesses—Required to establish a cause, triple in heaven, &c., i. 347, ii. 422.
 Woman—to be veiled, inferiority, power, ornaments, occupation of, i. 221, 254, ii. 93, &c.
 World—Friendship, corrupt maxims of, not to be loved, ii. 281, 396.
 Word—(Or Son of God), eternity, natures, and person of, source of life, ii. 384, &c.



THE EPISTLE
OF
SAINT PAUL TO THE ROMANS.

Introduction.

THIS EPISTLE, although written at a period subsequent to the date of some of the other writings of St. Paul, is still placed at the head of his Epistles in the Bible, either on account of the pre-eminence of the Roman Church, "The mother and mistress of all Churches"—on whose Chief Pastor "was conferred, by our Lord Jesus Christ, the full power of feeding, ruling, and governing the universal Church," or, on account of the comprehensive and sublime nature of its contents, embracing, as it does, in a general way, the entire economy of Redemption; and treating fully of the mysteries of divine grace, considered in their eternal decrees, in their present effects here, and in their consequences, as regards the elect and reprobate, hereafter.

LANGUAGE OF.—It is maintained by some few critics, Salmeron, Harduin, &c., that it was written in Latin, the language of those for whose instruction it was directly, and in the first instance, intended. This opinion is, however, generally rejected as improbable; for it was not to the people of Rome, but to all the faithful residing there (i. 3), both Jews and Gentiles, whether inhabitants of the city, or foreigners flocking thither from every quarter of the Empire, to many of whom, doubtless, the Latin was an unknown tongue, that this Epistle was addressed. The common opinion is, that it was written in Greek, the language in which the Apostle was most conversant from his infancy—a language, too, which was generally understood and cultivated at the time by all classes, at Rome, as we are informed by Juvenal (*Satire 6*), and by Cicero (*pro Archia*), and which, being most generally in use throughout the East and West after the period of the Grecian conquests under Alexander the Great, was, therefore, the most befitting vehicle for conveying to every description of persons all over the globe, the important instructions contained in this Epistle. This latter opinion derives further confirmation from the many Grecisms with which the Latin version of the Epistle abounds. It is to the Greek also, that in the case of difference of opinion respecting the reading of any particular passage, Commentators generally, whether Greek or Latin, refer as the language originally employed in this Epistle by the Apostle.

OBJECT AND OCCASION OF.—The principal object which the Apostle had in view in writing this Epistle, as far as can be gleaned from the writings of Commentators, ancient and modern, as also from the subject matter of the Epistle itself, was to settle a grave and dangerous dispute by which the Church of Rome, composed of converted Jews and Gentiles, was troubled, regarding the relative claims of these respective parties to the grace of the Gospel. It is not unlikely, that the difference of practice

with respect to certain legal observances (chap. xiv.) which were permitted to the Jews, and from which the Gentiles justly claimed perfect exemption, contributed to keep alive these dissensions, to which both parties were instigated by certain false teachers, who at that period were busily engaged in the unholy attempt to unsettle the faith of the early converts (xvi. 16, 17, 18). The Jews, elated by their descent, and the many exalted favours and privileges specially conferred on their nation, claimed the spiritual inheritance of justification as their birthright, in virtue of the many promises repeatedly made to their Fathers, and also as the reward of their observance of the Law of Moses ; while, in the case of the idolatrous Gentiles, they contended that the call of the latter to the Gospel was a mere act of grace and favour on the part of God. The Gentiles, whom the Apostle calls " Greeks," were, on the other hand, not slow in asserting their claims to a share in the Gospel privileges. They might boast of the science of their Philosophers, who, unaided by the light of Revelation, knew God from the visible works of creation—of the wisdom of their Legislators—of the heroism and exalted natural virtues of many among them—of their strict observance of the natural law, unassisted by the many helps conferred on the Jews. It is not unlikely, that, retorting upon the Jews, they reproached them with their grievous violations of the Law of Moses, in punishment of which, so few of them, comparatively, were called to the faith (xi. 18) ; with their repeated acts of ingratitude and rebellion against God, of which their own inspired Scriptures, containing the denunciations of their Prophets, might be adduced in evidence ; with their abuse of the signal and special favours, which formed the subject of their boasting ; with their persecution of the Prophets, whom the Almighty sent repeatedly to warn them ; and, finally, with having filled up the measure of their iniquity by the murder of his Eternal Son.

The news of these dissensions reached St. Paul at Corinth, when preparing to be the bearer of the alms collected throughout Greece and Macedon, for the relief of the distressed and persecuted poor of Jerusalem, and, as Apostle of nations, on whom devolved "the solicitude of all the Churches," he undertakes at once, in the temporary absence of St. Peter from Rome, to remedy this evil, and correct the fundamental error from which it sprang.

After laying down the great theme and leading proposition of the Epistle—viz., that justification is derived neither from the works of the natural law, nor from the moral portion of the law of Moses, as the Gentile and Jewish converts respectively imagined, but from faith, animated and upheld by patient endurance and good works, he proceeds to show, that both Jews and Gentiles, far from having any claim to the Gospel on the ground of their good works, were, on the contrary, deserving of the heaviest chastisements for their multiplied transgressions. This he proves in reference to the Gentiles in chapter i., and the same he shows to be equally true of the Jews, in chapter ii.

Then, after proving from several testimonies of Scripture, that all mankind, embracing Jews and Gentiles, were under sin, and as such, fit objects for the exercise of divine mercy, he concludes that justification is gratuitously bestowed through faith, without any reference to the works of either the Mosaic law, or the law of nature (chapter iii.).

He confirms this doctrine of justification through faith, irrespective of the works in question, by the example of Abraham, the history of whose justification was recorded for the purpose of pointing out the mode in which all his spiritual children were to be justified (chap. iv.).

In the next place, the Apostle points out the fruits of justification both here and hereafter ; and after commanding the great charity of Christ, who died for us when we

were his enemies, he points out the necessity of reconciliation through him, by tracing matters back to the root of all evil, and propounding the mysterious doctrine of original sin. He draws a parallel between Christ and Adam, as opposite principles of life and death; and he shows that the gift of justice bestowed by the former was more beneficial in its results, than the evils introduced by the latter were detrimental (chap. v.)

In reply to an objection, to which this doctrine might give occasion, he shows from the mystical signification of the rite of Baptism, as it was then conferred, that having died to sin, we should persevere in a life of grace after the model of Christ's Resurrection, to which our resuscitation from the grave of sin should be assimilated (chap. vi.)

In the next place, he shows, that after having contracted a new marriage engagement with an exalted spouse, Jesus Christ, we are bound to bring forth the fruits of grace and sanctity; and, in order to set forth in a clearer light, the inutility of the Mosaic law for justification, he shows, that it was the occasion of multiplying transgressions, owing to the corruption of human nature. These transgressions were not, however, imputable to the law, since even under the law of grace, the most just, whom the Apostle represents in his own person, have much to endure in battling against the evil of concupiscence. He describes the nature of this spiritual struggle, and the best means for achieving the victory (chap. vii.)

He then describes the corruption of man by sin, and exhorts us, after having been freed in the New Law from the tyrannical dominion of concupiscence, to lead a new life of grace. In order to give us an idea of the magnitude of the rewards in store for the glorified sons of God, which they are to attain after passing through the saving ordeal of suffering, he employs the boldest figure of speech, and represents inanimate creation yearning, with the anxious desire of a mother in the throes of child-birth groaning for her delivery, to be rescued from the present servitude of corruption, and to be transmuted into a state of incorruption suited to the glorified children of God, for whose service "the new heavens and the new earth" are destined. After having explained the economy of Divine Providence in bringing man to final glory, he adduces the motives for confidence in God (chap. viii.)

The Apostle employs the three following chapters in treating of a subject closely connected with the main design of the Epistle—viz., the reprobation and rejection of the Jews from the grace of the Gospel, and the vocation of the Gentiles to the same. This saddening topic, so calculated to wound the feelings of his Jewish brethren, he handles with the nicest delicacy; and after announcing, or rather insinuating, the unwelcome truth regarding the rejection of the Jews, which he shows to be no way inconsistent with the promises repeatedly made by God to Abraham, nor opposed to the divine attributes, and, moreover, to have been predicted in the SS. Scripture (chap. ix., x.), he consoles the Jews by the assurance, that their fall was neither universal nor irreparable; that, at a future day, God would be reconciled to his people, and would admit them once more to the divine favour.

The Apostle concludes the dogmatic part of the Epistle, as he began it, by pointing out the sinful state of both Jews and Gentiles left to themselves. Unable to fathom the mysterious Providence of God, permitting all classes of men to be shut up successively in the common prison of sin and infidelity, in order to manifest his mercy in their regard, and being almost oppressed with the majesty of glory, he recoils from the further consideration of the subject, and bursts into the exclamation: "Oh! the depth of the wisdom," &c.—(chap. xi.)

The remainder of the Epistle is devoted to subjects of morality. Among these are

contained exhortations to lead a new life, devoted exclusively to God's service; to exercise the spiritual gifts, in a manner that may prove of advantage to the body of the faithful, and to practise fraternal charity in its several branches (chap. xii.)

The Apostle next inculcates the duty of obedience to secular authority. This he enjoins in the most solemn manner, on the grounds of conscientious obligation, and under pain of eternal damnation (chap. xiii.)

He treats of a case of ceremonial observance, regarding the use of certain meats prohibited by the Mosaic law, which was the practical cause of difference between Jews and Gentiles; and points out the duty of each party in the matter (chap. xiv.)

He exhorts them to bear with each other's infirmities, having been, both Jews and Gentiles, called to a share in the same heavenly inheritance (chap. xv.)

He, finally, closes with the salutations, peculiar to the time (chap. xvi.) The simplest idea, perhaps, that could be formed of this Epistle would be, to regard it as a dissertation, the main scope and object of which is, to prove that justification is derived neither from the precepts of the law of Moses, nor from those of the natural law, but gratuitously from faith, as contradistinguished from both—faith upheld and animated by patient endurance and good works. To this main object everything in the Epistle, whether in the form of principles directly laid down, or of objections, or of inferences, is to be referred.

WHERE AND WHEN WRITTEN.—The common opinion of Interpreters of SS. Scripture is, that this Epistle was written at Corinth, on the occasion of the Apostle's second visit to that city, and shortly before he set out from Greece to be the bearer of the alms collected at Macedon and Achaia, for the relief of the distressed Churches of Judea (xv. 25). There is also abundant intrinsic evidence to prove that it was written from Corinth. In the first place, the bearer of it was Phebe, a deaconess of Cenchreæ, which was one of the ports of Corinth, on the Asiatic side. Again, in it are conveyed the salutations of Caius and Erastus (xvi. 23), both of whom were inhabitants of Corinth (1 Cor. i. 14, 2; Tim. iv. 20). That it was written on the occasion of his *second*, rather than of his *first* visit, seems equally incontestable. For, in it are conveyed the salutations of Timothy and Sosipator (xvi. 21). Now, it was on the occasion of his leaving Corinth a second time, to be the bearer of the collected alms to the afflicted poor of Jerusalem, that these accompanied him (Acts, xx.). Again, when the Apostle first came to Corinth, he found there Aquila and Priscilla, after they had been banished from Rome by the decree of the Emperor Claudius (Acts, xviii.); whereas, they had returned to Rome when this Epistle was written; for, he prays the Romans to salute them in his name (xvi. 3).

EPISTLE TO THE ROMANS.

CHAPTER I.

Analysis.

After premising with the usual Apostolical salutation (verses 1-7), the Apostle enters on the exordium of this Epistle, in which he displays consummate prudence, admirably calculated to render the Romans well affected towards him, and attentive to the instructions which he intends proposing to them (7-17). He next lays down the proposition or great subject of the Epistle, viz., that Justification is derived neither from the Law of Moses nor from the strength of nature, as the Jewish and Gentile converts at Rome imagined, but from a source quite different, viz., from faith (17). With a view of showing how far their multiplied sins rendered the Gentiles deserving objects of the heavy anger of God, with which sinners are menaced in the Gospel (18), the Apostle, in the next place, draws a frightful picture of the abominable crimes into which those who were reputed the wisest among the Pagans, viz., their learned Philosophers, had fallen; he describes their abandonment of God, their idolatry, their unnatural lusts, and their other violations of the Natural Law, and leaves it to be inferred, that, whereas these Philosophers were reputed the wisest and the most virtuous among the Gentiles, and the virtues which they practised made a subject of boasting among the people, the great mass of the Gentile world must, therefore, be sunk still deeper in vice and immorality; and, consequently, instead of having a claim to the Gospel on the ground of their exalted natural virtues, as the Gentile converts pretended, they were rather deserving of death and punishment.

Text.

1. PAUL, a servant of JESUS CHRIST, called to be an apostle, separated unto the gospel of God,

Paraphrase.

1. Paul, a servant of Jesus Christ, by divine vocation, an apostle, by a special and singular choice of the Holy Ghost set apart to announce the glad tidings of Redemption contained in the Gospel of God,

Commentary.

1. "Paul." The original name of the Apostle was "Saul," and he assumed the name of "Paul," according to St. Jerome, Baronius, and others, in compliment to his illustrious convert, Sergius Paulus, Proconsul of Cyprus (Acts, xiii. 12). Paul, being a Roman name, is employed by him when addressing the Gentiles; Saul, when addressing the Jews. Others, with St. Thomas, say he had both names from his infancy. They say that, in consequence of Tharsis, his native place, being a free city of the Roman Empire, he received the Roman name "Paul" with the Jewish name Saul. Hence, in the Acts of the Apostles (xiii. 9), he is called "Saul, otherwise Paul." St. Augustine says, he assumed the name of Paul from a feeling of humility, and to express his diminutive stature. He prefixes his name in conformity with the usage of the time. In modern letter writing, it is needless to remark, that the usage in this respect is the reverse of that which formerly prevailed.

"A servant of Jesus Christ." He might be called the servant of Jesus Christ on several titles, on account of his Creation, Redemption, call to the Faith, &c.; the word "servant" in this passage most likely regards his special engagement in the duty of preaching the Gospel in quality of Apostle, as is more fully explained in the following words.

"Called." The Greek word, κλητος, is a noun, and means "by vocation." This

Text.

2. Which he had promised before by his prophets in the holy scriptures.

3. Concerning his Son, who was made to him of the seed of David according to the flesh,

4. Who was predestinated the Son of God in power according to the spirit of sanctification, by the resurrection of our Lord JESUS CHRIST from the dead,

Paraphrase.

2. A Gospel proposing nothing either false or novel, but long since promised by God through the oracles of the prophets contained in the inspired Scriptures.

3. This Gospel had reference to the Son of God, endowed with divine and human natures, who, according to his human nature, was born to Him in time of the Virgin Mary, being herself of the seed of David.

4. Who, regarded according to this same human nature, or, as terminating human nature, was predestinated from eternity to become, in time, the Son of God (by being united personally with the Second Person of the Adorable Trinity), and this he was shown to be by the divine power, which he had, of working miracles, by the sending of the Holy Ghost upon the faithful, and particularly, by raising himself from the dead.

Commentary.

the Apostle adds to show that he was not self-sent or self-commissioned, but that his authority was derived from a proper source. "He was called by God as was Aaron."—(Hebrews, iv. 4).

"An Apostle." This word, according to strict etymology, means, *one sent*; but, in Ecclesiastical usage, and as designating the first office in the Church, as described (Ephesians, iv. 11), it means one sent to preach the Gospel, with power to found and establish churches. There were only twelve of this class, with whom were associated Paul and Barnabas.—(See Epistle to Galatians, chap. i. verse 1—Commentary).

"Separated" expresses the singular and exalted choice made of him by the Holy Ghost, when he said, "Separate unto me Paul and Barnabas for the work whereto I have taken them."—(Acts, xiii. 2).

2. "Which he had promised," &c. This the Apostle adds in order to show the Christians of Rome, both converted Jews and Gentiles, that the Gospel which he preached contained nothing false or novel, nothing opposed to Moses or the prophets (whom he was calumniously charged with undervaluing), since it was no more than a fulfilment of the prophecies of the Old Testament, all of which regarded Christ—the principal subject of the Gospel—as their term. The word "promised," also conveys *in limine*, that this Gospel, and the justification through Christ, was given freely on the part of God, and independently of the merits of man, whether actual or foreseen. For the meaning of the word "prophet," see 1 Cor. xi. 5. Here it refers to the sacred writers of the Old Testament.

3. The chief subject of this Gospel, as well as of the prophecies which ushered it in, was the Son of God, "who was made," &c., who, even in his human nature, was of kingly descent, being born of the royal house of David. These words refer to the human nature of Christ.

4. The Greek of verses 3 and 4 runs thus:—περὶ τοῦ νιοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δανείδ κατὰ σαρκα; verse 4, τοῦ ὄρισθεντος νιοῦ θεοῦ ἐν δυναμεῖ κατὰ πνεύμα ἀγωνισης, εἰς αναστασεως νεκρῶν Ἰησοῦ Χριστοῦ τοῦ κυριοῦ ἡμῶν.

According to the Vulgate rendering of the word ὄρισθεντος, "*qui prae destinatus est*," "who was predestinated," the words mean, that this seed of David, according to the flesh, i.e., human nature, or, which amounts to the same in sense, that this Divine Person, considered not as terminating the divine nature, but as terminating human nature, was predestinated to become in time the Son of God, by a personal union with the Second Person of the Adorable Trinity. In this interpretation, generally adopted by the Latins, the word "who" refers not directly to the Divine Person of the Son of God, but to his human nature viewed in the abstract, and prescinding from its personal union with the Son of God.—(A'Lapide). The God-man, Christ, had but one Person, the Person of the Eternal Word, and it could

Text.

5. By whom we have received grace and apostleship for obedience to the faith in all nations for his name,

6. Among whom are you also the called of Jesus Christ;

Paraphrase.

5. Through him, both as God and man, we have received the grace and office of Apostleship to be exercised in his name and behalf throughout all nations, in order that they may be brought to submit their reason to faith and to embrace the Gospel.

6. Among which nations given in charge to me, you, Romans, who by divine vocation are Christians, are to be reckoned; hence, it is in quality of Apostle that I address to you this Epistle.

Commentary.

not be well said, that the Person of the Son of God was from eternity predestinated to be the Son of God. It was, then, the human nature of Christ, that was from eternity predestinated to be the Son of God, by its personal union with the Word; for, as man, Christ is the natural Son of God. Most likely, the Vulgate interpreter read, *προοριζέντος*, but this reading is not found at present in any Greek copy.

The Greek Commentators, taking the word, *ἐπορθετός*, in its literal meaning of defined, declared, interpret the words thus:—This Jesus Christ, whom the Apostles proclaim as the Eternal Son of God, was most clearly shown to be such by the miracles performed at the invocation of his name “in power,” through the operation of the Holy Ghost, “according to the spirit of sanctification,” after he had risen from the dead, “by the resurrection from the dead.” *Ita* Theodoret, who admits only one source of argument demonstrative of the eternal Sonship of Christ in the passage. Others, with St. Chrysostom, Theophylact, &c., contend that there are three sources of argument (as in Paraphrase), miracles, “in power;” the gifts of the Holy Ghost plenteously showered down by him on his Apostles and the first believers, “according to the spirit of sanctification;” and the power exerted in his own resurrection, “by the resurrection from the dead.” In this latter interpretation, the resurrection of Christ is placed last, although, in point of time, occurring prior to the sending down of the Holy Ghost, because it was the most splendid argument of Christ’s Divinity; and, moreover, the word “resurrection” might be regarded as embracing the general resurrection of all men, of which that of Christ was the cause and exemplar. The interpretation of the Greek is preferred by many eminent Commentators, Estius among the rest. It is also embraced by Beelen, who prefers that of Theodoret, who admits only one source of argument. The interpretation, according to the Vulgate, and that according to the literal meaning of the Greek word *ἐπορθετός*, are united in the Paraphrase.

“The resurrection of our Lord Jesus Christ from the dead,” are interpreted by A’Lapide to mean, by a Hebrew idiom, “by the resurrection, or resuscitation, of himself from the dead.” Others include from, “who was made unto him,” (verse 3), to “by the resurrection from the dead,” inclusively, within a parenthesis; and they connect the words, “of our Lord Jesus Christ,” with the words, “his Son,” (verse 3), putting them in apposition, as if the Apostle meant to say, by the Son of God to whom I refer as preached by the Apostles and predestinated from eternity, I mean, “our Lord Jesus Christ.” The Greek will clearly admit of this construction, which is regarded by many as the more natural meaning of the passage (*vide* Beelen in *hunc locum*).

5. “By whom,” both as Son of God and son of David, “we,” i.e., I myself and the other Apostles, “have received grace and Apostleship,” i.e., the grace of Apostleship “in his name,” to be exercised by us as his legates and vicegerents, “for the obedience of faith,” &c., so as to bring all nations to embrace the Gospel, to submit their intellects to the obscure truths of faith, which requires the “obedience,” the pious motion of the will, aided by grace. “With the heart we believe unto justice.”—(Rom. x. 10; see also 2 Cor. x. 5).

6. “Among whom,” &c. Hence it is that St. Paul, as Apostle of nations, addresses this Epistle to them. “Called,” *κλητός*, is a noun, signifying “by vocation” Christians. This he adds to show them that the grace of Christianity bestowed on them was the result of a purely gratuitous call on the part of God. The passage, from the words, “who was made to him,” verse 3, to the end of this verse inclusively, is to be read within a parenthesis.

Text.

7. To all that are at Rome, the beloved of God, called to be saints. Grace to you and peace from God our Father, and from the Lord Jesus Christ.

8. First I give thanks to my God through Jesus Christ for you all, because your faith is spoken of in the whole world.

9. For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you.

10. Always in my prayers, making request, if by any means now at length I may have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

Paraphrase.

7. (*Salutes*) all who are at Rome, the beloved of God called to a state and profession of sanctity. May you enjoy the abundance of all spiritual gifts, and the quiet, undisturbed possession of the same from their efficient cause, God the Father, and their meritorious cause, Jesus Christ, who is, in a special manner, our Lord, in right of Redemption.

8. And indeed, in the first place, I give thanks, on your account, to my God, through Jesus Christ, the source of all spiritual blessings, because your faith is a subject of universal celebrity throughout all parts of the known world.

9. For, I call God to witness, whom I worship and serve with all the ardour and energies of my mind in the cause of the Gospel of his Son, that I make continual commemoration of you (10) in my prayers, always entreating him, that by some means I may possibly obtain the fulfilment of my anxious wishes of paying you a visit, should God will it so.

11. For I eagerly long to visit you, not from worldly or selfish motives, but in order to impart to you some spiritual gift which will serve to confirm you in the faith you have already received.

Commentary.

7. After the long parenthesis, he now enters on the salutation. The word *salutes*, *writes to*, or some such, is understood. "To all that are at Rome, the beloved," &c., i.e., to all the Christians of Rome. "Called to be saints." Every Christian is, by his very profession, bound to be a saint. How few are there who correspond with this sublime end of their vocation! "Grace to you and peace," the usual form of Apostolical salutation. "God our Father" may refer to the entire Trinity; it more probably refers to the First Person; "and from the Lord Jesus Christ," we are his purchased slaves; hence, he is our "Lord," in a special manner, by Redemption.

8. In this verse, the Apostle commences the exordium, in which he displays consummate prudence, admirably calculated to gain the good-will of the Romans, in order to render them afterwards docile and attentive to his instructions. "I give thanks to my God;" thanksgiving for past favours is a homage due to God for his benefits, and is the most efficacious means of ensuring their continuance; "through Jesus Christ," through him all graces have to come to us, hence, he is the fittest and most acceptable channel to convey thanksgiving for these graces; - "because your faith is spoken of," i.e., is celebrated and rendered famous "in the whole world," i.e., throughout the known parts of the entire world, which were then included in the Roman Empire.

9. "For God is my witness." This is a form of oath, which the Apostle finds it necessary to resort to at present, in order to remove any prejudices the Romans might conceive against his addressing them. "Whom I serve," λατρεύω, i.e., minister to; "with my spirit," is understood by some to mean *spiritually* and *internally*, in opposition to the carnal and merely external service of the Jews; "in the gospel of his Son," in preaching the Gospel, and not in teaching the legal ceremonies; "that without ceasing I make a commemoration of you," he shows in next verse how this commemoration is made.

10. "Always in my prayers," not that he was continually engaged in prayer, but that as often as he prayed—and that was frequently—he remembered them, and the object of his unceasing prayer was to be permitted to see them. The crowding together of particles, "that," "by any means," "at length," shows the ardent desire the Apostle had of seeing them; but this was always in conformity and strict submission to the will of God, "by the will of God."

11. His motive for wishing to see them was not the result of curiosity or avarice, it was solely for the purpose of imparting to them, by his ministry, some spiritual gift, in

Text.

12. That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine.

13. And I would not have you ignorant, brethren, that I have often purposed to come unto you (and have been hindered hitherto), that I might have some fruit among you also, even as among other Gentiles.

14. To the Greeks and to the Barbarians, to the wise and to the unwise, I am a debtor.

15. So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16. For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and to the Greek.

Paraphrase.

12. Or, to speak more correctly, in order to derive together with you, consolation from the mutual communication of our common faith.

13. For, I would not have you ignorant, brethren, that I have often purposed visiting you (but certain obstacles intervened up to the present moment), in order to reap some fruit among you also, as I have done among other nations.

14. To the civilized and uncivilized nations, to the learned and unlearned, I am, in virtue of my office as Apostle, bound to preach the Gospel.

15. And hence (as far as in me lies, and in the absence of contrary obstacles), I am willing and ready to discharge this debt towards you at Rome, by announcing to you also the glad tidings of Redemption.

16. For (although the preaching of the Gospel of a crucified God be to the Jew a scandal, and to the Gentile folly), still, I am not ashamed to announce it even in the mighty city of Rome, for, it is the powerful instrument whereby is conferred salvation on every one who embraces it, by believing its doctrine, on the Jew first and on the Gentile.

Commentary.

addition to those they had already received, and thus to confirm their faith which had been imparted to them by St. Peter. By spiritual gift is more probably understood some external grace, such as tongues, prophecies, &c., given for the benefit of others, to which he refers, 1 Cor. xiv., and chap. xii. of this Epistle. The Greek for "gift," *χάρισμα*, admits of this interpretation.

12. Lest the preceding words might savour of arrogance, and might convey a depreciation of their faith and of the gifts already received, the Apostle now, in the depth of his humility, and to render them well affected towards him, says, that the advantages of his visit would be as much his own as theirs in the consolation he would receive as well as they, from the mutual communication of their common faith; mutual edification and consolation would be the result.

13. St. Paul now vindicates his right as Apostle of nations. He desired to visit them in order to reap some fruit of faith and edification among them, as he had already among the other nations—("and I have been hindered hitherto.") What this impediment was is mentioned (chap. xv.), viz., his being occupied too much elsewhere.

14. "Barbarians." The Greeks counted all nations not using the Greek language, barbarians. Even the Romans were not exempted from this class until they became masters of Greece. Hence, the words "Greeks" and "Barbarians," here designate civilized and uncivilized nations; "the wise" refer to the philosophers reputed wise and learned, and "unwise," to the ignorant and untutored; "a debtor," i.e., in virtue of his office, as Apostle of nations, bound to preach the Gospel.

15. "So," i.e., therefore, because bound to preach to all without distinction, he is ready to preach the Gospel at Rome also, in the absence of contrary obstacles.

16. In some Greek copies, the words "*of Christ*" are added to the word "gospel," but it is omitted in the chief MSS. and versions generally. He is ready and not ashamed to preach the scandal and folly of the cross even at Rome, where learning and science were united with the greatest dissoluteness of morals; where honours and riches alone were held in estimation; and where, consequently, the mysterious and humbling truths of the Gospel, as well as its precepts of self-denial, must prove particularly foolish and distasteful. "For it is the power of God," &c., it is the powerful instrument by which God confers salvation, of justice here, and glory hereafter, on all who believe it (for, to those who reject it, it becomes the source of greater damnation), and observe the precepts which faith points out. The preach-

Text.

17. For the justice of God is revealed therein from faith unto faith: as it is written: *The just man liveth by faith.*

18. For the wrath of God is revealed from heaven, against all ungodliness and injustice of those men that detain the truth of God in injustice:

Paraphrase.

17. For it stimulates men to seek true justice by revealing to us the source from which real justification is derived, and that source is, neither the law of Moses nor the law of Nature, but faith as the root, faith as the persevering, conservative principle of this justice. And this is no new doctrine, but a doctrine revealed to us of old by the prophet Habacuc (chap. ii.) who tells us, *the just man liveth by faith.*

18. The Gospel of God is the powerful instrument of salvation on another ground; for, it serves to deter us from the commission of sin by clearly revelling the heavy anger of God, which will one day (on the day of judgment) be visited on those men from heaven, who by impiety have sinned against religion, and by injustice have injured their neighbour, unjustly concealing the truth of God, and not showing it forth in their conduct.

Commentary.

ing of the Gospel, through the hearing of which alone faith comes, contains under it, the grace of the Holy Ghost, so necessary for faith. "To the Jew first," the Jews were the first in the order of time to whom Christ directed the Gospel to be preached, "and to the Greek," i.e., the Gentile; the Greek language was the most exte^{remely} used among the Gentiles, hence the Apostle calls the Gentiles, "Greeks." Moreover, the Hebrews divided the world into Jews and Gentiles.

17. He proves that the preaching of the Gospel is the powerful instrument, &c., "for the justice of God," i.e., the justice by which we are rendered truly just before him, and which is called "the justice of God," because it comes from Him alone. This justice is revealed in the Gospel to come "from faith," (and not from the law of Moses, as the Jews supposed, nor from the strength of nature, as the Gentiles vainly imagined). "From faith to faith," means, that faith is the beginning, the root, by which justice is acquired; faith increasing and supported by good works is the principle by which justice once obtained, is upheld and preserved. "As it is written;" this doctrine of justification by faith, is no new doctrine; the prophet Habacuc (chap. ii.) says, "*the just man liveth,*" &c. For "liveth," the Greek is, *ζητεια, shall live.* The spiritual life of the just man consists in faith. Of course, he includes good works; for, the words of the prophet, "*the just man shall live by faith,*" (chap. ii.) literally refer to the just Jew under the Babylonish captivity expecting the deliverer Cyrus, promised him by God, and in this faith and consequent expectation, patiently enduring the evils of his state and performing the works of justice. They are quoted by the Apostle in their mystical sense (the sense principally intended by the Holy Ghost), and refer to the persevering faith of the Christian, which, like that of the faithful Jew, must be supported in its progress by good works and patience, and in that sense, will constitute his spiritual life, will serve to obtain *first*, and uphold *second* justification. In this verse, the Apostle lays down the great proposition of the Epistle, viz., that justice comes from a source quite different from that which the Jews and Gentiles imagined, that is, from faith.

18. The connexion of this verse with verse 16, as given in the Paraphrase, appears the most probable. The Gospel is also a most powerful means of salvation, by deterring men from the commission of sin—such as the Gentiles had committed against the natural law—which carried no strength for self-observance; and the Jews against the Law of Moses, which also contributed no help for self-observance either; and the remainder of this chapter is devoted by the Apostle to point out how far their multiplied crimes rendered the Gentiles deserving objects of the heavy threats held out in the Gospel against sinners. In the next chapter the same is shown in reference to the Jews, so that after having shown (chap. iii.) that all, both Jews and Gentiles, were under sin, he shows the only means of rescuing them from this state, and rendering them just, to be faith. "That detain the truth of God in injustice."

Text.

19. Because that which is known of God is manifest in them. For God hath manifested it unto them.

20. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity: so that they are inexcusable.

21. Because that, when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts, and their foolish heart was darkened.

Paraphrase.

19. They unjustly concealed the knowledge of God. For, the Pagan philosophers to whom I refer, had a knowledge of whatever could be known concerning God, from the light of reason; for God himself manifested this knowledge of himself to them by the aid of natural reason.

20. For, since the creation of the world, his invisible attributes are clearly seen: not by the eyes of the body, but by the light of the understanding, inferring them from the visible effects of creation; and among these attributes the most prominently displayed in creatures, are his eternal omnipotence and divine essence—the first beginning and last end of all things. So that no excuse, on the ground of ignorance, was left them.

21. For, having known God, they did not exhibit the worship due to his Supreme Majesty, nor did they thank him as the author of all blessings; but they vainly and foolishly confined themselves to idle disquisitions regarding Him, referring their knowledge to no practical useful conclusion, and in punishment of this abuse their senseless intellect was darkened.

Commentary.

The words "of God," are not in the Greek. How many are there now-a-days, whose conduct is in opposition to their knowledge? To whom can the charge of "detaining the truth of God in injustice" so strictly apply as to parents and all those who, having the care of others, and bound in justice to teach them the knowledge of God, still neglect this most important duty? The Apostle directly and immediately alludes to the Gentile philosophers, whose crimes he is about enumerating.

19. "Because that which is known by God," i.e., whatever could be known of Him from the light of reason, "is made manifest to them. For God hath manifested it to them," by giving them the natural light of reason to arrive at this knowledge, and by placing this knowledge within the reach of reason (next verse).

20. "For the invisible things of him," i.e., his invisible attributes or perfections, "from the creation of the world, are clearly seen." The Greek word for "creation," *από κτίσεως*, may mean "creature," as if he said, "his invisible attributes are perceived from the creature, called the world." However, as the following words, "understood by the things that are made," sufficiently convey this idea, and, in this construction, they would appear to be an unnecessary repetition, the construction given in the Paraphrase seems preferable. "His eternal power and divinity." "Divinity" refers to the leading attributes of the Godhead, which have a peculiar claim on the worship of creatures, so that they are without excuse for not adoring him, having these means of knowledge within reach—nay, having actual knowledge (as in next verse). The works of creation serve as the great book in which are read in legible characters, and the mirror in which are faithfully reflected, the attributes of the Divinity. Hence, this visible world is, as it were, a natural gospel to the Pagans, whereby they are brought to the knowledge of God; and St. Chrysostom tells us, *The wonderful harmony of all things speaks louder on this subject than the loudest trumpet.* "So that they are inexcusable," not having the excuse of ignorance, for not adoring him, as in the following verse.

21. "They have not glorified him as God." Having an actual knowledge of God and of his divine perfections, they neither properly adored nor praised those perfections, nor did they pay him the supreme honour due to him as God; in which praise of his perfections and exhibition of due worship, "glorifying him as God" consists. "Nor gave thanks" by referring to him, by grateful acknowledgment, the benefits received from him, an homage which reason dictates should be paid to him as the author of all blessings, "but became vain in their thoughts." The Greek word for "thoughts,"

Text.

22. For professing themselves to be wise they became fools.

23. And they changed the glory of the incorruptible God, into the likeness of the image of a corruptible man, and of birds and of four-footed beasts and of creeping things.

24. Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves :

25. Who changed the truth of God into a lie : and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26. For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

Paraphrase.

22. While publicly boasting of, and arrogating to themselves the reputation of wisdom, they have fallen into the excess of folly.

23. Which folly they carried to such an extreme as to transfer the glory, due only to the incorruptible God, to the image representing corruptible man, and birds, and four-footed beasts, and even the veriest reptiles.

24. In punishment whereof, God left them to the tyrannical dominion of their corrupt passions, suffering them to commit deeds of uncleanness, dishonouring each other's bodies by shameful impurities.

25. Because they exchanged the true God for false and imaginary deities, to whom they transferred the supreme honour due to Him alone; and they worshipped and served the creature rather than the Creator, to whom may due honour and praise be rendered for ever and ever.

26. On this account, God in his anger suffered them to fall into shameful and filthy sins of uncleanness ; for, their women have changed their natural use into that use which is against nature.

Commentary.

διαλογισμοί, means, *reasonings*. They became vain in their *reasonings*; because, they confined their knowledge of God to mere idle reasonings or disquisitions regarding him, without making this knowledge subserve to his worship. Hence, as they did not attain the great end, for this knowledge was given them as a means, viz.: the worship and honour of God, they became "vain" in its exercise. "And their foolish heart was darkened." Their mind, rendered stolid in punishment of so much ingratitude, was more and more darkened.

22. "Professing themselves wise." Laying claim to the character of wisdom, "they (in reality) became fools," since they failed in attaining the end of all true wisdom, viz.: the love and worship of God.

23. And not only did they withhold from God the glory due to him (verse 21), but they became foolish to such a degree as to transfer the glory, which is his inalienable due, to men, beasts, birds, and reptiles, including fishes; and, what is worse, "to the likeness of the image" of them, or to the image representing these different creatures. The words, "likeness of the image," mean, "the image like or representing them;" for, an image itself is nothing else but the likeness of an object.

24. "Gave them up to the desires of their hearts." (In Greek, "wherefore God also gave," &c.; also is omitted in the chief MSS.) The words "gave them up" do not imply a *positive* act of "giving them up" on the part of God, but merely the *negative* act of deserting them, of withholding his graces, which are indispensable for them in order to avoid sin. He may also act *positively*, by throwing in their way obstacles, (v.g.) riches, honours, &c., things good or indifferent, not necessarily inducing to sin, but which will as infallibly prove, owing to their abuse, the cause of sin to them, as if God had positively given them up to sin. In the same sense, God is said "to send to men the operation of error," "to harden their hearts," &c.—(See 2 Thes. ii. 10).

25. This verse contains but a repetition, in different words, of the idea conveyed in verse 23. "Into a lie," i.e., idols, false divinities, which, as gods, have no real existence, and hence, as such, are "a lie." "Who is blessed for ever;" these words convey that this God, whose worship they transfer to false and imaginary deities, is deserving of everlasting honour and glory. And the word "Amen" expresses, on the part of the Apostle, an earnest longing that this due worship may be rendered to him.

26. "For this cause," in punishment of their unnatural abandonment of the Creator, and of their transferring to lying, false divinities, to gods made by human hands, the

Text.

27. And in like manner the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompence which was due to their error.

28. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient,

Paraphrase.

27. And in like manner the men also leaving the natural use of the women, have burned in their lusts, one towards another, men with men, doing that which is filthy; and in being thus abandoned to their own corruption, they have met with the recompence, or rather punishment, due to their unnatural revolt from God, and to their idolatrous errors.

28. And because they valued not the great blessing of having known God, they were delivered up by him to a perversity of mind and judgment, judging right to be wrong, and wrong right, so that they were plunged into an abyss of crime opposed to the dictates of justice and reason.

Commentary.

supreme honour due to him alone, "God delivered them up," or abandoned them, "to shameful affections," i.e., shameful sins of impurity, in which they were so grossly immersed as that this indulgence might be termed "affection," or *passion*, on their part. "For their women have chang'd," &c. Although the Apostle is treating of the vices of the learned philosophers among the Pagans ("professing themselves to be wise," &c., verse 22), still, to show how excessive were their enormities, he says, the women themselves were visited with the punishment of the men, and followed their example in committing deeds of unnatural and more than bestial lust.

27. "And in like manner the men also," &c. The history of the most polished nations of antiquity is but a record of the most shameful and abominable sins against nature; and even the wisest, and those reputed the most virtuous among their wise men, were guilty of these shameful lusts. Tertullian (*Libro de Anima*, chap. i., and in *Apologetico adversus Gentes*, chap. xlvi.) testifies this regarding the wisest of the ancients, viz., Socrates. Even the *divine* Plato is charged with the same. Theodoret (*Libro de Legibus*) charges him with praising and promising rewards to these unnatural, shameful indulgences. This is true of the other philosophers of antiquity. "Receiving in themselves the recompence due to their error." As they, against the order of nature, ignominiously abandoned the Creator, and transferred his honour to the creature, it was a just punishment on the part of the Creator to abandon them in turn, and suffer them to perpetrate deeds of impurity against the order of nature also. Can we forget that in this fearful account of Pagan vice, the Apostle is but drawing a faithful picture of what we ourselves would be, if left to our own strength, if the grace and mercy of God had not visited us; for, we also are born of Gentile parents, and things would be, in all probability, if possible, worse with us than with them. *Et hoc quidem fuistis, sed abluti estis, sanctificati estis; in nomine Domini Jesu Christi, et in spiritu Dei nostri.*—(1 Cor. vi.) Where, then, is our gratitude for this gratuitous goodness of God, rescuing us from this prison of sin, darkness, and infidelity, and asserting us into his admirable light?

28. "And as they liked not to have God in their knowledge," i.e., as they undervalued and disregarded this great blessing which God bestowed on them, of knowing himself, hence, in punishment of this abuse of the mind, God gave them up to a "reprobate sense," i.e., to a perversity of judgment, through which they judged of things wrongly, and were deprived of the faculty of distinguishing right from wrong: the consequence of which was, that they perpetrated many crimes opposed to the dictates of right reason, utterly unbecoming rational creatures—"things not convenient," i.e., abominable things. "He delivered them to a reprobate sense;" the most dreadful punishment God has in store for sinners is to permit them to fall into greater sins, which induce a blindness of intellect, a perversity of judgment and of moral sense, a hardness and obduracy of heart, which is generally the assured forerunner of final impenitence. How terrible and just, at the same time, was the punishment of the philosophers! They transferred to creatures—to the very beasts—the worship due to God; and he, in turn, suffered them to fall into crimes which were more than bestial, which lowered them beneath the brute creation,

Text.

29. Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30. Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

31. Foolish, dissolute, without affection, without fidelity, without mercy.

32. Who, having known the justice of God, did not understand that they, who do such things, are worthy of death : and not only they that do them, but they also that consent to them that do them.

Paraphrase.

29. They became filled with all sorts of injustice towards God, their neighbour, and themselves, with malignity, impurity, rapacity, mischievous depravity, full of envy, homicide, strife, duplicity, or deceit ; of a malicious disposition to misconstrue and regard everything in a bad light, by private whispering, sowers of discord amongst friends,

30. Open calumniators of the good, haters of God and hated by him, ferocious in inflicting injuries, proud of their supposed superior excellence, haughty and boastful in their demeanour, versed in the art of devising new means of doing injury, disobedient to parents,

31. Devoid of reason in their conduct, uncourteous and uncivil in their manners, devoid of natural affection, of fidelity in contracts, without humanity.

32. Who, although they knew God to be supremely just, still did not wish practically to know that the perpetrators of the above-mentioned crimes are worthy of death, and not only they, but those also who consent to, and approve of them in others. (And hence, the philosophers, even though, in particular instances, they should not be guilty of committing these crimes, still, as they connived at, and approved of, their perpetration by others, are deserving of death for so doing).

Commentary.

30. "Filled with all malice." From this abandonment of them by God, followed the commission of other sins, as well as that of impurity ; these other sins were the result of their abandonment by God. "With all iniquity," refers to vice and guilt in general, against God and man. "Malice," the malignant desire of doing injury. "Fornication," all sorts of impurity. (The word fornication, *πορνεία*, is omitted in the Vatican MS.) "Covetousness," insatiable rapacity. "Wickedness," depravity of heart, bent on mischief. "Full of envy," "murder," at least in will. "Contention," the spirit of wrangling and disputation, having for object mere superiority, without any regard to truth. "Deceit," duplicity of heart, saying one thing and thinking another. "Malignity," the corresponding Greek word, *κακοηθεία*, means, *a disposition to misinterpret everything, and view it in its worst light*, opposed to *ευηθεία*, open candour. "Whisperers," this refers to those who sow discord among friends by private tale-bearing, a class of sinners emphatically pronounced *accursed* in the SS. Scriptures.

30. "Detractors," public calumniators of good men, in order to damage their reputation. "Hateful to God," the Greek word, *θεοστρυγεῖς*, will also signify, *haters or enemies of God*, and this is the more probable construction of the word. "Contumelious," means ferocious, in violently injuring and oppressing others. "Proud," forming too high an opinion of their own acquirements, and undervaluing others. "Haughty," boastful and contumelious in their demeanour.

31. "Foolish," showing in their actions the reprobate sense to which they have been delivered. "Dissolute," the Greek word, *αρνηθερος*, is made by some to express, *breakers of covenants*; however, as this is sufficiently expressed in the words, "without fidelity," which refers to covenants, it is better understand this word of a disagreeable, uncourteous spirit, which rendered them unfit to associate with others. "Without affection" for their friends; "without fidelity," in their covenants; and "without mercy," devoid of all feelings of humanity.

32. The Greek reading differs from the Vulgate in this verse, although both readings do not differ much in sense. The Greek runs thus: "*who knowing the justice of God, that they who do such things are worthy of death ; not only they that do them but they also that consent to them that do them.*" In this reading the words of our Vulgate, "did not

Commentary.

understand," are omitted, and the passage is designed by the Apostle to express the great malice of the philosophers, who were guilty of the two-fold sin of committing the above-mentioned sins themselves, and, what is worse, of approving of them in others; for, in the former case, the violence of passion might be pleaded as some extenuation, but not in the latter, in the case of approval. According to our Vulgate reading the Apostle wishes to convey that, should there be any of the philosophers not guilty of all the above-mentioned crimes, they were still deserving of death, because, instead of reprobating, they countived at, and approved of, their commission on the part of the people. The conclusion from this chapter is, that the Gentiles, instead of being able to lay any claims to the Gospel, on the ground of their exulted natural virtues, were, on the contrary, deserving of punishment and the wrath of God; "for the wrath of God from heaven is revealed against all impiety," &c. (verse 18); and thus the Apostle establishes that, on the ground of merits, the Gentile world had no claim to the Gospel. The same is proved in the next chapter regarding the Jews.

CHAPTER II.**Analysis.**

The Apostle, after having convicted the Gentiles, in the preceding chapter, of the grossest violations of the natural law, undertakes, in this, to prove, that the Jews, notwithstanding their boasted privileges, were no less chargeable with grievous violations of the Law of Moses. In order, however, to avoid offence, he alleges only in a general way, without any express mention of the Jews, charges equally applicable to both Jews and Gentiles, and probably, equally intended for both (verses 1-10).

At verse 17, expressly applying himself to the case of the Jews in particular, he shows how much they abused the prerogatives and exalted favour of which they boasted, and how grievously they sinned against the law. The consequence of which was, that they dishonoured God and brought his holy religion into contempt among the idolatrous Gentiles (verses 17-25).

The Apostle points out, in the next place, what the circumcision is, and who the Jew is, that are of any value in the sight of God.

Text.

1. WHEREFORE thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

Paraphrase.

1. (As, then, the philosophers were inexcusable, and deserving of death for their sins, having a knowledge of God and his justice), thou art no less inexcusable, O man, whosoever thou art that judgest of the faults of others, whilst committing the same thyself; for, by the very fact of passing sentence on others, thou condemnest thyself, since thou dost perpetrate the very crimes condemned by thee in others.

Commentary.

1. "Wherefore." Commentators are perplexed about the connexion of this particle. It may be regarded as a mere particle of transition; or, it may be connected with the foregoing in this way; since the philosophers were inexcusable (chap. i. verse 20), and deserving of death (verse 32), for having deprived God of his glory, and for having committed sin and approved of it in others; thou art, therefore, no less inexcusable, whosoever thou art, be thou Jew or Gentile, that condemnest thy neighbour, and committest the same crimes thyself. In this sense the particle is a connecting link deducing an inference from what is asserted in the foregoing chapter. "Thou art inexcusable," &c.; this is confined by some to the Jews who condemned in the Gentiles the crimes of which they themselves were also guilty. It is, however, more probable,

Text.

2. For we know that the judgment of God is according to truth against them that do such things.

3. And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness, and patience, and long-suffering? knowest thou not that the benignity of God leadeth thee to penance?

5. But according to thy hardness and impenitent heart, thou treasures up to thyself wrath, against the day of wrath and revelation of the just judgment of God,

Paraphrase.

2. But we all know that the judgment of God will be exercised agreeably to justice, and the real merits of the case, against those who commit the crimes of which thou art not less guilty than they are whom thou condemnest.

3. Can it be that thou art persevering in the commission of these crimes which thou art condemning in others from the delusive hope of escaping the just judgment of God?

4. Is not thy present impunity the effect of God's boundless goodness, cf his great patience in bearing with thee, and of his long-suffering in deferring thy punishment, all of which thou art slighting and despising by persevering in sin? Art thou not aware that this benignity on the part of God is shown thee for no other purpose than to induce thee to return to penance?

5. But, according to thy hardness and obduracy of heart, callous to the motions and impressions of grace, and thy impenitence, from which neither allurements nor threats can awaken thee, thou art storing up for thyself a treasure of wrath against the terrible day of vengeance, when God shall display the righteousness of his judgment, and will pour forth all his vengeance on the wicked.

Commentary.

that it extends to the Gentiles also, and includes all, whether Jews or Gentiles, who condemn in others what they themselves are guilty of. In fact, the proposition is announced as a universal proposition, "*whosoever thou art,*" &c.

2. Such persons will suffer from God the judgment of condemnation which their crimes deserve. "For we know," for certain, the Jews from the Law of Moses, the Gentiles from the light of reason, "that the judgment of God is according to truth," i.e., that God will judge with impartial justice, those "that do those things," i.e., both those who condemn in others what they themselves commit, and those who approve of them (chap. i. 32).

3. This form of interrogative, addressed to the sinner in the second person, adds great force to the style. "And thinkest thou," &c., i.e., thou art greatly mistaken if thou imaginest that thou, who sinnest knowingly, wilt escape the judgment of God, or, if thou construest God's present forbearance into approbation of thy conduct.

4. "The riches of his goodness," i.e., his rich and immense goodness in bestowing so many favours on thee, "and patience" in bearing with, and tolerating the wicked; "long-suffering" in deferring punishment. These, the sinner "despises," when presuming on them, he sins with the hope of impunity. "Knowest thou not," i.e., thou shouldst be aware, although thou appearest ignorant of it, "that the benignity of God leadeth thee to penance." The design of God in showering his blessings on thee, and in patiently enduring thy sins, is not to encourage thy continuance in sin, but to lead thee to do penance for them by a change of life.

5. "But according to," i.e., by reason of "thy hardness" in resisting the impressions of divine grace, which hardness the infinite goodness of God cannot soften; "and impenitent heart," deaf to the allurements of mercy and the threats and menaces of divine justice, "thou treasures up." This word, strictly speaking, is understood of what is *good*; but sometimes also, as here also, James, chap. v. verse 3, and elsewhere, of what is *evil*. "Wrath," i.e., vengeance "against the day of wrath and revelation," &c., i.e., against the day of judgment, which is called "the day of wrath," because on that day there will be no place for mercy, "and of revelation," because on it everything will be exposed, "and of just judgment," because, then, each one will be treated according to his merits.

Text.

6. Who will render to every man according to his works.

7. To them indeed, who, according to patience in good work, seek glory and honour and incorruption, eternal life :

8. But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9. Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and also of the Greek:

10. But glory and honour and peace to every one that worketh good, to the Jew first, and also the Greek.

11. For there is no respect of persons with God.

Paraphrase.

6. Then he shall render to every man according as his works deserved it, whether reward or punishment.

7. To those who, by patient perseverance in good works, seek honour, glory, and immortality, he will give eternal life :

8. But on the contentious, and those who obey not the truth, but follow their iniquity, will be inflicted heavy and condign punishment.

9. Tribulation and anguish shall be the just portion of every man that doeth evil, of the Jew first (who resisted greater lights and graces), and also of the Gentile;

10. On the other hand, glory, honour, and peace shall be given in reward to every one that worketh good, to the Jew first, and also to the Gentile.

11. For with God, whether in rewarding or punishing, there is no respect paid to persons; he solely regards men's deserts, and the merits of the case.

Commentary.

6. "Who will render," &c., to the wicked, eternal torments, and to the just, eternal life, as the reward of their good works, among which, sufferings for God's sake are to be reckoned as being the most heroic deeds of merit.

7. "According to patience in good works," by patiently persevering in good works, "who seek glory and honour, life everlasting," in Greek, *τοις ἔγραψεν δόξαν*, &c., seeking glory, &c. The construction may also run thus, *to those who seek life everlasting, he will give honour and glory and incorruption*. These terms express "eternal life" differently; "honour and glory" express the dignity to which the just will be raised, together with the laudable celebrity conferred on them, "and incorruption" expresses the never-ending duration of this bliss. This passage furnishes a proof of the Catholic doctrine of merit.

8. "But to them who are contentious, and obey not the truth," i.e., who resist the divine truth of the Gospel announced to them, disbelieving its doctrines, and disobeying its precepts, "but give credit to iniquity," i.e., adhere to the false teaching which favour their impure and iniquitous lives; "wrath and indignation," i.e., heavy and severe punishment, such as is wont to be inflicted by an enraged and angry man. In the common Greek, the order of these two words is inverted, "*indignation and wrath*," but the chief MSS. support the Vulgate. The words are in the nominative case, and hence, "*will be inflicted*," or some such verb, is understood.

9. "Tribulation," mental torture. "Anguish" expresses the straits to which the wicked will be reduced on the day of judgment, calling on "the mountains to fall upon them, and on the hills to cover them." "Of the Jew first," because, having greater knowledge, he will be more guilty in sinning, "and also of the Greek," i.e., the Gentile (see chap. i. verse 16).

10. "Glory, honour," &c., are a circumlocution for eternal life; "peace" expresses the quiet, uninterrupted, and secure possession of these blessings which they shall enjoy, "to the Jew first," because, as the Jews were the principal objects of God's predilection, they will be the first in the order of eternal rewards, if they correspond with divine grace. The Apostle places the Jews first in the order of remuneration, because he appeared to have lowered them before in placing them first for punishment (verse 8); "and also of the Greek," i.e., of the Gentile; he refers to the faithful Gentile, both before Christ, such as Job, Melchisedech, &c., and after him, whose actions were performed under the influence of grace and faith; for, such actions alone are entitled to an eternal reward.

11. The charge of "respect of persons" has reference to the claims of justice, and is

Text.

12. For whosoever have sinned without the law, shall perish without the law: and whosoever have sinned in the law, shall be judged by the law.

13. For not the hearers of the law are just before God: but the doers of the law shall be justified.

14. For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law, are a law to themselves:

Paraphrase.

12. For those who have sinned without having the written law proposed to them, shall be punished, not as transgressors against the Law of Moses, but for having violated the natural or unwritten law; and those who have sinned in the Law of Moses shall be punished and condemned for the transgression of this law.

13. For it is not those who merely receive and hear the law that are reputed just before God, but those only who observe and fulfil the law, whether they received it in writing as did the Jews, or imprinted on the heart, as did the Gentiles, that will really become just and be reputed as such in his sight.

14. For when the Gentiles, who have not received the Mosaic Law, by the natural and free motion of their own will, prevented and animated by divine grace and enlightened by divine faith, fulfil the precepts of the law, such persons are a law to themselves.

Commentary.

incurred, when, in the distribution of justice, the dispenser of it regards circumstances extrinsic and quite foreign to the merits of the case, as if a judge were to look to the face, appearance, dignity, &c., of the parties. Hence, as God owes nothing to his creatures—since all his gifts are quite gratuitous—the charge of having “respect of persons” can never be incurred by him; but even when, by his own free will, he gives his creatures a claim upon him, he never admits “respect of persons;” for, although the Jew is placed first in the order of merit, it is but perfectly just, since he receives greater graces and was first called, which graces and call were perfectly gratuitous in the first instance, and established a claim on the ground of merit afterwards; and *vice versa*, he should be the first punished for having abused greater graces.

12. In this verse is proved, that with God there is no such thing as a “respect of persons,” but that his judgment is perfectly just, founded on men’s merits. The rule of conduct possessed by Jew and Gentile respectively will be the measure of God’s judgment regarding them, “for whosoever have sinned without the law,” i.e., without receiving the written law of Moses (for no one can sin without violating some law, natural or revealed), and in this he refers to the Gentiles, “shall perish without the law,” in Greek, *ανομως και απολούνται, shall also perish*, &c., will not be responsible, and will not have to render account for the Law of Moses which they received not, although they “shall perish,” i.e., be condemned for their violation of the natural law, “and whosoever have sinned in the law,” i.e., the prevaricating Jews, will be rendered responsible and judged by the Law of Moses which they violate, and will suffer all the punishments annexed to its violation.

13. This verse is connected in Paraphrase with verse 11. It is further evinced that with God there is no respect of persons (verse 11) by the means of justifying both Jew and Gentile—a means within the reach of each—which he has fixed upon. That means is not the external hearing of the law, which means the Jew alone possessed, but the observance of the precepts of the law. That the Jews had this law needs no proof, and that the Gentiles had it, is proved next verse. It may be asked, how can the general proposition, “the doers of the law shall be justified,” be verified regarding the Gentiles, or be applied at all to them, since without grace and faith no man can be justified? Resp.—It is clear from the following verse that the Apostle includes the Gentiles in the general proposition, and hence, he refers to the Gentiles before Christ, who, enlightened by divine faith, and assisted by grace, observe the precepts of the natural law. It also includes the Gentiles after Christ, who embrace the faith; and hence, faith alone does not justify, since, those who merely believe are only “hearers of the law,” and, therefore, without “doing the law,” or performing good works, will not “be just or justified before God.”

14. It is needless to prove that the Jews have a law, and as to the Gentiles, by performing naturally the precepts which the law inculcates, they show that they are a

Text.

15. Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another.

16. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17. But if thou art called a Jew,

Paraphrase.

15. Since by performing without the impulse of a law, what the law exteriorly inculcates, they show that they have the precepts or mandates of a law engraven on their hearts, to the existence of which the dictates of their conscience urging them to perform one thing and avoid another, bear testimony; and this is still further confirmed by the applauses and remorses they alternately experience when they turn their thoughts to examine the nature of the actions.

16. And these applauses or remorses have reference to the punishments or rewards to be administered, on the day of judgment, when God will judge through Jesus Christ, the Sovereign Judge, the most secret and private actions of men, which will then be publicly exposed according to the gospel which I preach.

17. (It is thus God will judge the Gentiles), but if

Commentary.

law to themselves. If the words, "those things that are of the law," comprise the *entire natural* law or *moral* law of the Jews, then, the words, "by nature" are opposed to the Law of Moses; it means, that by the strength of nature, prevented and animated by grace, they perform the works of the law, without the Law of Moses. In this signification, grace and faith are implied; but if they are taken to mean *some* precepts of the law, then, "by nature" will refer to the sole aid of nature, unassisted by the Law of Moses; for, a Pagan can, by the sole aid of nature, unaided by grace, perform some actions morally good, which, though not deserving of an eternal reward, are not, still, deserving of punishment. It more probably refers to the faithful Gentiles, both before Christ, such as Job, Melchisedech, &c., and those after him converted to the faith: for this is shown from the context. In verse 13, it is said that "the doers of the law will be justified," which must certainly refer to those who act from grace and faith, and it is to show how this applies to the Gentiles that this verse is introduced. Moreover, he says, verse 16, "in the day," &c., when no action of an unbelieving Pagan will be rewarded.

15. "Who show the work," &c. They prove that they are to themselves a law (verse 14), because they show by their exterior actions the mandates of the law engraven on their hearts; and of the existence of this law, the dictates of conscience, and the applauses and remorses consequent on their actions, are a further proof and testimony (*vide Paraphrase*); "their conscience bearing witness," refer to the internal dictates of conscience pointing out certain things to be done as good, and certain things to be shunned as evil. "Their thoughts" (in Greek, *τῶν λογισμῶν, their reasonings*) "between themselves," this is the proper rendering of *μεταξὺ αλληλων*; "accusing them," &c., refer to the remorses and applauses of conscience consequent on the performance of good or bad actions, which are an additional proof of the existence of this natural law.

16. "In the day," i.e., unto the day when God will judge, &c., as in verse 5, "against the day of wrath," &c. The meaning is, that these remorses and applauses of conscience have reference to the great day of judgment—(Paraphrase). Others understand the words thus: This testimony of conscience will be made still more manifest on the day of judgment; others connect this verse with verse 12, "shall be judged by the law—on the day," &c., including the verses 13, 14, 15, within a parenthesis. The interpretation and construction adopted in the Paraphrase is more simple and seems more probable; "my gospel," the Gospel delivered to me (Gal. i. verses 11, 12).

17. In this verse, the Apostle expressly and openly addresses the Jews in particular, and proves them to be guilty of violations of the law, and of grievous sins, as he had shown in reference to the Gentiles in the preceding chapter. He, in the first place, admits the great advantages they possessed and of which they were justly proud, verses 17, 18, 19, 20, but it is to retort on them with greater effect, and show that the possession and enjoyment of these privileges only heightened their culpability in violating God's law, verses 21, 22, &c. "But if thou art called a Jew." In this reading, the sentence

Text.

23. Thou that makest thy boast of the law, by transgression of the law dishonourest God.

24. (*For the name of God through you is blasphemed among the Gentiles, as it is written.*)

25. Circumcision profiteth indeed if thou keep the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26. If, then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision?

Paraphrase.

23. Thou that makest the law the subject of thy boasting, by the violation of this law dishonourest God.

24. For, through your fault in publicly transgressing the law, the name of God is spoken of reproachfully and irreverently among the idolatrous Gentiles, as had been charged upon your fathers before you, by Isaiahs, and the other prophets.

25. Indeed circumcision (the seal of the covenant) profiteth, provided it be accompanied with the observance of the law, of which observance it is an external profession; but if thou become a transgressor of the law, thy circumcision will be of no more avail than uncircumcision.

26. On the other hand, if the uncircumcised Gentile observe the precepts of the law, to the observance of which, justification is attached, will not he, really and in truth, be reputed before God, as circumcised?

Commentary.

to the crime of honouring false gods, or idolatry, from which the Jews were at this time exempt)—to a profanation of holy things, such as the buying of their sacred office practised by the high priests; and it may refer to the practice of partaking of Idolothytes, which is denounced by the Apostle as idolatrous.—(1 Cor. x.)

23. The infraction of his law tends to the dishonour of the legislator.

24. The name of God is blasphemed among the idolatrous Gentiles on account of the transgressions of the Jews: he is spoken of disrespectfully, as if he were negligent or unable to punish them, or even approved of their crimes. “As it is written.” Some refer this to Ezechiel, xxxvi. 20; others to Isaiahs, lli. 5. Most likely, it is a mere allusion to these passages and other similar ones of the Holy Scripture, in which God complains of the dishonour reflected on him among the Gentiles from the sins of the Jews. The words show that the sins referred to by the Apostle were externally committed, otherwise they could not be known among the Gentiles. The words of this verse are taken literally from Isaiahs, lli.; according to the Septuagint Version. In Isaiahs, however, they refer to the blasphemies uttered against the name of God, in consequence of the temporal calamities which befell his chosen people. Hence, the Apostle quotes them merely in *sensu accommodo*, to convey his own meaning, as if he said, “the words of Isaiahs may be applied to your case.”—(Vide Beelcm). To how many Catholics may not the same charge be applied? Their scandalous lives bring discredit on the holy spouse of Jesus Christ among heretics and infidels.

25. The Apostle here anticipates an objection which the Jews might propose against what he had been saying, viz., that they had at least one great prerogative, circumcision, which was the seal of the covenant of God with Abraham, to which magnificent promises were attached, and which raised them far above the uncircumcised Gentiles. The Apostle admits that circumcision is of avail if accompanied by the observance of the law, for, then it will serve to remind the Jew of the internal circumcision, of the cutting away of the passions of which it is a sign. It was also a distinctive mark and seal of God’s people, and it gave a right to the promises, if the conditions of the covenant, that is, the observance of the law, accompanied it. “But if thou be a transgressor of the law,” then, the Jew breaks his part of the covenant; hence, it is not binding on the part of God, and then his “circumcision is made uncircumcision,” that is, he will be in precisely the same condition with the uncircumcised Gentiles, with whom no such covenant was entered into by God. When the Apostle speaks here of circumcision as profiting, he contemplates a period prior to the preaching of the Gospel. For, speaking of it after this period (Gal. v. 2–6), he says the reverse.

26. If, on the other hand, the Gentile observe the precepts of the law, which

Text.

and restest in the law, and makest thy boast of God,

18. And knowest his will, and approvest the more profitable things, being instructed by the law,

19. Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20. An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

21. Thou therefore that teachest another, teachest not thyself: thou that preachest that man should not steal, stealest:

22. Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege:

Paraphrase.

thou, O Jew! enjoyest singular prerogatives, instead of alleviating thy punishment, they will only heighten thy damnation, shouldst thou violate the written law. Thou feelest complacency in being called a Jew, and congratulatest thyself for the blessing of the law, and makest it thy boast to have the true God as thy God, to be thyself his special people.

18. And knowest what he wishes thee to do, and what to avoid, and being instructed by the law, knowest to discern good from bad, and the more perfect from what is less perfect.

19. And persuadest thyself that thou art a guide of the blind and canst hold forth the light of knowledge to the ignorant who wander and err.

20. That is to say, that thou art the teacher of the ignorant and the instructor of the inexperienced, having in the law the perfect rule of faith and conduct, not only for self-direction, but also for the instruction of others.

21. With all these boasted prerogatives thou art not, in the smallest degree, the better. Thou, then, that teachest another, teachest not thyself to perform the things thou prescribest for others; thou that teachest men not to steal, committest theft thyself.

22. Thou that forbiddest men to commit adultery, committest the same crime thyself. Thou that holdest idols in abhorrence, committest the kindred sin of sacrilege.

Commentary.

is, according to some Expositors, conditional and suspensive as far as verse 21. A' Lapide and others supply these words, "if thou art called a Jew," (*and observest not the law, thy sentence and punishment will be more severe*). The common Greek reading has for "but if," *ἰδε, ὅπερ!* "thou art called a Jew," &c., according to which the sentence is quite absolute and not suspensive. The chief manuscripts and ancient versions are in favour of the Vulgate, *εἰ δέ*. "Called a Jew," this was an honourable appellation implying that they were God's people, as with us, the term, *Christian*, implies the same; "and restest in the law," i.e., dost congratulate thyself on the blessing thou hast in the law, "and makest thy boast of God," whose special people thou art.

18. "His will," (in Greek, *τὸ θέλημα, the will*), what he wishes thee to do and avoid, "and approvest the more profitable things," according to the Greek, *δοκιμάζεις τὰ διαφέροντα, canst distinguish things that differ*.

19. Dost arrogate to thyself such a degree of knowledge as to be a guide to the blind and a beacon or light to those who are going astray. He probably refers to the high-sounding titles often claimed by the Jewish rabbins and doctors.

20. He explains what is meant by their acting as guides and lights in the preceding verse. These prerogatives are exercised in instructing the ignorant or "foolish," and teaching the inexperienced or "infants," in point of knowledge; "having the form of knowledge and truth in the law," i.e., having a rule of faith and conduct not only for self-direction, but also for the institution of others, in the knowledge thou hast acquired from the study of the law. "Knowledge and truth," i.e., true knowledge.

21. The Apostle now sums up their boasted privileges and perfections with a view to retort on them with greater force and show their greater culpability; he commences with the last mentioned quality of *teacher*, "teachest not thyself," because thou doest what thou teachest others not to do.

22. "Committest sacrilege." The prevalence of the preceding crimes cannot be questioned; but what is meant by "committing sacrilege," is not so clear. It refers to some disrespect shown the honour and worship of the true God—(which is nearly akin

Text.

27. And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

28. For it is not he is a Jew, that is so outwardly; nor is that circumcision which is outward in the flesh,

29. But he is a Jew that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

Paraphrase.

27. And shall not the Gentile remaining in the natural state of uncircumcision in which he was born, if he observe the precepts of the law, judge and condemn by contrast, thee, who dost violate the law, although written for thee, and although thou hast circumcision to remind thee of thy obligation to observe it?

28. Most undoubtedly; for, he is not so much the Jew before God who is such externally and by profession; neither is that the real circumcision, pleasing to God, which is externally made in the flesh.

29. But, he is truly a Jew, in the proper sense of the word, who is interiorly, and by possession of the interior virtues, such; and that is true circumcision pleasing to God, which is of the heart, consisting in the cutting away of the corrupt passions and affections, which circumcision of the heart cannot proceed from the helps held out by the letter of the Mosaic law, but comes from the spirit of grace; the praise of which interior Jew and real circumcision of the heart, is not from men, who only see the exterior, but from God, who sees the heart, and judges justly of merit and demerit, and the several degrees of each.

Commentary.

render a man just, and also prescribes what is just, he will, doubtless, enjoy the blessings annexed to the covenant with the Jews. "Circumcision" and "uncircumcision" mean the Jew and the Gentile, the abstract for the concrete. Circumcision was merely a sign of the covenant of God with Abraham, requiring certain conditions, and these conditions, viz., the observance of the law, failing, circumcision became a *vanum signum*. Whereas, if the Gentile comply with the stipulated conditions, that is to say, if he observe the law, he certainly has the principal thing intended, the *res significata*, to which the promises were attached in the Jewish covenant.

27. "Judge thee" by the contrast.

28. (*Most undoubtedly*). These, or such words, are understood as an answer to the preceding verse; "for he is the Jew," in the true sense of the word, who observes the law, to the observance of which are attached the rewards, and in the observance of which consist, the principal duties of Judaism. "For he is not the Jew," &c., that he is not *so much* the Jew, &c.; because, a Jew by profession may be a Jew also in reality or "inwardly," by the performance of interior virtues signified by the circumcision in the flesh.

29. That man shall enjoy all the rewards of Judaism, who is interiorly gifted with the virtues which become the people of God. And external circumcision is only a sign of the interior circumcision of the heart, which alone is approved of by God, and can only come from the spirit of grace.

CHAPTER III.

Analysis.

Having convicted the Jews, in the preceding chapter, of grievous violations of the Law of Moses, the Apostle commences this with pointing out some external advantages which they possessed over the Gentiles (verses 1, 2). He next refutes certain objections against the veracity and justice of God, springing out of the subject (verses 2-9). He proves from the testimony of SS. Scripture that both Jew and Gentile were under sin. And these testimonies from SS. Scripture he shows to have special reference to the Jews (9-21). He next lays down the great theme of the Epistle, viz.: Justification by Faith, opposed to the works of the law of nature, or the Law of Moses (22). He shows the congruity of such a means of justification (23), and its gratuitousness (24, 25). Hence, all boasting is excluded (27, 28). Finally, he shows the congruity, on the part of God, of adopting such a means of justification, as being so universal, and accommodated equally both to Jew and Gentile.

Text.

1. WHAT advantage then hath the Jew, or what is the profit of circumcision?

1

2. Much every way. First, indeed, because the words of God were committed to them.

3. For, what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid.

Paraphrase.

1. (If, then, he alone is regarded by God as a Jew, who is such interiorly, and if the circumcision of the heart is alone approved of by Him), what peculiar excellence or superiority can there be in the profession of Judaism, or what can be the advantage of the external right of circumcision?

2. The profession of Judaism gives, in every respect, the Jews many external advantages and prerogatives not enjoyed by the Gentiles. For, in the first place (to pass over all the other advantages), they were made the depositaries of God's sacred oracles, of which the most important were those that contained the absolute promises of the future Messias.

3. For, what if some of the Jews have not believed these oracles? Does the deposition of these oracles cease to be a benefit on the part of God? Will the incredulity of his people neutralize and render without effect the veracity of God in the fulfilment of his absolute premises? By no means.

Commentary.

1. "What advantage then," &c. This question, or rather objection, is supposed to arise out of the foregoing (chap. ii. verse 29). As much as to say—God, in selecting the Jews as his chosen people, and in commanding them to practise circumcision as a sign of his covenant, must certainly have intended thereby to confer some favour or privilege on the Jews; but, from the foregoing it would follow, that no such favour was conferred on them.

2. The Apostle denies the inference. There were certain external privileges conferred on the Jewish people, as such. "First, indeed." He mentions one of the principal of them, reserving the rest for chap. ix. verse 45. "Because the words of God," &c., i.e., the oracles of God, containing many promises, but especially those regarding the promise of the Messiah to be born of them—promise absolute and unconditional—irrespective of their fidelity. "Were committed to them," which is a singular privilege.

3. Promises made by God, which are absolute, cannot fail of their accomplishment, owing to the incredulity and disobedience of men. Now, the promise of the Messiah, which is the principal of the oracles referred to, is absolute and unconditional, irrespective of the fidelity of the Jews, as appears from Psalm lxxxviii. 34.

Text.

4. But God is true; and every man a liar, as it is written : *That thou mayest be justified in thy words, and mayest overcome when thou art judged.*

5. But if our injustice command the justice of God, what shall we say? Is God unjust, who executeth wrath?

6. (I speak according to man.) God forbid; otherwise, how shall God judge this world?

Paraphrase.

4. The veracity of God is wholly independent of the lying nature of man. For God is essentially true, although every man, of his own corrupt nature, be a liar and liable to be deceived; and David also testifies, in his own particular case, that the incredulity and disobedience of man will not render ineffectual the promises of God; for, (Psalm l. verse 6), he prays God to have mercy on him and not rescind his promises, although he sinned and did evil in His sight; for, thus it would come to pass that God's veracity and fidelity in the fulfilment of His promises would be justified, and appear even more conspicuous; and when men would sit in judgment on His fidelity, He would come off victorious in the cause.

5. If, then, you will say, our injustice renders the justice of God, i.e., his fidelity in the fulfilment of his promises, more conspicuous, what shall we say? Does it not follow that God is unjust in punishing that which confirms and commands his justice?

6. (I speak not my own words, but those of the impious). Far be it from us to entertain such a blasphemous thought; for, if God were unjust, how could he discharge the office of supreme judge of this world in rewarding the good and punishing the wicked?

Commentary.

4. The Apostle proves in this verse that the disbelief of men will not render ineffectual "the faith," i.e., the fidelity or veracity of God in the fulfilment of his promises. First, by a general testimony—"God is true," i.e., veracious, "and every man a liar"—in which the veracity of God is put forward as totally independent of the deceitful and lying nature of man. The first member of the sentence, "God is true," is a self-evident truth. The second, "and every man is a liar," is taken from Psalm cxv. verse 11. Every man is said, by the corruption of his nature, to be lying and liable to be deceived, as God is essentially, and by the perfection of his nature, "true," i.e., veracious, cannot deceive nor be deceived. Secondly, by a particular testimony of David, who, after his sin, begs of God to spare him, and not rescind the promises made him, *although he sinned and did evil in his sight*.—(Psalm l. verse 6). For, thus it would happen, that his veracity would be justified and fully vindicated; and when impious and unbelieving men would sit in judgment regarding his fidelity in the case of David, his fidelity and veracity would come off victorious in the judgment. In the Greek, for "God is true," it is, *γενέθω εἰ δ θεός αληθής*, let God be true, i.e., in all his words and promises let God be believed to be true, although every man is a liar; or, in every case let us maintain God's truth or veracity.

5. This objection arises out of the foregoing testimony from the Psalms, wherin it is said that the sin of David shall render the fidelity or justice of God in his covenants more manifest. If, then, our injustice, as in the case of David and the Jews, renders the justice of God more manifest and more commendable; is it not unjust in God to punish that which displays attributes to such advantage?

6. "I speak according to man." For fear of giving scandal, the Apostle states expressly, that this question or objection is proposed by him not as from himself, but on the part of the impious. "God forbid," i.e., far be it from us to think so. "Otherwise, how shall God judge this world?" The Apostle refutes the objection from its very absurdity; for, it is acknowledged by all, as demonstrated from Holy Scripture and the very light of reason, that God is to be the judge of this world, that he will reward the good and punish the wicked; but how could he punish the wicked in the supposition now made? and justice being the essential attribute of a judge, God must, therefore, be supremely just. The direct answer to this objection, which is repeated

Text.

7. For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner?

8. And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just.

9. What then? Do we excel them? No, not so. For we have charged both Jews and Greeks, that they are all under sin:

10. As it is written: *There is not any man just,*

Paraphrase.

7. But if the truth and veracity of God has become, through my sin, more conspicuous, why am I condemned as a sinner, for doing that which contributes to his glory?

8. And why should we not rather do evil and commit sin, that good, viz., the greater manifestation of God's glory, may result therefrom (perverse principles which we are calumniously charged with acting on and teaching by some men, of whom all we can say is, that their damnation is just).

9. But to return to the subject. What then, if we possess certain external advantages and privileges not enjoyed by the Gentiles; do we really excel them in that which constitutes true excellence, viz., the possession of justice? By no means; for we have already made good the charge which we undertook to prove, viz., that all, both Jews and Gentiles, are under sin.

10. Which is still further proved by the irrefragable testimony of SS. Scripture, in reference to both Jew and Gentile; for, it is written (Psalm xiii.),

Commentary.

(verse 8), is, that our injustice is not the cause of rendering God's justice more conspicuous, but the mere accidental occasion. The cause is God's own infinite goodness and power, eliciting good out of evil, contrary to the very nature and tendency of that evil.

7. The same objection proposed (verse 5), is repeated here in clearer terms. "Abounded unto his glory," is the same as, that he should become more celebrated and distinguished.

8. This verse may also admit of this construction, *why should we not rather affirm (what some slanderously assert that we affirm) let us do evil that good may come from it.* The construction in Paraphrase is preferable, wby not rather *do evil* (as some blasphemus us, and say, that we assert, let us do evil that good may follow, whose damnation is just). The occasion of this slanderous and calumnious imputation, made against the Apostle, may have arisen from his proclaiming that "grace superabounded where sin abounded." The Apostle, as a wise disputant, thinks it proper not to answer such calumnious charges. He merely despises them, and simply asserts that the authors and abettors of such calumnies shall justly be condemned.

9. The Apostle now returns to his subject from which he digressed (verse 3). But, although we, Jews, excel the Gentiles in the possession of external blessings, do we *really* excel them in the concern of salvation, in true justice? "No, not so," or "By no means," is the answer. "For we have charged both Jews and Greeks," &c. "Charged," in the Greek, προγνωσκετα (Vulgate, causati sumus), means, to prove already, by adducing well-grounded charges, that both Jew and Gentile are all sinners, and subject to the damnation which their sins deserve. Neither of them could, therefore, on the score of merit, lay claim to the Gospel. This he proved in reference to the Gentiles (chap. i.), and in reference to the Jews (chap. ii.)

10. Lest it might be alleged, that what was said in the preceding chapters regarded only the principal men among the Jews and Gentiles, the Apostle adduces the irrefragable testimony of SS. Scriptures to prove that the ignorant portion, that, in fact, *all* were equally guilty. In the following quotations, he considers man left to himself, and in his corrupt nature, destitute of grace and of the faith of Christ. And in these quotations, he sums up what he had proved regarding the crimes of the Gentiles and Jews in the first and second chapters, and confirms the charge he made good against them (verse 9). "As it is written: *there is not any man just.*" This is the general proposition which he asserts regarding Jew and Gentile. The words are read only in sense in Psalm xiii. thus, "There is none that doth good," (verse 1.)

Text.

11. *There is none that understandeth, there is none that seeketh after God.*

12. *All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not so much as one.*

13. *Their throat is an open sepulchre, with their tongue they have dealt deceitfully. The venom of asps is under their lips.*

14. *Whose mouth is full of cursing and bitterness:*

15. *Their feet swift to shed blood.*

16. *Destruction and misery in their ways:*

17. *And the way of peace they have not known.*

Paraphrase.

there is no one that doth good or just works. There is no one who knows (11) God, or seeks after him.

12. They have all turned aside from the straight road of God's precepts to crooked and perverse ways. They are become unprofitable and disabled themselves for fulfilling God's commandments. There is no one doing good. No, not even one.

13. (Psalm v.) Their throat is like an open sepulchre. They have employed their tongues for the purpose of deceiving others. In their mouths they have a deadly poison, no less noxious than the venom of asps.

14. (Psalm ix.) Their mouth is full of cursing and bitterness.

15. (Isaias, lix. 7). Their feet are swift to shed blood.

16. Destruction and misery follow their footsteps. Wherever they go, they destroy and render others wretched.

17. And the way of peace they have not known, so as to approve of it; on the contrary, they hate peace and justice.

Commentary.

11. "*There is none that understandeth.*" These words also are quoted only according to the sense of the Psalm. In place of this reading we have in the Psalms, *If there be any that understand and seek God.* However, "if" has a negative signification. The remainder of the passage is quoted almost *verbatim* from Psalm xiii. as it is now read in our Vulgate. They are not found in the above Psalm in either the Hebrew or Septuagint versions. St. Jerome tells us (*in Prefatione, lib. 16, Commentar. in Isaiam*), that the entire passage is taken from several parts of the Psalms and from the Prophet Isaias (as noted in Paraphrase), but that the compiler of the Psalms, finding more of this quotation to be contained in the 13th Psalm than in any other passage of SS. Scripture, viz., as far as the words, "their throat is an open sepulchre," &c., and being ignorant of the Apostle's art in uniting together texts from several parts of Scripture bearing on his subject, put the entire passage as found here, from verse 13-18, inclusively, without any authority, under the 13th Psalm. It is also to be borne in mind, that the Apostle does not suppose all the crimes which he enumerates here, to be found in every person; but that some of them were found in some men, and some in others; so that all had sinned, which is the conclusion the Apostle wishes to establish. "*There is none that understandeth,*" may refer to the Gentile knowing not God, and having his reason and intellect corrupted. "*There is none that seeketh after God,*" refers to the Jew, whose will was corrupted, so that he served not God whom he knew.

12. "*Unprofitable.*" Useless for the end of their creation. "*There is none that doth good,*" &c. This refers to man left to his own corrupt nature, devoid of grace and faith.

13. "*Their throat,*" &c. These words are taken from Psalm v.; the preceding from Psalm xiii. Their throat, owing to their impure, noxious, and pernicious discourses, is compared to the noisome stench issuing from an open sepulchre. "*The venom of asps,*" i.e., the most deadly poison "*is under their lips.*" They are constantly prepared to spew forth the most deadly and malignant calumnies, under the gloss of smooth, alluring language.

14. This is taken from Psalm ix. Full of bitter, offensive, and reproachful language, uttered publicly.

15. From Isaias, lix. 7. Quick in executing the evils they plan and concert.

Text.

18. *There is no fear of God before their eyes.*

19. Now we know that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God.

20. Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.

Paraphrase.

18. (Psalm xxxv.) There is no fear of God before their eyes. They fear not his justice, which is the source of the preceding crimes.

19. And let not the Jew imagine that these testimonies, derived from the law, have reference merely to the Gentiles; for, it is a well-known, certain fact, that what things soever the law speaketh, are principally addressed to those under the law, and to be understood as regarding them. Hence, every mouth is closed, and all matter for boasting is removed, and all mankind must acknowledge their liability to divine punishment for sin.

20. Because no man shall be ever justified in the sight of God by the works which he performs through the sole aid and lights supplied by the law; for the only help held out by the law itself is, to show what we are to do, and what to avoid.

Commentary.

18. "*There is no fear of God,*" &c. This is the great source of the preceding disorderly crimes; they fear not the judgment of God. This is taken from Ps. xxxv. What a lively description have we not in this passage, of the melancholy results of concupiscence and sin in man? It robs him of justice—"there is not any man just," (verse 10). It corrupts his reason—"none that understandeth." It makes his will depraved—makes him turn aside from God to creatures—"none that seeketh God." "All have turned out of the way." It renders him useless for good, or corrupts, by a bad motive, the good he may do (verse 12). The virus of his corrupt heart is poured forth through the tongue; *this world of iniquity* (St. James, ii.), which is made the instrument of deceit, by lying, perjuries, flattery, and evil counsellings, by procuring the death of the body through false accusations, and death to the soul by false and erroneous doctrines, this tongue becomes more noxious than "*the venom of asps,*" (verse 13). It blasphemeth God and curses our neighbour (verse 14). It inspires vengeance (verse 15). It plots the ruin and oppression of the poor (verse 16). It takes away all sense of religion, and of the fear of God (verse 18). This is the state out of which the grace and charity of Jesus Christ has rescued us. Blessed be his goodness for ever!

19. The Jew might object and say, that all these denunciations are addressed merely to the Gentiles, who are often similarly denounced in Scripture. The Apostle meets this plea and says, that when the law speaks in general terms and without exception, it must be understood to regard those principally who are under the law, *i.e.*, the Jews. "*The law speaketh.*" Under the *law*, are comprised the Psalms and the Prophets, from which the foregoing testimonies are taken. "*That every mouth may be stopped.*" Hence, every mouth is closed against boasting; because, if the oracles of the Prophets be true of the Jews with their many helps, how much more true must they not be of the Gentiles, destitute of these helps. "*And the whole world (Jew and Gentile), may be made subject,*" *ὑτόδικος* (Vulgate *subditus*), *i.e.*, rendered liable to punishment for their crimes against "God."

20. In this verse is conveyed an additional reason why "every mouth should be closed," and no man should glory (in the preceding verse their glorying is excluded by their liability to punishment for sin), because men have no means of justification from themselves; for, by the aids which the law holds out, no man can fulfil the law and be justified. *The doers of the law will be justified* (chap. ii. verse 18). By the "law," is meant the *moral* law of the Jews, which alone gives us a "knowledge of sin," which is a clearer exposition of the *natural* law of the Gentiles, which the Apostle here includes under it. And by "the works of the law," are meant the works performed by the helps and lights furnished by this law towards its own fulfilment, exclusive of grace and faith. These helps, without grace, will never enable a man to fulfil the entire law; for, the only help it affords is to give a clear knowledge of our duty, without any aid towards the performance of this duty. And if the Jews could not fulfil the

Text.

21. But now without the law the justice of God is made manifest; being witnessed by the law and the prophets.

22. Even the justice of God by faith of Jesus Christ, unto all and upon all them that believe in him; for there is no distinction.

23. For all have sinned; and do need the glory of God.

24. Being justified freely by his grace, through the redemption that is in Christ Jesus,

Paraphrase.

21. But in these latter times, the true justice by which we are rendered really just in God's sight, and to which testimony has been rendered by the law and the prophets, is made manifest as proceeding from a source quite distinct from, and independent of, the helps of the law.

22. That justice, I say, comes from the faith of Christ, and is abundantly conferred on all who believe in him, as they ought; for, there is no distinction between those who received the law and those who did not.

23. For all have sinned, and have nothing wherein to glory before God; or, are destitute of justifying grace, the seed of future glory, which comes from God alone and is not merited by works. (And hence, the congruity of his adopting a means of justification, wholly independent of any merit on the part of man).

24. But they are justified gratuitously, without any previous merits on their part, by his grace, through the redemption which Christ Jesus purchased for us, having paid for it the price of his most precious blood.

Commentary.

moral precepts of the law, though they had greater helps, *a fortiori*, the Gentiles—destitute of these helps—could not fulfil the same precepts.

21. "The justice of God." Real and true justification by which we are really justified before God; and hence called the "justice of God," because emanating from him alone, "is made manifest without the law," because, by the preaching of the Gospel, it was abundantly confirmed and externally testified by miracles, that this justice has been bestowed on those who never received the law (*v.g.*, Cornelius the centurion and others. "Being witnessed by the law and the prophets." "By the law," (Genesis, xlix. 10); "the prophets," (Habacuc, ii. 4; Isaías, Iv.) Hence, it is no novel doctrine.

22. "Even," *i.e.*, I say, "the justice of God," comes from a source quite distinct from that which the Gentiles and Jews imagined, *viz.*, from the "faith of Jesus Christ," "unto all and upon all." Some say, these words express more strongly the universality and sublimity of this gift; others, that they only express the same thing, and are repeated for the sake of emphasis. "Upon all," is not found in the Vatican nor in the other chief MSS. "That believe in him." Of course, he leaves it to be understood, that their faith is accompanied with the other conditions requisite for justification. "In him," is not in the Greek, which simply is, *τούς πιστευόντας*.

23. "For all (Jew and Gentile, as has been already shown), have sinned, and do need the glory of God." "Do need," in Greek, *ὑπέρεργοι*, "are behind," or, *comes too late for*. By "the glory of God," some understand, the justifying grace of God, which will redound to his glory, and which is the seed of future glory in us, and comes from God alone, not merited by works. The other exposition in the Paraphrase is also very probable, and means, they *have no glory*; or, nothing wherein to glory before God, and hence, the necessity of establishing a system of justification wholly unconnected with man's merits (for he has none), and entirely dependent on God, and consequently redounding to his glory alone. And such is the system of justification through faith. Against this latter exposition it militates, and is in favour of the former, that the Greek for "glory" is not, *κανχηνός*, but, *δόξα*.

24. "Being justified." After having sinned (as in preceding verse) they were justified "freely," *i.e.*, gratuitously; *because none of the things that precede justification, whether faith or works, merit the grace of justification itself*.—(Council of Trent, SS. 6, ch. 8.) "By his grace." This is the *formal cause* of justification, and must, consequently, be essentially gratuitous; otherwise it would be no grace. "Through the redemption." The *meritorious cause* of this justification is the redemption through Christ. The Greek

Text.

25. Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins,

26. Through the forbearance of God, for the shewing of his justice in this time : that he himself may be just, and the justifier of him who is of the faith of JESUS CHRIST.

Paraphrase.

25. Whom God proposed as a real victim of propitiation—of which we are made partakers by faith in his blood or death for us—in order to manifest his justice or the infinite hatred he has for sin, which justice would appear to be in abeyance, owing to his having apparently remitted in past ages, sins for which no adequate ransom appeared to be given, or reparation made.

26. But with these sins God had hitherto patiently bore, in order to manifest more plainly in these latter times his two-fold justice, viz., his attribute of justice in himself, whereby he holds sin in infinite hatred, which required an atonement of infinite value to satisfy its claims, and his justice in us, whereby we are rendered just in his sight. The consequence of which economy on the part of God is, that his justice and hatred for sin are fully vindicated, and also the source is pointed out from which his justice in us is derived, viz., faith in Jesus Christ.

Commentary.

word for "redemption," *ἀπολυτρωσίς*, implies, the payment given in ransoming. We are said to be justified by faith, inasmuch as it is, *the beginning of man's salvation, the foundation and root of all justification*.—Council of Trent, *ibidem*.

25. "Whom God hath set forth," i.e., publicly exhibited on the cross, and gave to us "to be a propitiation." The corresponding Greek word—*ἱλαστήριον*—may signify either a "propitiation," or a "propitiator." It more probably is taken in the former signification here, to denote a victim of propitiation "through faith in his blood." The words, "in his blood," are connected by many with the word "propitiation," thus : Whom God hath set forth to be a propitiation, which propitiation is effected by the shedding of his blood, and is to be applied to us through faith ; others connect the words as in the Paraphrase. "To the shewing of his justice," i.e., in order to manifest his Attribute of eternal justice, whereby he holds sin in infinite hatred. This he manifests and vindicates by requiring a victim—an effusion of blood, of infinite value, before he remits sin. This "justice," for the manifestation of which God had publicly exhibited his Son as a victim of propitiation, would also appear to extend to that justice whereby we are made just, which was exercised in the remission of sins in former ages, since it was only by the infusion of grace and justice that these sins were remitted. In the first signification of "justice," to which it would appear allusion is principally made in this verse, the words, "for the remission of former sins," are thus connected (as in Paraphrase), which justice of God hating sin would appear to be in abeyance, owing to his having remitted sins in former ages, &c.—(*vide Paraphrase*). The word "remission" may also signify, as appears from the Greek word—*πάτερν*—moral languor and spiritual debility, which sin introduced into the world, and to cure which the great Physician came down from Heaven ; or, rather, it signifies God's having omitted to punish, and having passed over the sins of former ages. This exposition accords best with the following verse, "through the forbearance," or patience, "of God."

26. "Through the forbearance of God." These sins, or (according to the other interpretation) this spiritual languor caused by sin, God had only borne with and merely tolerated. "For the shewing of his justice in this time," i.e., in order to manifest more clearly, and vindicate his Attribute of justice, and also to show the abundant justice whereby he renders us just, in these latter days, when the victim of infinite value that satisfied the claims of the former, and that merited and procured the abundant effusion of the latter, was offered. The satisfaction made by Christ had a retrospective effect, since it was in consideration of his future redemption, that all sins, from the beginning of the world, were remitted, and justice conferred, "for the remission of former sins," hence, he is called, *agnus occisus ab origine mundi*.—(*Apoc. iii. 8*).

Text.

27. Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.

28. For we account a man to be justified by faith without the works of the law.

Paraphrase.

27. Where, then, in this system of justification, is there any subject for boasting? It is excluded. By what law? Is it by the Old Law, which merely, as such, prescribed certain things to be done, without supplying grace or aid for their fulfilment? No, not by this law so much as by the New Law, or the law of faith, to which faith justification is attached quite gratuitously, independently of the merits of any works proceeding from men themselves.

28. We come, then, to the conclusion, that a man, whether he be Jew or Gentile, is justified by faith, without any reference to the works of the Mosaic law, performed by the sole aid and helps of that law.

Commentary.

"That he himself may be just." The consequence of which economy, on the part of God, is, &c. (*vide Paraphrase*). The word "justice" is taken, in both these verses, for God's attribute of justice, and for his justice in us, or our justification, which, coming from God, is called "his justice."

27. The Apostle having laid down the source whence justification is derived, viz., the faith of Jesus Christ, "on all without distinction," (verse 23), and having pointed out its perfect gratuitousness (verse 24), now asks, where, in his system of justification, is there any matter for boasting, either on the part of Jew or Gentile? According to the Vulgate reading, "thy boasting," ("thy" is not in the Greek, η καυχησις, *the boasting*), the question specially regards the Jew. "By what law?" "of works?" By "the law of works" is meant the Old Law, which prescribed works to be performed, but did not give the grace to perform these prescribed works. Boasting is not altogether excluded, at least apparently, and externally, by this law; for although, in point of fact, men could not fully observe this law by the mere helps furnished by the law itself, and hence, could not, in reality, make a boast of the law, the precepts of which they did not entirely fulfil, still they might be influenced by threats of punishment, to make a show of external observance, and so make it the subject of boasting externally before men. "But, by the law of faith," i.e., the New Law, which requires faith as a condition of justification, and makes justification quite gratuitous, quite independent of the works that precede it. St. Augustine (in his book, *de Spiritu et Litera*, ch. xiii.) has left us a lively antithetical description of both laws: "the law of works is that which commands what is to be done, the law of faith is faith itself, which obtains the grace to do what the law commands. The law of works is the Old Law; the law of faith, the New Law. The law of works contains the precepts, the law of faith, the help. The law of works gives us light to know, the law of faith, the power to perform. By the law of works God says: 'do what I command'; by the law of faith we say: 'grant us what you command.' The law of works prescribes external deeds, and these numerous; the law of faith regulates the interior actions, the principal of which is faith and love," &c.

28. "For," (in Greek, οὖν, *therefore*). The Alexandrian MS. supports the Vulgate γάρ, "we account," the meaning of which, as appears from the Greek word λογιζόμεθα, is, we infer, by reasoning from the foregoing, "a man (every man, be he Jew or Gentile), to be justified by faith," because faith is *the root and foundation of all justification*.—(Council of Trent, SS. 6, ch. 8.) "Without the works of the law," i.e., without the performance of the works which the law of Moses prescribes, by the sole aid and lights administered by the law itself. Although the words of the Apostle here, addressing the Jewish converts, have expressly reference only to the works of the Mosaic Law, still, his scope is to deny that any works, whether of the Mosaic or Natural Law, give us a claim to the grace of justification. Hence, addressing the converts from Paganism, he asserts the same.—(Ephes. chap. xi. verses 8, 9).

OBJECTION.—Therefore, good works are not necessary for justification.

RESP.—The inference is quite false, provided the Apostle does not in this verse speak of the works which Catholics hold to be necessary for obtaining and preserving *first*, and

Text.

29. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30. For it is one God that justifieth circumcision by faith and uncircumcision through faith.

Paraphrase.

29. Is God the God of the Jews only? Is he not the God of the Gentiles as well? Yes, truly, he is the God of the Gentiles as well as the God of the Jews.

30. Since, therefore, there is but one God, equally the God of all, it is meet that he should have adopted one means of justification for all, and that means is faith, for the justification of both Jews and Gentiles.

Commentary.

for meriting *second*, justification. And, moreover, if it be clear from other passages of SS. Scripture that good works enter into man's justification. Now, such is the case. First, "*the works of the law*," of which the Apostle here speaks, are quite different from the works which Catholics maintain to be necessary for justification, viz., those done in faith, and by the aid of divine grace. For, the Apostle is speaking of works upon which would be based a system of justification opposed to the gratuitous justification by faith. He opposes these works to faith. He makes the first the basis of the justification maintained by the converted Jews and Gentiles; the second, the basis of the justification propounded by himself. If he were treating of the works done in faith, there would be no such opposition, nor could the gratuitousness of justification be excluded by such works: for, Catholics, while maintaining that these works have a share in justification, still hold that these works preceding justification, although good, although performed by the aid of divine grace, give no claim to strict merit, and leave justification itself quite gratuitous. Moreover, the state of the controversy would admit of no reference to works done under the influence of faith and grace; for, the question at issue regarded the claim which these works gave towards obtaining faith and justification. Faith, then, in the minds of the converted Romans, was supposed to be given in reward for these works; hence, there must be question of works preceding faith. The Apostle, then, refers to the works performed by the sole aid of the law of Moses, and the law of nature, without grace and faith, and he comes to the conclusion, that these works have no share in justification. Secondly, we have numberless passages in SS. Scripture, in which the necessity of good works is asserted. St. Paul himself tells us (chap. ii. of this Epistle), "that only the doers of the law will be justified," and the saving faith of the Galatians must be "a faith that worketh by charity,"—(Gal. v. 6); and we are told (1 Cor. xiii.) that faith strong enough to remove mountains, unless accompanied by charity, is worth nothing. St. James (chap. ii.), is so clear on this subject as to render comment unnecessary. And we are informed by St. Augustine (*Libro de Fide*, &c; xiv.), that one of the principal objects of St. James, in writing his Epistle, was, to refute the error regarding the sufficiency of faith, exclusive of good works, for justification; an error which, even in his days was broached and grounded on the false interpretation of the words of the Apostle in this Epistle. The reason why the Apostle dwells on the necessity of faith, passing over the other dispositions for justification, is, because it is the ingredient of justification which most clearly showed its absolute gratuitousness—the point he had chiefly to prove. And if he were, in this Epistle, to point out all the conditions necessary for justification—good works among the rest—he would be only rendering his doctrine less forcible and more obscure; for, his adversaries might artfully endeavour to confound these good works, required by him, with those put forward by themselves, which latter description of works is altogether excluded by him in this Epistle.

29, 30. The Apostle, in these verses, adduces an additional reason, to show the congruity of the system of justification through faith "without the works of the law;" i.e., without the prescribed works performed by the sole aid of the law of Moses. For, if God attached justification to these works, he would appear to be the God of the Jews only, to the exclusion of the Gentiles. Hence, as he is the God of the Gentiles too, he must have adopted a means of justification for them also, and must afford them a means of attaining that felicity for which they are destined. This means is the same for all, viz., faith; for, it is congruous that one God would adopt one general

Text.

31. Do we then destroy the law through faith? God forbid; but we establish the law.

Paraphrase.

31. Are we then, by this doctrine of justification through faith, destroying the law? By no means; we are only establishing it the more firmly, by pointing out its term, Christ; and also by pointing out the source from which it can be fulfilled, viz., the grace of Christ.

Commentary.

system of justifying his creatures. (For a fuller exposition of justification by faith and good works, see Commentary on chap. ii. Epistle of St. James).

31. From the foregoing doctrine it by no means follows that the Apostle is destroying the law. On the contrary, he is establishing it more firmly; for, if there be question of the *ceremonial* or *typical* part of the law, he establishes it by pointing out the thing typified by all the external observances and justifications, viz., true justification by Christ. If there be question of the *moral* law, he is establishing it by pointing out the means of fully observing it, viz., the grace of Christ, by which alone man can observe the entire moral law.

CHAPTER IV.**Analysis.**

In this chapter the Apostle adduces the example of Abraham, whose justification was the model of that of all the faithful, to prove the principal proposition and the leading subject of this Epistle, viz., that justification is neither derived from circumcision, nor from the works preceding faith, but from faith itself. He first proves that Abraham was not justified by circumcision or by the external works of the law of Moses (verses 1, 2); but that his justification was the gratuitous justification through faith. In proof of this, he quotes a text from the Book of Genesis, and builds his argument on this quotation (3, 4, 5). He also proves the gratuitousness of justification from the prophetic words of David (6, 7, 8), from the universal extension of which he also shows, that justification is conferred on the uncircumcised Gentiles; and, consequently, that it is independent of the works of the law (9). He likewise proves from the date of Abraham's justification, which occurred prior to his circumcision, that he was not indebted to circumcision, nor, consequently, to the works of the law, for his justification (9, 10). He proves the same, also, from the object and nature of circumcision, which was a seal of his former justice, obtained in faith. Hence, his circumcision was posterior to his justification (11). He shows the reason why Abraham's justification preceded his circumcision, and why he received circumcision after being justified (12). From the circumstances and qualities of the promise made to Abraham, the Apostle derives another argument in favour of justification by faith, independently of the observance of the law (13, 14, 15). Having shown, that justification comes neither from circumcision nor from the works of the law, the Apostle concludes, that it must come from faith, in which case will be observed the gratuitousness of the promise made to Abraham, and its universal extension to all Abraham's spiritual children (16). The Apostle, finally, extols the heroic firmness of the Patriarch's faith, which, he tells us, was to be the model of ours, and similar in its object and happy results (17-25).

Text.

1. WHAT shall we say then that Abraham hath found, who is our father according to the flesh?

Paraphrase.

1. What justification then shall we say, that Abraham our father according to the flesh received? Was it the justification through faith, or through the works performed by his own natural strength, without grace or faith?

Commentary.

"That Abraham hath found, who is our father, according to the flesh." Some Commentators, following the common Greek reading, τον πατέρα ἡμῶν εὑρηκεναι κατα σαρκα,

Text.

2. For if Abraham were justified by works, he hath whereof to glory, but not before God.

3. For what saith the Scripture? *Abraham believed God, and it was reputed to him unto justice.*

4. Now to him that worketh, the

Paraphrase.

2. Surely, not the justification through the works in question, because if Abraham were justified by such works he would have cause for glorying in himself (such works being supposed to be performed by his own natural strength), but not in God, whose gratuitous benefits would not be acknowledged in such a system of justification.

3. But that Abraham had cause for glorying in God, owing to the gratuitousness of his justification, which was wholly independent of the works performed by his mere natural strength, is clear from the history of his justification given in the book of Genesis chap. xv. verse 6, "*Abraham believed God, and it;*" i.e., his faith (not his works), "*was reputed to him unto justice.*"

4. On which words I build this argument: to the

Commentary.

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2. "Justified by works." He speaks of works done without grace or faith; since, it is of these alone he could say, that they deprived a man of all cause for glorying in God, which is the meaning of the words, "before God," according to Mauduit. Moreover, it was only of such works that there was question between the converted Jews and Gentiles, as establishing for them respectively a claim to the Gospel. The words of this verse are commonly explained by interpreters thus: "He would have external subject for glorying before men, but he would have no real subject for glorying in the sight of God," and they connect the following verse, 3, thus: "But we have the testimony of Scripture assuring us that Abraham was really and interiorly justified before God, for it is said, 'that he believed, and his belief was reputed by God unto justice.'"—(Genesis, xv. 6). Therefore, it was not by external works, but by faith, that he was justified. According to the interpretation adopted in the Paraphrase, which is that of Père Mauduit, making "before God" mean, "*in God;*" the connexion in verse 3 is quite different (*vide Paraphrase*). This connexion adopted in the Paraphrase accords better with the Apostle's reasoning on the Scriptural text in verses 4, 5. "Whereof to glory," *καυχημα*, *subject for boasting*.

3. But that Abraham had reason to glory in God, on account of the gratuitousness of his justification, and not in himself, for any merit of works, is clear from the words of Genesis, xv. 6, in which his justification is described as perfectly gratuitous—"Abraham believed.....and it was REPUTED to him unto justice."

4. On the words of Genesis, *it was reputed*, &c., the Apostle builds an argument in favour of the gratuitous justification of Abraham by faith. If the works of Abraham, performed by his natural strength, were the principle of his justification, it could

Text.

31. Do we then destroy the law through faith? God forbid: but we establish the law.

Paraphrase.

31. Are we then, by this doctrine of justification through faith, destroying the law? By no means; we are only establishing it more firmly, by pointing out its term, Christ; and also by pointing out the source from which it can be fulfilled, viz., the grace of Christ.

Commentary.

system of justifying his creatures. (For a fuller exposition of justification by faith and good works, see Commentary on chap. ii. Epistle of St. James).

31. From the foregoing doctrine it by no means follows that the Apostle is destroying the law. On the contrary, he is establishing it more firmly; for, if there be question of the *ceremonial* or *typical* part of the law, he establishes it by pointing out the thing typified by all the external observances and justifications, viz., true justification by Christ. If there be question of the *moral* law, he is establishing it by pointing out the means of fully observing it, viz., the grace of Christ, by which alone man can observe the entire moral law.

CHAPTER IV.**Analysis.**

In this chapter the Apostle adduces the example of Abraham, whose justification was the model of that of all the faithful, to prove the principal proposition and the leading subject of this Epistle, viz., that justification is neither derived from circumcision, nor from the works preceding faith, but from faith itself. He first proves that Abraham was not justified by circumcision or by the external works of the law of Moses (verses 1, 2); but that his justification was the gratuitous justification through faith. In proof of this, he quotes a text from the Book of Genesis, and builds his argument on this quotation (3, 4, 5). He also proves the gratuitousness of justification from the prophetic words of David (6, 7, 8), from the universal extension of which he also shows, that justification is conferred on the uncircumcised Gentiles; and, consequently, that it is independent of the works of the law (9). He likewise proves, from the date of Abraham's justification, which occurred prior to his circumcision, that he was not indebted to circumcision, nor, consequently, to the works of the law, for his justification (10, 11). He proves the same, also, from the object and nature of circumcision, which was a seal of his former justice, obtained in faith. Hence, his circumcision was posterior to his justification (11). He shows the reason why Abraham's justification preceded his circumcision, and why he received circumcision after being justified (12). From the circumstances and qualities of the promise made to Abraham, the Apostle derives another argument in favour of justification by faith, independently of the observance of the law (13, 14, 15). Having shown, that justification comes neither from circumcision nor from the works of the law, the Apostle concludes, that it must come from faith, in which case will be observed the gratuitousness of the promise made to Abraham, and its universal extension to all Abraham's spiritual children (16). The Apostle, finally, extols the heroic firmness of the Patriarch's faith, which, he tells us, was to be the model of ours, and similar in its object and happy results (17-25).

Text.

1. WHAT shall we say then that Abraham hath found, who is our father according to the flesh?

Paraphrase.

1. What justification then shall we say, that Abraham our father according to the flesh received? Was it the justification through faith, or through the works performed by his own natural strength, without grace or faith?

Commentary.

"That Abraham hath found, who is our father, according to the flesh." Some Commentators, following the common Greek reading, τον πατέρα ἡμῶν εὑρηκεναι κατα σαρκα,

Text.

2. For if Abraham were justified by works, he hath whereof to glory, but not before God.

3. For what saith the Scripture ?
Abraham believed God, and it was reputed to him unto justice.

4. Now to him that worketh, the

Paraphrase.

2. Surely, not the justification through the works in question, because if Abraham were justified by such works he would have cause for glorying in himself (such works being supposed to be performed by his own natural strength), but not in God, whose gratuitous benefits would not be acknowledged in such a system of justification.

3. But that Abraham had cause for glorying in God, owing to the gratuitousness of his justification, which was wholly independent of the works performed by his mere natural strength, is clear from the history of his justification given in the book of Genesis chap. xv. verse 6, "Abraham believed God, and it," i.e., his *faith* (not his *works*), "was reputed to him unto justice."

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4. On the words of Genesis, *it was reputed*, &c., the Apostle builds an argument in favour of the gratuitous justification of Abraham by faith. If the works of Abraham, performed by his natural strength, were the principle of his justification, it could

Text.

reward is not reckoned according to grace, but according to debt.

5. But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice according to the purpose of the grace of God.

Paraphrase.

man who performs a work, the wages due to the performance of that work is given, not as a matter of mere gratuitous favour, but as a debt due in strict justice. (As, therefore, justification was given to Abraham, as a matter of grace and favour, which is implied in the word, *reputed*, it must not proceed from works establishing a just claim to it).

6. It is only in reference to the man who performs no works establishing a strict claim to justification, beyond the mere work of believing in him, who justifies the impious, that it could be said "*his faith is reputed to justice*," according to the decree of God, vouchsafing liberally and gratuitously to confer justice, as a grace, on such a person (and hence, it is only as having been gratuitously bestowed in consideration of his faith, that we can regard the justification of Abraham).

Commentary.

not be said that it was a mere voluntary act of grace on the part of God to bestow it, as the word "*reputed*" implies; it would be given as a debt of strict justice; for, the man who performs a work entitled to reward, shall receive that reward as a debt and not as a favour. Hence, as the justification of Abraham was a mere matter of gratuitous acceptance on the part of God, it was not bestowed in consideration of such works as establish a claim to it.

5. It is only on the supposition that he performed no works establishing a claim to justification, except the mere work of faith, or "believing in him who justifies the ungodly," to which his justification is ascribed, that we can say that "*his faith is reputed unto justice*," according to the liberal purpose of God, decreeing to give justification gratuitously, through grace and faith. The words, "according to the purpose of the grace of God," are omitted in the Greek, and, from being a marginal explanation of how "faith is reputed," very probably crept into the Sacred text.

Objection.—This passage seems to furnish an insuperable argument in favour of the doctrine of justification by faith only, and an argument against the Catholic doctrine of merit. 1st. The Apostle denies that the justification of Abraham could come from works, because works would establish a claim to merit and strict right. Therefore, justification by works, as held by Catholics, is opposed to its gratuitousness, on which the Apostle builds his argument. 2ndly. The Apostle not only excludes the works performed by Abraham before his conversion, but all works, even those performed in faith; for, at the time that the words of Genesis, chap. xv., here quoted, were used, Abraham was justified, as appears from Genesis, chap. xii., and from St. Paul to the Hebrews, chap. xi. Hence, the Apostle speaks of Abraham's *second* justification, and denies, on the grounds of its perfect gratuitousness implied in the words, "*he believed,...and it was REPUTED*," &c., that works had any share in Abraham's *second* justification, which destroys the Catholic doctrine of merit.

Resp.—In reply to the 1st.—The works excluded by the Apostle from any share in the justification of Abraham are the works performed without grace or faith, and we exclude the same.—That these were the works excluded by the Apostle is clear from his scope in this Epistle, which is, to prove that the works performed by the sole aid of the natural law, or the law of Moses, gave neither Jew nor Gentile a claim to the Gospel. The same appears from verse 2. He excludes works which would give Abraham cause to glory in himself and not in God (this reason holds equally good should we understand "*before God*" to mean in the sight of God). Now, it is only the works performed by his sole natural strength, that would redound thus to his own glory. Whereas no one can be impious enough to assert that the works done in grace and faith would not give us cause to glory in God, or, *in the sight of God*, since the grace of God would be the chief principle in their performance. Hence, the works excluded are those performed without grace or faith. But the gratuitousness of justification here

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Commentary.

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Text.

8. *Blessed is the man to whom the Lord hath not imputed sin.*

9. This blessedness then doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.

10. How then was it reputed? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Paraphrase.

8. Blessed is the man to whom the Lord does not impute sin, either as to guilt or punishment, in consequence of its gratuitous remission.

9. From the universal extension of these words of David, it is clear, that this blessedness is not confined merely to the Jews, but that it extends to the Gentiles also. The same is clear from the case of Abraham, whose faith, we have said, was reputed unto justice.

10. Let us see what state Abraham was in, at the time that this occurred to him. Was he circumcised or uncircumcised? Undoubtedly, it occurred to him not when he was circumcised, but while he was uncircumcised.

Commentary.

tification, which, whilst it covers, heals and removes altogether the disease and leprosy of sin. And the non-imputation of sin only proves that sin does not exist, because God essentially hates and abominates sin, wherever it does exist. To Him, the impious man and his impiety are alike an abomination. Hence, by not imputing sin, he removes and remits it. The words "not impute," refer only to punishment with which sin will not be visited in consequence of having been remitted.

They may also have reference, as Bellarmine well remarks (Com. in Psalm xxxi.) to those singularly just men, such as Abel, Henoch, Noe, Abraham, Isaac, &c., of whose sins the SS. Scriptures are silent; and also to Jeremias, John the Baptist, sanctified from the womb; not excepting Her, blessed above all the rest of creation, the solemn proclamation of whose glorious preservation from the stain of original sin has filled the earth with joy and universal jubilee. In this interpretation, there is no ground whatever for any objection: and even if we understand the words of those who sinned, the passage only proves that "*sin is not imputed*," because, having been gratuitously remitted, it no longer exists.

Nor, does it follow from this passage, that justification consists in the bare remission of sin, without the infusion of sanctifying grace; for, the same Psalmist represents justification as consisting in cleansing and rendering us "*whiter than snow*." Hence, together with remitting sin, and removing from the soul that stain analogous to corporal leprosy which sin causes, it renders us pure and lovely in the sight of God, and by the increase of sanctifying grace which permanently inheres, the soul acquires still greater beauty and whiteness. *Wash me yet more, &c. And I shall be made whiter than snow.*—(Psalm l.)

9. The question is equivalent to a strong form of affirmation, deducing from the universality of the words of David, that this blessedness extends to the Gentiles also; and it is implied, and left to be inferred that, consequently, justification is bestowed independently of the works of the Mosaic law. The words, "*doth it remain only*," are not expressed in the Greek; they are, however, understood as being necessary to complete the sense. "Circumcision" and "uncircumcision" mean Jew and Gentile; the abstract noun is put for the concrete. "For we say," &c. Here is introduced another argument derived from the condition in which Abraham was, when the words "*it was reputed unto justice*," were applied to him.

10. In what state was he when "*his faith was reputed*?" &c. He was yet uncircumcised. An interval of about thirteen or fourteen years elapsed between the date of his justification and his circumcision, as appears from the history of Genesis. The preceding is the reasoning of A'Lapide on this passage. Other Commentators say, that verses 9 and 10 contain but one argument, derived from the application, by the Apostle, of the case of Abraham, to his general purpose, which is, to show, that this beatitude extends to the Gentiles also. These Commentators do not admit that in the quotation from David, there is a distinct or independent argument in proof of the same. The interpretation of A'Lapide, as given in the Paraphrase, appears the more probable. According to it, two distinct proofs are referred to in verse 9; the one founded on the

Text.

11. And he received the sign of circumcision, *a seal of the justice of the faith which he had being uncircumcised*; that he might be the father of all them that believe being uncircumcised, that unto them also it may be reputed to justice.

12. And might be the father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the uncircumcision of our father Abraham.

13. For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith.

14. For if they who are of the law.

Paraphrase.

11. We have an additional argument of Abraham's having been justified before his circumcision, and consequently that his justification was independent of the legal observances, in the fact, that Abraham received circumcision as a seal and testimony, on the part of God, of the justice which had been bestowed on him, while uncircumcised, in consideration of his faith in God's promises, which justice had been conferred on him before his circumcision, in order that he would be the father of the uncircumcised Gentile believers, whose faith also, like his, may be reputed unto justice.

12. And after being justified, he received circumcision, that he might be the father of the circumcised Jews, not of them, who are merely circumcised externally, without imitating his faith, but of them who also imitate the faith by which Abraham, though uncircumcised, was justified.

13. Justification was no more attached to the observance of the Mosaic law than it was to circumcision; for, it was not on the condition of observing the law (which had not then existed) but on account of the justice which his faith procured for him before receiving the law, that God made to Abraham the promise of being the heir of the world.

14. For, if the inheritance were confined merely to

Commentary.

words of David universally extended, the other on the date of Abraham's justification, prior to his circumcision.

11. Another argument, to prove that Abraham was not justified in circumcision, is founded by the Apostle on the fact, that "he received the sign of circumcision," i.e., circumcision itself (which was given as a "sign" of God's covenant with Abraham, and of his faith in God's promises), "as a seal of the justice" bestowed on him in consideration of his faith, while uncircumcised; consequently, his justification must have been anterior to his circumcision. It was a "seal of his justice," i.e., a testimony whereby God declared and confirmed his justice. "That he might be the father of all them that believe," &c. The justice was bestowed on Abraham in his uncircumcised state, in order that he might be the spiritual father of all the believing Gentiles, whose justification by faith would have his for a model, "which he had being uncircumcised," is rather a liberal rendering of the words, *τῆς εὐ τῇ ἀκροβυτίᾳ, qua est in præputio, "which is in uncircumcision."* The same applies to the words, "them that believe being uncircumcised," which should be literally rendered, "*them that believe by uncircumcision.*"

12. And he received circumcision after his justification, in order that he might be the spiritual father of the circumcised Jew. Not of the Jew who is merely circumcised externally, &c.—(Vide Paraphrase). In truth, by receiving justification while uncircumcised, and by receiving circumcision afterwards, he became the spiritual father of all believers, both Gentiles and Jews, circumcision having been a sign and a protestation of faith, on the part of Abraham, in the future Messiah; hence, for the Jews, who were destitute of this faith in Christ, circumcision is a vain, empty sign, without the reality signified; and it was only to the faithful Jews, that the signification of circumcision had reference.

13. Another argument in favour of justification by faith without works is derived from the circumstances of the promise made to Abraham.—(Vide Paraphrase). It is, therefore, through faith, and not through the law, that this promise is to be fulfilled in his posterity, his justification being the model of theirs.

14. "Who are of the law," may also mean, who are under the law, "be heirs." That is to say, if the Jews alone be heirs, then, "faith is made void;" because, the law was confined merely to Judea, and did not extend to the entire earth. The interpretation

Text.

be heirs; faith is made void, the promise is made of no effect.

15. For the law worketh wrath. For where there is no law; neither is there transgression.

16. Therefore is it of faith, that according to grace the promise might be firm to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

17. (As it is written: *I have made thee a father of many nations*) before God whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are.

Paraphrase.

those who observe the law, then, the faith of Abraham, believing in the multiplication of his seed, "as the stars of heaven," &c. (Genesis, xxii. 17), would be made void (because few or none observed the law); for the same reason, the promise would be of no effect, because the conditions being wanting on the part of man, the promise on the part of God would not be binding.

15. It is clear, if the promise were attached to the observance of the law, the promise would be voided for want of the performance of the conditions on the part of man; for, the law gave no help for its own fulfilment, and hence, it was the occasion of anger by its frequent violations; for, where there is no law manifesting the malice of sin, there can be no voluntary transgression of a law.

16. Therefore, this promise comes through faith; by which means, its gratuitousness will be consulted for, and also its universal extension not only to the Jews, but to all the believers who imitate Abraham's faith, who is the father of us all who believe, Gentiles as well as Jews.

17. (According as it is written of him in Genesis, xvii. 5, where, in assigning the cause of his change of name from Abram to Abraham, God says, *I have made thee a father of many nations*, not by carnal generation, which is perceptible to men, but by spiritual paternity, which is seen only by God, and which recommends men to him, whom Abraham believed, relying on his promises, who exerts his omnipotence in raising the dead to life, and in calling into existence the things that are not, and uses them for his purposes, like things already in being.

Commentary.

in the Paraphrase, referring the words, "who are of the law," to those who observe the law, appears, however, the more probable.

15. "The law worketh anger." It became the occasion of anger by its frequent violations. It was not, however, given for that end, just as happened in the case of our Redeemer, who "was set," as well, "for the fall," as "for the resurrection of many in Israel."—(St. Luke, chap. ii. 34). The law, then, on account of its universal transgression, worked anger, which would not happen if the law were not given at all; for, in that case, there would be no *prevarication*, or voluntary transgression of it. A' Lapide connects this verse immediately with verse 12, "For where there is no law," &c. This negative sentence, as Beelen well remarks, contains the opposite affirmative, that *where there is a law, there prevarication is not wanting*.

16. As, then, the observance of the law, or according to others, the giving of it, was not sufficiently extensive and universal to answer the designs of God, in calling all mankind, Jew and Gentile; and, moreover, as the attaching to the observance of the law the grace of justification, in which the promise to Abraham principally consisted, would appear to interfere with the gratuitousness of this grace; it must, therefore, come from faith. The Apostle appears to make this disjunctive; "justice comes either from the law or from faith, but not from the law does it come, therefore, from faith;" in which case, will be preserved the gratuitousness of the promise, "that according to grace," &c. And also, its universal extension, not only to the Jew, who observed the law, or received it, but to all the imitators of the faith of Abraham, who is the spiritual father of all the believers; "not to that only which is of the law," &c.

17. He proves that Abraham was the father of us all from the quotation (Genesis, xvii. verse 5), where God, assigning a reason for changing the Patriarch's name from "Abram,"

Text.

18. Who against hope believed in hope ; that he might be made the father of many nations, according to that which was said to him : *So shall thy seed be.*

19. And he was not weak in faith ; neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara.

20. In the promise also of God he staggered not by distrust ; but was strengthened in faith, giving glory to God :

Paraphrase.

18. Relying on this power of God, so strong was the faith of Abraham, that he firmly hoped in that which he should regard as naturally impossible, viz., that he should become, at so advanced an age, the father of many nations, according to what was promised him (Genesis, xv. 5): *Look up to heaven and number the stars if thou canst, so shall thy seed be.*

19. His faith was not weakened, nor had the consideration of natural impossibilities (his body being now dead as to generative powers, owing to his advanced age of nearly one hundred years, and the womb of Sara similarly dead) any effect upon his mind.

20. And at the promise of God he did not stagger through any feeling of unbelief, but he was strengthened in faith, giving glory to God (to whose attributes of omnipotence and veracity he paid homage by this belief).

Commentary.

i.e., *high father*, to "Abraham," i.e., *father of a multitude*, says, "because I have made thee," &c. This quotation is to be read within a parenthesis, and the words, "before God," are to be immediately connected with the words of last verse. "The father of us all (.....) before God, whom he believed," &c. Some understand the words, "before God," to mean, *like God*, who holds the relation of paternity towards us by creation, which Abram does by faith. "Who quickeneth the dead," &c., most probably, refers to the faith in God's omnipotence, particularly manifested in the raising the dead to life, and creating all things out of nothing ; and it, most likely, refers to the examples of each operation of Omnipotence, that came under Abraham's faith. First, the raising of Isaac from the dead, of which the Apostle says to the Hebrews (xi. 19), "accounting, that God is able to raise up, even from the dead." And, secondly, his creating anew unto the power of generation, and vivifying the dead womb of Sara. These two examples had a particular reference to the things believed by Abraham.

18. The Apostle now gives an animated account of Abraham's faith ; he shows its heroism, and the happy consequences of imitating it. "Who, against hope," i.e., against the natural obstacles apparently, and humanly speaking insuperable, "believed" in God's promises with a firm and unshaken confidence of their fulfilment. "That he might," &c. This referred to his carnal descendants, but it was particularly verified in the spiritual children of Abraham ; and this is principally referred to in the promise then given.

19. The consideration of natural impossibilities had no effect in weakening his faith. "The dead womb of Sara." "Dead," as to the power of conceiving children, being now ninety years old. In the Greek it is, *τὴν νέκρωσιν τῆς μήτρας Σαρράς*, "*the deadness of the womb of Sara*;" the sense of which is expressed in our version.

Queritur.—How could the body of Abraham be said to be dead, whereas, he had six children, forty years after this, by Cetura?

Resp.—This was the result of the miraculous power here given him, and which continued with him after. The same happened to Anna, the mother of Samuel, who had other children after Samuel, though his birth was miraculous.—(1 Kings, &c.)

Queritur.—Did not Abraham live seventy-five years after the one hundred ? How, then, was his body dead at the age of one hundred ?

Resp.—He was an old man at the age of one hundred ; for, the decline as well as the vigour of life continued for a long time in the patriarchal age. Isaac was an old man at one hundred and twenty, so old that he lost his sight from age, and still he lived to a hundred and eighty.—(Genesis, xxxv.)

20. "In the promise;" (in Greek, *εἰς δὲ τὴν ἐπαγγελίαν*, *εἰς*, frequently means *at*, "at the promise.") "By distrust;" (in Greek *τῇ ἀπιστίᾳ*, "unbelief.") He gave "glory to God;" for, by this faith he acknowledged his infinite veracity and omnipotence, as in following verse.

Text.

21. Most fully knowing that whatsoever he has promised, he is able also to perform.

22. And therefore it was reputed to him unto justice.

23. Now it is not written only for him, that it was reputed to him unto justice. *

24. But also for us, to whom it shall be reputed, if we believe in him that raised up JESUS CHRIST our Lord from the dead,

25. Who was delivered up for our sins, and rose again for our justification.

Paraphrase.

21. Being most fully and thoroughly persuaded that whatever God promised, he has power to execute and fulfil.

22. And this heroic faith was imputed to him unto justice.

23. Now, these words of Scripture, assuring us that Abraham was justified on account of his faith, were not written merely in praise of him.

24. But they were principally intended for our instruction and encouragement, to point out to us the model of our faith and also of our gratuitous justification by believing in him who raised up our Lord Jesus Christ from the dead.

25. Who was delivered unto death to make atonement and offer satisfaction for our sins, and was resuscitated from the dead to complete our justification (which comes through faith, and without the resurrection of Christ, *our faith is vain*).—1 Cor. xv. 14.

Commentary.

QUERITUR.—But, did not Abraham stagger, for he said in his heart, on hearing the promise (Genesis, xvi.), “Shall a son, thinkest thou, be born to him that is a hundred years old?”

RSP.—The common answer of the Holy Fathers is, that in these words, Abraham only expressed his unworthiness to be favoured with so great a blessing, as having a son at that age.

21. “Most fully knowing.” In Greek, *καὶ πληροφορθεῖς*, “and having obtained a plenitude,” i.e., of persuasion or conviction, as the subject matter implies; hence, our version expresses the meaning of the passage. “He is able to perform.” He expressly mentions Abraham’s faith in God’s omnipotence, because it was the more difficult point to be believed. The faith in his veracity is implied.

22. “And, therefore, it was reputed,” &c. Hence, Abraham’s was a justifying faith. Now, the object of Abraham’s faith was not his own justification, but the power of God (verses 20, 21); and hence, the object of justifying faith is not our own individual justification, as is erroneously taught by the sectaries.

23, 24. The Apostle now shows the application of the foregoing example of Abraham. His justification is the model of ours; and hence, all his spiritual children, i.e., all the believers, whether Jews or Gentiles (verses 11, 12), are to be justified gratuitously by faith; of course, in the sense marked out in the foregoing. “Unto justice,” (verse 23), are omitted in the Greek. “If we believe in him that raised up,” &c. The resurrection of Christ is referred to by the Apostle, as the principal object of our faith. Under it, are included the other mysteries. It is also the great proof of faith; and our faith in it will be reputed to us unto justice, as his faith was reputed to Abraham.

25. The Apostle having referred to Christ’s resurrection, now shows its results to us. Although Christ merited nothing in his resurrection—he merited all by his death—still, if he had not risen, our faith would be vain; and, hence, we would not be justified. The word “for,” may also express the exemplary cause. As Christ’s death was a type of our death to sin, so he arose to be the model of our resurrection to grace, and of our walking in the newness of life. The exposition in the Paraphrase is the more natural meaning of “for,” in both cases—of his death and resurrection.

CHAPTER V.

Analysis.

The Apostle, having proved in the preceding chapters, that our justification comes from faith and not from the works performed by the sole aid of either the natural law, or the law of Moses, now points out the excellence of this justification from its effects and the fruits which it produces. The first effect is, peace and tranquillity of conscience (verse 1). The second is the adoption of us as sons of God (2). The third is joy in our afflictions, which subserve as means to bring us to the enjoyment of our eternal inheritance (3, 4, 5). We have two most consoling and certain grounds for this hope, viz., the diffusion of the Holy Ghost in our hearts, and the death of Christ, than which God could not furnish a greater proof of his boundless love (6-10). The fourth effect of our justification is our glorying in God as our Father, and in Jesus Christ as our Mediator (11). In order to show the absolute necessity of this reconciliation on the part of Christ, the Apostle traces matters to the very root of all evil, viz., original sin, of which subject he treats in the remainder of the chapter.

Text.

1. BEING justified therefore by faith, let us have peace with God through our Lord Jesus Christ.

2. By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3. And not only so; but we glory

Paraphrase.

1. Having, therefore, been justified through faith (in Christ resuscitated from the grave to complete our justification, iv. 25), let us be at peace with God, by sinning no more; or, by laying aside the terrors of conscience to which we are subject while in the state of sin, having been reconciled through our Lord Jesus Christ.

2. Through whose merits we have had access, by means of faith, to this grace of reconciliation, wherein we are firmly established and wherein we glory, in the hope of enjoying one day the bliss in store for the sons of God.

3. And not only do we glory in this grace which is

Commentary.

1. "By faith," and not by the cause advanced by the Jews and Gentiles respectively, viz., the works of the moral and Mosaic laws. "Let us have peace." In the common Greek copies it is, *εχομεν*, we have peace, i.e., we have God propitious and reconciled to us. The Vulgate reading, *exsuumus*, is that of the Alexandrian and Vatican MSS., and followed by many of the Holy Fathers, SS. Chrysostom, Jerome, Augustine, &c. The meaning of both readings differs but little. Beelen prefers the indicative reading, "we have," which is the reading of the other verses; "we stand," verse 3; "we glory," verse 3, &c.

2. "By whom also," i.e., through whose merits, "we have access," (in the Greek, *την προσαγωγην επηκαμεν*, we had access,) i.e., we have been admitted to that happy state of grace in which we firmly persevere—sanctifying grace, as a habit, firmly adheres to us—and of which we boast, since it furnishes us with the most assured hope of one day enjoying the glorious inheritance prepared for the sons of God, of which grace is the seed and the sure earnest. The Greek word for "access," literally means *approach*, and frequently meant, *permission to approach great men*. Here it is used metaphorically to denote *introduction to a state of grace*. "Sons" is not in the Greek, which runs thus, "in the hope of the glory of God." "Through faith." Christ has given us access through faith, as through a door, to sanctifying grace.

3. And to show how great are our expectations of this future bliss, we glory in the

Text.

also in tribulations, knowing that tribulation worketh patience:

4. And patience trial; and trial hope.

5. And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us.

6. For why did Christ, when as yet we were weak, according to the time, die for the ungodly?

Paraphrase.

the seed of future glory; but, we even rejoice and glory in tribulation, as conducing to bring us to this happy end. Knowing well from the principles of our faith, that tribulation is the matter and occasional cause of patience.

4. Now, the patient endurance of sufferings tries us and shows what we are. And this trial, after passing through the ordeal of tribulations, enlivens and animates our hope of future bliss.

5. But this hope of future bliss shall never cause the shame of disappointment, since, as a pledge of the fulfilment of this hope, the charity and liberality of God is poured forth into our hearts by the Holy Ghost who has been given to us. (After giving us this pledge of our future inheritance, what can God deny to us?)

6. In the next place, why should Christ die for us at the prescribed time, when we were yet impious and languishing under the infirmity of sin, unless it were to display his charity towards us and confirm our hope?

Commentary.

means of obtaining it, be they ever so opposed to flesh and blood, such as tribulations are. "Knowing that tribulation worketh patience," tribulation being the matter by which patience is exercised.

4. "And patience (worketh) trial." Because, it is the patient endurance of affliction that alone tries us, and shows what we are, "as gold and silver are tried in the fire, so are acceptable men in the furnace of humiliation."—(Eccles. i.) St. James would appear to contradict the Apostle here, for he says (chap. i.) "the trying of faith worketh patience." There is no real contradiction however; for, by the "trying of faith," St. James means, the tribulation itself; and this worketh patience, as it is said by St. Paul, in the preceding verse; whereas, here, by "trial" the Apostle means the result of patiently enduring tribulation, the proof we give of the extent of our love for God, and of the sterling virtue which we possess; "and trial (worketh) hope," because it wonderfully animates and enlivens our hope of heavenly bliss to pass unhurt through the furnace of tribulation.

5. "And hope confoundeth not." The Greek for "confoundeth," *κατασχύει*, means *shamef*, by which is expressed the shame of disappointment resulting from grounding our hopes on vain, delusive promises; but our hopes in God are most certain and infallible, as is seen from two indubitable proofs which he has given us of the fulfilment of his promises. The first proof is the diffusion of the gift of charity, by which we love Him through the Holy Ghost, who is given to us, and who *permanently* resides and inheres in our souls by his gifts. The words, "in our hearts" favour this meaning of "charity of God." "The charity of God" may also refer to the love of God for us manifested by his pouring forth plenteously into our souls the gifts of his Holy Spirit, which *permanently* reside and inhere in us; and these gifts of sanctifying grace and the virtues which are inseparable from it, being the seed of future glory, are the surest earnest God could give us of one day attaining that glory. This latter meaning of "the charity of God," is rendered probable by verse 8. It may refer to both God's love for us, and our love for Him. Some Commentators understand the words, "by the Holy Ghost who is given to us," to refer to a *personal union* of the Holy Ghost, in a manner peculiar or *proper* to him, and not *common* to the Father and Son (see Beele). From this verse is derived an argument, that sanctifying grace is intrinsic and permanent, as it is "poured forth in our hearts by the Holy Ghost who is given to us," to reside in us.

6. The second proof of God's love for us, and a further confirmation of our hope is, the death of Christ for us "for why did Christ...die for the ungodly?" unless it was

Text.

7. For scarce for a just man will one die : yet perhaps for a good man some one would dare to die.

8. But God commendeth his charity towards us : because when as yet we were sinners, according to the time.

9. Christ died for us ; much more therefore, being now justified by his blood, shall we be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, shall we be saved by his life.

Paraphrase.

7. Now, scarcely will you find among men an instance of one man dying for another : even though that other be a just man. I say *scarcely*, because, perhaps, for the just man, who may be at the same time a benefactor, one may submit to die.

8, 9. But in this does God display in a conspicuous manner his charity and love for us, that Christ has died in the plenitude of time for us, while we were yet his enemies and in the state of sin. Having suffered so much for us while in a state of sin, much more shall we be saved and preserved by him from the eternal punishment with which he will in his wrath visit the impious, now that we have been justified at the price of his precious blood.

10. For, if when we were his enemies, we were reconciled to God by the death of his Son, much more now that we are reconciled to him, shall he complete this work of our justification by saving us after having entered on his exalted state of glorious and immortal life.

Commentary.

by this splendid proof of his love for us to animate and confirm our hope, and give us an assurance, that, one day, God would crown his gifts in us. "Why" is not in the common Greek, which gives the sentence in an affirmative form, *κτι γάρ*. The ancient MSS. have various readings. The *Codex Vaticanus*, *εἰ γέ*. Ireneus and other Fathers support the Vulgate; "weak," i.e., labouring under the infirmity of infidelity and sin, which is more clearly expressed in the word "ungodly." The first proof of his great charity which God has given us, is the diffusion of the gifts of his Holy Spirit in our hearts. The second is the death of Christ for us. "According to the time," i.e., at the precise period pointed out by the prophets, and fixed on by his heavenly Father.

7. The Apostle, in order to render the love and charity displayed by God for us in the death of his Son the more conspicuous, contrasts this great act of love on the part of God with similar manifestations on the part of mankind to one another. "Scarcely will you find one" to carry his love for another to such a degree, as to die for him, even though that one be "a just man." It may, however, possibly happen that this rare instance of love may be shown in behalf of a just man, who may be at the same time benevolent to us. "A good man," implies, not only that one is *just*, rendering to every one what is due, but also benevolent to us ; and therefore, having some grounds for demanding a sacrifice from us.

8, 9. But the charity of God surpasses anything ever heard of, or anything even supposed to be possible among men, by His dying for us, when we were neither "just" nor "good," but when we were "sinners" and enemies. The Greek word for "commends," *ανυπτηστού*, means, to set forth, to display. The words "according to the time," *κατὰ χρόνον*, are not in any Greek copies, and were probably introduced from verse 8. The word "God" is omitted in the *Codex Vaticanus*, according to which "Christ" is the nominative to "commendeth." What a lively picture is drawn here by the Apostle of the boundless love of God for man—the Creator dying for us, his wretched creatures, when we were his *enemies*. How few correspond with this boundless love. How few make a suitable return. *Tam amantem quis non redaret? in quantum possumus, amemus, redamemus vulneratum nostrum.*—(St. Bernard, *de Passione*). What wonder that the Apostle should invoke the heaviest malediction on the head of him who loves not our Lord Jesus Christ.—(1 Cor. xvi. 22.) "Let us therefore love God, because God first hath loved us."—(1 John, xi. 19.) How frequently should we not meditate on the different circumstances of God's love for us, as here set forth by the Apostle.

10. In this verse he repeats with greater emphasis, founded on the contrast between Christ's state of ignominious death and glorified life, the idea conveyed in the preceding

Text.

11. And not only so ; but also we glory in God, through our Lord JESUS CHRIST, by whom, we have now received reconciliation.

12. Wherefore as by one man sin entered into this world, and by sin death : and so death passed upon all men, in whom all have sinned.

Paraphrase.

11. But not only do we glory in the hope of future bliss, and in tribulations as conducing thereto; but, we also glory in God, whose adopted sons we have become, not through any merits of our own, but through those of our Lord Jesus Christ, through whom we have been admitted to the grace of reconciliation with God.

12. (Through Christ alone have we been reconciled to God, and we needed him to reconcile us). For, as by one man (Adam) sin entered into this world, and by sin death, thus death has passed into all men, since all sinned in Adam, as the principle and head of the human race. (So also through one man Christ—the principle and head of all who are spiritually regenerated—has justice entered into the world, and through justice eternal life).

Commentary.

one. If Christ, in his weak, passible, and humiliated state, had, at the expense of his precious blood, performed the more difficult work of reconciling us with God ; is it not much more natural to expect, that he will now, in his glorious state of immortal and impassible life, perform in our behalf the complement of the preceding, without which it would be unavailing, viz., bring us to consummate salvation, and thereby perfect the work of our reconciliation ?

11. "And not only so." Some Commentators, among the rest, Estius, connect these words with the preceding, thus : "and not only have we been reconciled, but we also glory," &c. The participial form of *reconciliati* and *gloriante*s favours this. The connexion in the Paraphrase appears far more probable, and is also well sustained by external authority. The Greek for "we glory" is a participle, *καυχωμένοι, glorying*, but it is equivalent to the indicative.

12. The Apostle, in order to show the necessity of reconciliation through Christ, traces matters back to the root of all evil, and propounds the mysterious doctrine of original sin. What it is that constitutes, and what the particular mode is of contracting, this sin, which we have inherited from Adam, and which has been transmitted to all who have been, by the natural course of generation, descended from him (the glorious Mother of God, alone, excepted, who, according to the doctrine of faith, by a singular privilege has been *preserved* from this sinfulness, to which she was otherwise liable, and by an extraordinary grace of God, "her Saviour," who preserved her and *saved* her from falling into original sin, has been conceived Immaculate and without stain), no way concerns us to inquire. This much we know and believe as an article of Catholic faith, that this sin has been transmitted to all men, not by imitation, but by carnal generation. "*Hoc Adæ peccatum.....propagatione non imitacione transiunum omnibus, inest unicuique proprium.*"—(Concil. Trid. SS. 5, *de Peccato Orig.*) And this doctrine has been proved from this passage by several Councils against the Pelagians.

"Wherefore," διὰ τοῦτο, may mean, *for*, with the connexion in Paraphrase, or it may be thus connected : "Since, then, Christ is the meritorious cause of our salvation, it is meet that we should, therefore, institute the following comparison. "As by one man," i.e., Adam, who was by God constituted the head and representative of the whole mass of mankind, "sin entered into this world," i.e., infected the whole human race, which thereby contracted the necessity of dying. By "sin," is meant the *guilt* of original sin, and not its *effects*, death and bodily suffering, as defined by the Council of Trent—(SS. 5, Can. 2). It is opposed to justification, and moreover, if it referred to the effects of sin, it would be identified with "death." "And so death passed upon all men, in whom all have sinned." "In whom," regards the "one man," διὸ ἐνθεότων, or Adam, as is clear from the Greek, ἐφ τῷ. This is the interpretation of St. Augustine and St. Chrysostom. In this construction, the words intervening between "one man," and "in whom," are included in a parenthesis, "wherefore, as by one man (.....) in whom all have sinned." Others understand the words, ἐφ τῷ, causatively to mean *inasmuch as, because*, and this is preferred by many (*see* Beelen.) Some Commentators say the

Text.

13. For until the law sin was in the world; but sin was not imputed, when the law was not.

14. But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come.

15. But not as the offence, so also

Paraphrase.

13, 14. And that this sin existed in the world at all times, even before the written law was given to Moses, although before the law, it was not so much attended to by mankind, following the bent of their corrupt passions, and having no positive law to point out the enormity and fix the special punishment of their crimes, is evident from the fact, that death, its consequence, reigned from Adam to Moses even over those (v.g., infants and idiots) who were incapable by *actual transgression* of sinning after the manner of Adam, who, as the head of a sinful race, was, by contraries, a type of the second Adam, Christ, through whom, as the head of a ransomed race, justice and life were to be introduced into this world.

15. We are not, however, to imagine, that the sin

Commentary.

sense is suspended as far as verse 18—"therefore as by the offence," &c.—others finish the sense as in Paraphrase. And this is the more probable; for, in verse 18, it is a conclusion that is expressed, " therefore," &c. Others say the second member of the comparison is expressed in verse 14, " who is a figure," &c.

13. In this verse, the Apostle anticipates and solves an objection which might be made against the universality of the preceding doctrine, namely, as sin is the violation of some law, how could there be any violation of a law before it was given? The Apostle says, that even before the law was given to Moses, this sin of Adam as well in itself as in its effects, viz., actual sins, existed in this world; but these sins were not "imputed," or *attended to* by mankind following their corrupt passions, because there was no particular positive enactment clearly to point out their enormity—so that "sin" in this verse embraces not only original but actual sins, of which the corruption we have inherited from Adam is the source and principle. "But sin," under which are included original sin, and the actual sins flowing from it, super-added by our own wills—"was not imputed." Some say *was not imputed unto punishment, or as a transgression*. The interpretation adopted in the Paraphrase is preferable; for, it is very hard to reconcile the other interpretation with the heavy chastisements always visited upon sin, even before the time of Moses; for, even then, death reigned as well as afterwards.

14. But as a proof that this sin existed, even during the interval that elapsed between Adam and Moses, the Apostle adduces the fact that death, the consequence and punishment of sin, reigned over those who could not deserve any such punishment by actual positive guilt of their own. Such, for instance, were infants and idiots, who, unlike Adam, were incapable of actual sin.

"Who is a figure of him who was to come." Adam was, by contraries, a type of the future or second Adam, Christ, who is the principle of spiritual life, as the first Adam was the principle of spiritual death. Some Commentators, and among them Beelen, are of opinion that the second member of the antithesis between Adam and Christ is insinuated here, although not clearly expressed, as has been done in Paraphrase of verse 12.

This passage had been adduced by St. Augustine and the early Fathers, to establish against the Pelagians the doctrine of original sin. The Apostle says, "all have sinned," verse 12, and that this is not to be understood of actual sin, he shows in verse 14, since death, the consequence and punishment of sin, had been inflicted upon all, not even excepting those who were incapable of committing actual sin, viz., infants and idiots. Hence, it must be inflicted as a punishment of that sin, which by generation was transmitted to them from Adam, whom in his infinite wisdom God had constituted the head of all his descendants, so that his sin would be imputable to them, as would his fidelity have been accounted in their favour, had he persevered in justice.

15. In the preceding verse, the Apostle had asserted, that Adam was a type or figure of him, "who is to come," i.e., of Christ, who is often in SS. Scripture styled, *the last*

Text.

the gift. For if by the offence of one many died; much more the grace of God and the gift, by the grace of one man JESUS CHRIST, hath abounded unto many.

16. And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification.

17. For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, JESUS CHRIST.

Paraphrase.

of the first Adam has been so detrimental in its effects, as the gift of the second Adam, by which these effects were removed, has been useful. For, if by the sin of the first Adam his many descendants were deprived of spiritual life and rendered subject to eternal death, far more numerous and precious were the gratuitous gifts of God, through the grace of one man Jesus Christ, conferred on the many (for, besides restoring spiritual life, he has bestowed many gifts of the Holy Ghost and immortality itself).

16. There is another point of difference besides; for, it was only for the one sin of Adam, that all have been subject to the sentence of condemnation; whereas, the gratuitous gift effected the justification of all, not only from that sin, but from all others, and so it rescued us from more evils than the sin of Adam had introduced.

17. For, if through the sin of one man (Adam), and as the consequence of his sin, death reigned over the entire human race; with far greater reason should we believe, that those who receive the abundance of divine grace, of justice, and of all supernatural favours, shall reign for endless ages, through the merits of the one man, Jesus Christ, which are boundless and infinite.

Commentary.

Adam.—(1 Cor. xv. 45). He was a figure by contraries, because, as the first Adam was the principle of death and sin, so the last was the principle of justice and of life in all who were to be spiritually regenerated and born of him. This resemblance was not, in every respect, perfect. "Many died," in Greek, *οἱ πολλοί, "the many."* The first point of dissimilitude, even on contrary sides, was that the guilt of the one had only inflicted temporal and eternal death; whereas, "the grace of God and the gift," i.e., the gratuitous gift of God furnished by the grace and merits of the man-God, Jesus Christ, "hath much more abounded," not in point of *extensive* application, but in the comprehensive excellence and abundance of the benefits which it conferred; since it was not merely confined to the removal of the evil effects of the sin of Adam, but it also bestowed the gifts of the Holy Ghost and perseverance in grace, of which the sin of Adam did not deprive us; for, Adam had not these gifts in Paradise.

"Unto many," or, as in the Greek, *εἰς τοὺς πολλούς, "unto the many."* Of course, "the many" in this latter member of the sentence is not as extensive as in the former member, "many died," for the many in the former are called "all men." verse 12, while in this latter part, there is question only of the many who are spiritually born or begotten of Christ, in the same way as treating of the descendants of Adam there is question of those carnally descended from him. It is not in the *extent* of their actual application that the Apostle compares "the gift" and "the sin," but in their *comprehensive* or intrinsic effects where they are applied.

16. There is another point of dissimilitude. For, the gift of the last Adam did more than remove the evil effects of which the transgression of the first was productive. For, by the transgression of Adam, all had been subject to the sentence of condemnation for only *one sin*; whereas, the gratuitous gift of Christ not only justified us from that one general sin, but from *all* our own actual sins, superadded by depraved and corrupt nature. "And not as it was by one sin," the Greek is, *καὶ οὐχ ὡς δι' ἓν ἀμαρτίας,* "and not as by one who sinned." The Vulgate reading is, however, found in some of the principal Greek manuscripts, and in the Arabic version.

17. The Apostle repeats with greater emphasis in this verse the points of similitude and dissimilitude between Christ and Adam, as opposite principles of life and death. He represents life and death introduced by both, as reigning over the human race.

Text.

18. Therefore, as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life.

19. For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just.

Paraphrase.

18. Therefore, as by the sin of one man, Adam, the entire mass of mankind incurred the guilt through which they were subject to condemnation; so also, by the justice of one man, Christ, have all men born of him, obtained that justice which makes them sharers of eternal life.

19. For, as by the disobedience of one man, Adam, the many descended from him are made sinners; so also, by the obedience of Christ, shall the many, spiritually born of him, be constituted just.

Commentary.

Adam introduced the reign of death and sin; Christ, the reign of justice and life. He does not say, as in the preceding member, that "life shall reign," but "they shall reign in life," to point out the dignity of the sons of God, to whom the form, "they shall reign in life," is more honourable than "life shall reign over them," as is said of death in the preceding; "much more," i.e., it is much more natural, considering the infinite power and boundless merits of the one man, Jesus Christ, the principle of spiritual and eternal life, to expect that his children shall reign for ever; the word "reign" expresses the height of happiness, together with the exalted honour they shall enjoy. "Abundance of grace" may mean the abundant, transcendent grace; "and of the gift, and of justice," (in the common Greek, καὶ της δωρεᾶς της δικαιοσύνης, "and of the gift of justice.") In the Vatican MS. the word "gift" is wanting.

18. In this verse, according to the interpretation adopted by many, the Apostle reverts to the preceding for the purpose of completing the sense, and of filling up the comparison left incomplete at verse 12. The intervening verses are, according to this connexion, to be read as within a parenthesis, in which the sacred writer is hurried off from the main subject to note some points of similitude or dissimilitude that occurred to him in reference to the subject in question—a thing not at all unusual in the style of the Apostle. Against this connexion, however, it may be fairly objected, that in this verse the Apostle only draws a conclusion from the foregoing, in which the comparison is supposed to have been already instituted, and indeed, according to many (*vide Beelen*), the points of comparison are carried out in the words of verse 14, "who is a figure of him who was to come;" "Therefore," i.e., so then, "as by the offence of one unto all men to condemnation," the word judgment is understood (*judgment passed*), "unto all men to condemnation," as in verse 16; "so also by the justice of one," (*grace or justice passed*) "unto all men to justification of life;" "all men," in this latter clause, regarding justification, are to be understood of all spiritually born of Christ, as in the preceding, reference is made to all carnally descended from the principle of death and condemnation—viz., Adam.

19. On account of the great importance of the doctrine, the Apostle repeats in this verse the same thing conveyed in the preceding, "as by the disobedience of the one"—viz., Adam eating the forbidden fruit, "the many," i.e., all his descendants, who are many (he calls them "all men," verse 18), "are made sinners;" "so also by the obedience of the one, the many (descended of him) shall be," &c.; "the many," in this latter member is not co-extensive with "the many" in the preceding, according to the interpretation now given; or, if we take "the many" who shall be "made just," to refer to the entire human race, then the words "made just" will not imply that they are actually justified, but that the grace of justification is intended for all, and it is their own fault if they fail to obtain it; and that all who are rendered just are made so by the grace of Christ. From this and the preceding verse is derived a convincing argument of the Catholic doctrine of *inherent justice*, as Beelen well observes. For, according to the teaching of the Apostle, we are constituted just, and even obtain the gift of justice, through the obedience of Christ, as we are constituted sinners through the disobedience of Adam. Now, in the latter case, we were really sinners, "*children of wrath*," by the guilt of sin *inherent* in each of us, transmitted by carnal generation from him. Therefore, by the obedience of Christ, all who are spiritually born of him are constituted *really* just by justice *really inherent* in them, and not by the imputation

Text.

20. Now the law entered in, that sin might abound. And where sin abounded, grace did more abound.

21. That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord.

Paraphrase.

20. In the interval that elapsed between the transgression of the first Adam, and the obedience of the second, the law was introduced; but, so far was it from remedying the evil, that, on account of human depravity, it became the occasion of greater sin; but this increase in sin was only the occasion of manifesting the superabundance of God's grace.

21. So that, as until the time of the dispensation of this superabundant grace, sin reigned over all mankind, bringing death upon all; grace also would reign, bestowing upon all that justice which leads to eternal life, through the merits of Jesus Christ our Lord.

Commentary.

of the justice of Christ, as it was not by the imputation of the sin of Adam that all are sinners. For, the spiritual regeneration in Christ corresponds with the carnal descent from Adam, in which guilt is not *imputed* but *really contracted*.

20. Lest it might be imagined from what he said (verse 13), that the law could have the effect of abolishing this sin, the Apostle says, that although the law was introduced in the space of time that intervened between the sin of the first Adam, and the furnishing of a remedy by the second; still, so far was it from remedying the evil, that it was the occasion of its increase, owing to the depravity of man's nature. In this interpretation the word "that" means the consequence of what happened—a signification in which it is often employed. Some interpret it as expressing the *final cause* or *end* of the law. "The law entered in, in order that sin might abound," and that thus, from a consciousness of their spiritual miseries and disorders, men might look forward with greater ardour to the coming of the remedy, which alone could remove them. If we take "that" to signify the *final cause* or *end* of giving the law, then the words are not to be understood as conveying that the immediate and direct end God had in view was the "abounding of sin," but the humiliation of man resulting from the increase of sin by occasion of the law. From which it would follow that, conscious of his weakness and sinfulness, he would implore the aid of a deliverer. "Entered in," παρεισηλθεν, as if by stealth, and only for a time, until the plenitude of grace would be conferred by the Gospel. "And where sin abounded," &c., not that this happened in every instance—but only where God thought fit to apply it. Some Commentators give "where" the meaning of "when sin abounded," owing to the introduction of the law then the superabundant grace of Christ was given to the world. The Greek particle, οὐ, will mean either *where* or *when*. The signification of *when* in this passage is preferable, because the Apostle is treating of different periods of time, and the different degrees of grace and sinfulness during these times.

21. So that as sin extended its dominion far and wide, bringing death upon all men, the reign of divine mercy and grace would also be extended, bestowing life-giving justice on all who are to be saved, through the infinite merits of our Lord Jesus Christ.

CHAPTER VI.

Analysis.

In this chapter, the Apostle answers an objection to which his doctrine in the preceding (verse 20), might give rise (1). From the very rite of baptism, he shows that we should no longer commit sin; on the contrary, we should lead a new life of grace; for the rite of immersion practised in his time in baptism, was a type of our death to sin, and the egress from the waters of baptism was a type of our spiritual resurrection, both of which were effected, as well as signified, by the sacrament of baptism; and both had the death and resurrection of Christ for models (2-9). He next shows, from the very nature of Christ's death, which took place but once, and of his resurrection, which was the entrance to an immortal life, that we, too, after his example, should persevere in a life of grace (9-11). He exhorts to a life of sanctity (11-20). He points out the present and future fruits of a life of sin, and of a life of grace.

Text.

1. WHAT shall we say then? shall we continue in sin that grace may abound?

2. God forbid. For we that are dead to sin, how shall we live any longer therein?

3. Know ye not that all we, who are baptized in Christ Jesus, are baptized in his death?

Paraphrase.

1. What inference, then, are we to draw from the foregoing doctrine, viz., that "where sin abounded, grace did more abound," but that we should continue in sin in order that grace may abound the more?

2. Far be it from us to entertain for a moment so foolish and impious a thought. For how could we, who are dead to sin, who, from our Christian profession, should have no more commerce with sin than the living have with the dead, live 'any longer in that unhappy state? How is it possible to live and die to the same thing?

3. For that we are dead to sin, you may clearly see, by calling to mind what you already know, viz., that when we are baptized in the name and by the authority of Jesus Christ, we are baptized into the likeness and representation of his death.

Commentary.

1. The Apostle proposes an objection which might be derived from his words in the preceding chapter, verse 20, that "where sin abounded, grace abounded more," why not then continue in sin to give occasion to the abundant effusion of grace? Instead of "shall we continue," the chief MSS. have, *επιμενομενοι*, "should we continue."

2. He at once rejects the thought as impious and absurd—since it would be absurd for men who, by their Christian profession, "are dead to sin," i.e., who renounced all intercourse with sin, as the dead do in regard to the living, to live any longer in a state which they have so thoroughly renounced. He shows the absurdity of the consequence, since it is impossible to live and die to the same thing.

3. He now proves that they are dead to sin, since by being "baptized in Christ Jesus," in the Greek, *εις Χριστὸν Ιησοῦν*, into Christ Jesus, i.e., by professing ourselves followers of Christ in the rite of baptism. In the Codex Vaticanus, the word "Jesus" is wanting, it simply is, "baptized unto Christ." "Are baptized in his death;" in the Greek, *εις τὸν θάνατον*, into his death, i.e., into the likeness and representation of his death. So that his death on the cross would be represented by our death to sin, of which the baptism by immersion—the form of baptism in use in the time of the Apostle—was a significant type; and this death to sin on our part is effected by baptism, since, according to the doctrine of St. Thomas, the sacraments *operate* what they signify.



Text.

4. For we are buried together with him by baptism into death : that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

6. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer.

Paraphrase.

4. For, in order vividly to represent his death, we have been buried with him in the baptismal rite of immersion: So that as Christ has been resuscitated from the grave by the glorious operation of his Father's power, we also, emerging from the baptismal waters, would lead a new life, as he did after his resurrection, and continue perseveringly in it.

5. For, if, like young shoots, we have been engrafted on him by baptism, so as to represent, by our death to sin, his death on the cross, we shall certainly, for a like reason, be engrafted also unto the likeness of his resurrection, which will be effected by our leading a new life of grace, after the model of his glorious and immortal life.

6. We should die to sin and live a new life of grace, if we consider that in baptism, our old man, *i.e.*, the corruption of nature, which we inherited from Adam, is crucified with Christ, so that the whole mass, or body of sin consisting of different members, may be destroyed, and we may no longer serve as slaves under the tyranny of sin.

Commentary.

4. He shows how our spiritual death to sin is signified by baptism. For, our immersion in baptism is a type of our burial, and, consequently, of our death to sin, of which his death on the cross was the model. "For we are buried together with him by baptism," his burial, and, consequently, his death, being the model of our burial and death to sin, signified by our immersion in the waters of baptism. In all the Greek copies we have, *οὖν*, therefore, instead of "for." "Into death," to represent his death, which must precede burial. "That as Christ is risen from the dead by the glory of the Father," *i.e.*, by the glorious operation of the Father's power, to enter on a new and immortal life, we too, after emerging from the waters of baptism, which is a type of our spiritual resurrection, would, like Christ risen from the grave—our resuscitated model—enter on a new and holy life. As the death of Christ is the model of our death to sin, so is his resurrection from the tomb the model of our spiritual resurrection, and both signified by the rite of baptism, then conferred by immersion.

5. He shows why we should walk in the newness of life, or become assimilated to Christ in his resurrection; for, our assimilation to him in our spiritual death, was not to rest there. Baptism not only represented and effected our spiritual death to sin—for this was but one spiritual effect signified and caused by baptism—but it also signified and effected our resurrection to a new life, in which we are to live after the model of Christ resuscitated from the grave. Our death to sin was the precursor of our new life of grace. Hence, if we die with Christ, with much greater reason will we rise with him. "Planted together with him," *συγκρύθηται γεγοναίειν*; there is allusion in these words to the grafting of young shoots on the stock of another tree: Christ is the stock of the true and faithful vine on which we must be engrafted, to die with him to sin, and to live with him to grace, as the young graft participates in all the vicissitudes of the stock on which it is inserted. The nutrient we derive from our insertion on him, will not be merely confined to our dying to sin; it is intended to produce in us the fruits of a new and spiritual life.

6. From the end of baptism he shows that we should be dead to sin, and walk in the newness of life (verse 4); for, while baptism represents the crucifixion of Christ, it also signifies and effects the crucifixion of our vices. "Our old man," *i.e.*, the sinfulness and corruption inherited from Adam, or rather man himself, as affected by this sinfulness. The Apostle distinguishes two men, the *old* and the *new*. The "old man was crucified" with Christ, for in his person "who was made for us a malediction," the entire fallen race of Adam was nailed to the cross. "That the body of sin," *i.e.*, the entire mass or collection of sins—the members of which collection are uncleanness, avarice, &c.

Text.

7. For he that is dead, is justified from sin.

8. Now if we be dead with Christ, we believe that we shall live also together with Christ :

9. Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10. For in that he died to sin, he died once : but in that he liveth, he liveth unto God :

11. So do you also reckon that you are dead to sin, but alive unto God in CHRIST JESUS our Lord.

Paraphrase.

7. For, as the dead slave is freed from servitude, so are we, who are dead to sin by baptism, freed from its tyranny ; and hence, we should no longer serve it.

8. But if we be really dead to sin with Christ, we have a firm hope and confidence, that one day we shall enjoy with Christ a glorious and immortal life.

9. As we know that Christ, resuscitated from the tomb, dies no more, death has no further dominion over him (he enjoys a glorious and immortal life, free from all the evils of mortality).

10. For, so far as his death is concerned, it took place but once for the expiation of sin, but as to his life, it is altogether employed for the glory of God.

11. So do you, therefore, after his example, regard yourselves as dead to sin by baptism, and gifted with an unchanging, unfading life of grace, to be wholly devoted to the promotion of God's glory, through the grace and merits of Jesus Christ our Lord.

Commentary.

(Colossians, iii.) They are called a *body*, because as different members joined together constitute a body, so all the particular sins committed by the "old man" constitute a "body" also ; in using the word *body*, the Apostle carries with him the idea of crucifixion, and alludes to the body of man after he fell in Adam, before he was renewed in Christ. This corrupt body was made by man the instrument of indulging his concupiscences. "May be destroyed," by mortifying and restraining its members, "and may serve sin no longer." "Sin" is represented as a tyrant exercising dominion over us.

7. He continues to represent sin as a tyrant exercising sway—"is justified from sin;" "justified" is taken in a legal sense to signify *acquitted, fully absolved*, so as not to be again questioned on that account.

8. "We believe," i.e., we confidently hope, "we shall live together with Christ." These words are understood by Estius to refer to our living a life of grace after the model of His glorious and immortal life. The interpretation in the Paraphrase, which makes it refer to our living with him one day a life of glory in heaven, is, however, to be preferred ; for, the Apostle would appear to take occasion, from treating of the life of grace, to refer to the reward of future glory, as a means of stimulating men to the practice of virtue. The opinion of Estius, however, derives great probability from the meaning given to the words, *alive unto God*, verse 11, where the foregoing example is applied.

9. These words show that Christ, now risen, shall live for ever ; and hence, as we are to live with him, we are to enjoy an immortal life. The connexion is more easily seen in the interpretation of Estius : "we shall live the life of grace with him," (verse 8). But what life is that ?—an unceasing, continuous life of grace ; for such is its model—the life of Christ resuscitated from the tomb ; or, perhaps, it might be more probably said, that this verse has no immediate connexion with the foregoing ; but that in it is merely introduced a new reason for persevering in grace—founded on the mode of Christ's death and resurrection. From the very nature, the oneness, of Christ's resurrection, he shows our obligation to persevere in good, and not relapse again into the state of sin.

10. "He died to sin, he died once," i.e., he died one death to expiate and atone for sin. In the common Greek, the punctuation is so placed that the words "to sin" are joined to "once," thus, "he died to sin once." The punctuation in the *Codex Vaticanus* "οὐ γάρ ἀπέθανεν, τὴν αμαρτίαν, ἀπέθανεν εφαταξί," leaves the matter doubtful. "But he liveth unto God," i.e., solely for God's glory ; and hence, our life of grace should be devoted to the same ; or, the words, "unto God," may mean, he lived a life worthy of God, immortal and unchangeable.

11. He applies the foregoing, and founds on it an exhortation to sanctity of life.

Text.

12. Let not sin therefore reign in your mortal body, so as to obey the lusts thereof.

13. Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God, as those that are alive from the dead, and your members as instruments of justice unto God.

14. For sin shall not have dominion over you: for you are not under the law, but under grace.

15. What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16. Know you not, that to whom

Paraphrase.

12. Do not, therefore, permit sin to exercise dominion or tyranny over your mortal bodies, by obeying and consenting to its corrupt desires.

13. And do not yield your members to the tyrant sin, as instruments for carrying out the ends of iniquity; but rather devote and give up your entire being to God, as having been raised from the death of sin to lead a new life of grace, and yield your members to God as instruments for carrying out the ends of justice.

14. Nor should you apprehend any great difficulties in this struggle, from the fear that concupiscence would once more regain dominion over you; it will no longer domineer over you; for, you are no longer under the Mosaic Law, where sin reigned with such uncontrollable dominion, but you are under the New Law, where grace abounds and enables you to keep sin under subjection.

15. As, then, we are "not under the law," does it not follow that we are free to neglect its precepts and thus sin against it? And as we are "under grace," should we not sin that grace may abound the more (verse 1)? The inference is, in the first place, too impious and silly to deserve refutation.

16. In the next place, the contrary should be de-

Commentary.

Hence, we should regard ourselves after baptism as dead once and for ever to sin, and living, like Christ, solely for God, performing all the actions of our life solely for the end of advancing his glory.

12. He continues the metaphor, wherein "sin" is represented as a tyrant. By "sin" is meant, concupiscence, which the Apostle calls "sin," because it is an effect of sin, and inclines us to it, *quia ex peccato est et ad peccatum inclinat*.—(Concil. Trid. SS. v., Can. 5). "In your mortal body;" he reminds them of their mortality, of the short duration of their shameful gratifications, in order to stimulate them to trample on them, and seek these rewards which are eternal. "So as to obey the lusts thereof." It is by obeying the lusts of concupiscence that we permit it to exercise tyranny over us. In the common Greek the words run thus: *εἰς τὸ ὑπακοέντων (αὐτῇ ἐν) ταῖς επιθυμίαις αὐτοῦ*, "so as to obey (it in) its lusts." The Vulgate is conformable to the chief MSS. and ancient versions, in which, *αὐτῇ εν*, are altogether omitted.

14. The Apostle points out the facility with which they can obtain the victory. There is no fear that sin would exercise its dominion over them; they are no longer under the Mosaic law, which pointed out the sin to be avoided, but did not give grace to overcome or avoid it; and hence, sin reigned with more uncontrollable dominion under it; but they are under the Gospel law, in which they have ample graces to resist and battle against sin. "Under the law" has reference to the threats and menaces which the law holds out against those who are unable to fulfil its precepts, for the fulfilment of which the law itself gives no assistance. They, therefore, are said "not to be under the law," who, though bound by the precepts of the law, still, in consequence of being enabled, owing to the numerous graces liberally dealt out to them "under grace," to fulfil all its precepts, can set its threats and menaces at defiance. In the Greek it is, "*under Law*." The article is wanting.

15. This wrong influence is founded on the erroneous interpretation of the words, "under the law." His first answer to it is, "God forbid," i.e., far be it from us to assent to so unmeaning and impious an idea. Instead of, "shall we sin," the reading of the chief MSS. is, *ἀμαρτησώμεν*, *should we sin*.

16. He answers it, in the second place, by showing that if they were to adopt the wrong and unmeaning inference referred to, they would be incurring the very incon-

Text.

you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice.

17. But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18. Being then free from sin, we have been made servants of justice.

10. I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice unto sanctification.

20. For when you were the servants of sin, you were free men to justice.

21. What fruit therefore had you then in those things of which you

Paraphrase.

duced; viz., that you should no longer sin. For, are you not aware, that to whomsoever you give yourselves as servants to obey, you are his servants; you acknowledge him as your master, whether it be sin that entails eternal death, or gospel obedience—the fruit of which is justice here and eternal life hereafter?

17. But thanks be to God, that having ceased to be servants of sin, you have become servants of Christ, by sincerely obeying the true form of gospel teaching, which has been delivered to you, or, to which you voluntarily submitted.

18. But having been freed from the galling servitude of sin, you have passed to the glorious service of justice, in regard to God, to serve whom, is to reign.

19. I propose to you an easy precept, by no means beyond your reach, and perfectly accommodated to human weakness, and it is, that you would now, after becoming servants of justice, use the same exertions in advancing the cause of justice and sanctification, that you have, heretofore, employed in your former degraded state, towards forwarding the purposes of iniquity and uncleanness.

20. For, while you were the degraded slaves of sin, you were wholly engrossed with its degrading servitude: you had nothing at all to do with justice—no thoughts or concern whatever about it. (Hence, now, in serving justice, you should be wholly engrossed with it, having no further thoughts about sin or injustice).

21. And in order to exert greater zeal in the service of justice than you have shown in the cause of

Commentary.

venience for the avoiding of which he proposed to them the abundant grace of the Gospel—viz., they would become the slaves of the tyrant, “sin;” because, men are the slaves of whomsoever they obey. “Of obedience unto justice.” By “obedience” he means the Gospel law, which prescribes obedience, and it is opposed to “sin,” because every sin involves disobedience.

17. “That you were the servants of sin,” is the same as, that you have long since ceased to be what you were—viz., “the servants of sin.” “That form of doctrine,” i.e., that doctrine marked out by the Gospel. “Into which you have been delivered,” i.e., you have voluntarily and spontaneously submitted and yielded yourselves.

18. They have ceased to be what they heretofore were, “the servants of sin;” and hence, they should no longer sin, which is the contrary inference of that deduced by the impious (verse 15). “Made the servants of justice;” they should serve justice, and have no part in a service incompatible with it.

19. Having shown that they were servants of justice, and therefore bound to promote the ends of sanctity, he points out the extent to which he requires of them to exert themselves in this service. “I speak a human thing,” i.e., a precept not above human strength, aided by ordinary grace, “because of the infirmity of your flesh,” more in accommodation to your weakness than in accordance with what God, your new master, deserves at your hands. The easy precept is, to do as much for justice as they did before for uncleanness and sin, although the Apostle might require of them to use greater zeal in the service of the former.

20. They will comply with this easy precept, by altogether discarding any connexion with sin; for, their service under ~~sin~~ was equally exclusive of justice.

21. He stimulates them in the discharge of the duties which they owe in justice to VOL. I.

Text.

are now ashamed? For the end of them is death.

22. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting.

23. For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord.

Paraphrase.

iniquity, consider the rewards of both. The present fruit of your past services in the cause of sin, is shame at the remembrance of them, and their final end shall be everlasting death.

22. But the present fruit of your labours in the cause of God, in whose service you are engaged, after having been freed from the degrading servitude of sin, is the sanctification of your souls; and the final recompence shall be, eternal life.

23. For, the wages given to the sinner, like the military pay which is given to the soldier, is eternal death; but the *donative* of God, which is given to the man who fights under the banner of justice, is eternal life, which is merited for us by Christ Jesus our Lord.

Commentary.

God, by pointing out the present and future rewards, and fruits of their service to both.

22. The present fruit of justice is not shame, but sanctification, wherein we should glory; and the final end to which it conducts, is not death, but everlasting life.

23. "The wages of sin," (the Greek word for "wages," ὀψώνια, means, the *military pay* given to soldiers); as if he said, the military pay, to which those that fight under the banners of sin are entitled, is death. "But the grace of God." The Greek word for "grace," χάρισμα, means, the *donative* or liberal allowance which the generals were sometimes accustomed to give the soldiers beyond their ordinary pay. Here, then, the words mean: the liberal donative given by God to the followers of justice is eternal life.

OBJECTION—If eternal life can be *merited* as a *reward* of good works, as faith teaches, how could the Apostle call it a "grace," since a reward is strictly due, and a "grace" is essentially gratuitous?

RESP.—Although eternal life be a *merces* or *reward*, the Apostle still calls it a "grace," because it is really such in a certain sense—viz., inasmuch as the very works by which it is earned must proceed from grace. Hence, St. Augustine has said, "that in crowning our good works, God only crowns his own grace;" 2ndly, the Apostle calls it a "grace" here, because it is not the wages or stipend of good works, in the same way that death is the wages of sin, i.e., deserving it of its own intrinsic nature. Good works, viewed in themselves, are not deserving of eternal life, only inasmuch as God has graciously promised to attach to them eternal life; and it is on this promise of God, and not on the nature of abstract distributive justice, that the right to eternal life, resulting from good works, is founded. St. Paul, then, calls eternal life "a grace," because grace is the more exalted principle for gaining it; and, besides, as *eternal life* far exceeds the merits of good works, it may be called a grace in this respect also. The chief object which the Apostle had in view in this Epistle was to refute the errors of the Jews and Gentiles at Rome, who relied too much on the merit of their natural good works. Hence, he directs his whole reasoning to prove the gratuitousness of eternal life, and of the means to obtain it, and he abstracts from the other view, in which it may be regarded—viz., as a subject of merit. For, to consider it under this latter respect would involve his reasoning in obscurity, and interfere in a great measure with his principal object in this Epistle. The same is observable in his reasoning (chap. iv.) regarding Abraham's justification. He there abstracts from the good works of the Patriarch, and attributes all to faith.

CHAPTER VII.

Analysis.

In the first six verses of this chapter, the Apostle addresses the Jewish converts, and shows them that they are not "under the law" (chap. vi., verse 14). The law is dead to them; and hence, their union with it is dissolved; and they have contracted other nuptials with Christ, for whom they are to bring forth the fruits of grace, as under the law they brought forth fruit unto death (1-6). He next shows how sin became multiplied under the law, without any fault on the part of the law. The law gave a knowledge of sin, and this was made the occasion of further transgression, owing to our corrupt nature, and to the concupiscence which dwells within us (7-9). In order to illustrate the manner in which the law contributed to the increase of sin, he represents in his own person the different states of the Jewish people before and after the law (verse 9); and shows, after the issuing of the law, how the knowledge it imparted, and the prohibition it contained, irritated and roused the hitherto comparatively dormant evil of concupiscence (10-14). His next (verse 14) shows how, even in the law of grace, this evil of concupiscence impels us to sin; and, in his own person, describes the struggle of just men in fighting against this evil. So that, at verse 14, he passes from describing the law of Moses to the law of grace (14-25).

Text.

1. KNOW you not brethren (for I speak to them that know the law), that the law hath dominion over a man, as long as it liveth?

2. For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband.

Paraphrase.

1. I address myself to you in particular, my Jewish brethren, who are acquainted with the law of Moses; are you not aware that the law exercises dominion over the man subject to it, so long as the law itself is in force and exists?

2. This dominion of the law over man may be illustrated by the dominion which the law of marriage gives the husband over the wife; for, the married woman is bound to her husband by the law of marriage during his lifetime; but, when the husband dies, she is released from the law of marriage. (So it is with the law; man is subject to it whilst it lives or is in vigour, but he is released from it when once abrogated).

Commentary.

1. The Apostle wishes to show that they are not under the law (vi. 14); and he addresses the Jews acquainted with the precepts of the Mosaic law. "The law hath dominion," i.e., binds by its precepts and exercises its threats and menaces, "as long as it liveth;" "liveth," in the Greek, *ζῆ*, may regard either "man," or "the law;" it more probably, as in our English version, should be construed with *the law*, "*it* liveth."

2. He illustrates this by the example of the law of marriage. He appears to regard the law of marriage as it was instituted by our Divine Redeemer, according to which institution, the marriage tie is indissoluble, except by the death of either of the parties; or, if he be understood to refer to the law of marriage among the Jews, then the words are to be taken with the limitations placed by God himself (*v.g.*) *libellum repudii*, &c.; as in the New Law, the *ingressus religionis*, "*the solemn profession of religion*," by either party, before the consummation of the marriage, dissolves the tie of marriage. This is a point of faith defined by the Council of Trent, SS. xxiv., Can. 6. "The woman that hath a husband;" the Greek, *ἡ γυνὴ παντὸς γνωστοῦ*, means, "the woman that is engaged to obedience and fidelity to a husband;" "is bound to the law," i.e., to the law of obedience and fidelity, or bound by the law to her husband.

Text.

3. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress if she be with another man.

4. Therefore, my brethren, you also are become dead to the law by the body of Christ; that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God.

5. For when we were in the flesh, the passions of sin which were by the law, did work in our members, to bring forth fruit unto death.

6. But now we are loosed from the law of death, wherein we were detained: so that we should serve

Paraphrase.

3. Therefore, she will be accounted an adulteress if she cohabit with another man, during her husband's lifetime; but if her husband be dead, she is released from the law of matrimony, so as not to be accounted an adulteress, or liable to the penalties of adultery, by cohabiting with another man.

4. In like manner, my brethren, the law is dead to you by the body of Christ offered up in sacrifice on the cross to abolish it; and you are dead to it, by being engrafted on his body in baptism: so that you have contracted new engagements with another, who has risen from the dead, and thus should bring forth the fruit of virtue and good works to God.

5. And it is but just, that after our exalted marriage engagements with such a spouse, we should bring forth fruits worthy of God; for, when we lived in the condition of the old and carnal man, under the Mosaic law, then the desires and corrupt inclinations to sin, which were irritated by occasion of the law, were consummated in our members, so as to bring forth the fruits of sin, the unhappy end and reward of which is death.

6. But now we are freed, by the grace of Christ, from the yoke of the law, which was the occasion to us of death, in which we were detained captive; so

Commentary.

3. "She shall be called," i.e., she shall be reputed and regarded as "an adulteress. So that she is not an adulteress," &c.; although she may sin, if she cohabit unlawfully with another man, who is unmarried, after her husband's death; still, she will not commit the crime, or incur the penalties of "adultery."

4. In this verse, he applies the foregoing example to the point in question, "therefore," i.e., in like manner, "you are become dead to the law;" he avoids saying, "*the law is dead to you*," in order not to offend and to spare the feelings of the Jews, among whom the law was held in such veneration; although this form would better suit the foregoing example, in which the husband is the party supposed to die, and the law is regarded by the Apostle as "the husband," in reference to the Jews. The meaning, however, comes to the same, as the relation is dissolved, no matter which party dies—"by the body of Christ," sacrificed for the abolition of the law, on the cross; or it may mean, by being engrafted on the body of Christ in baptism; both meanings are united in the Paraphrase, "that you may belong to another who is risen from the dead," i.e., that after the death of your former spouse, you may again contract new nuptials with a more exalted spouse, Jesus Christ, "and that we may bring forth fruit to God," to whom you are espoused. He employs the first person, "we," from a feeling of humility.

5. And why not now bring forth fruit to God, as we formerly, in our sinful state, brought forth fruit to death, "in the flesh," i.e., under the Old Law, when we lived according to the flesh, "the passions of sins," the corrupt inclinations of our nature to commit sin, "which were by the law," i.e., which were irritated by the prohibition of the law, which only excited a desire of the thing prohibited; for we are so constituted by our corrupt nature as to desire more eagerly what is prohibited. *Nitimus in velutum*, &c. "Did work in our members;" the Greek word for "work," *ἐνεργέο*, will bear a passive meaning, signifying "were worked," or consummated, as in Paraphrase.

6. We are now freed and loosed from the tie of the law which occasioned death, so that we should serve God "in the newness" or sanctity of the new man, produced by the spirit of grace "diffused in our hearts," and love God as adopted children and spouses of his eternal son, Jesus Christ, "and not in the oldness of the letter," and not serve in the sinful inclinations of the old man, which the "letter" of the Mosaic law had

Text.

in newness of spirit, and not in the oldness of the letter.

Paraphrase.

that we may serve God as spouses of his Son in the new spirit of charity and love, and not in following the inclinations of the old man of sin, which the letter of the ancient law was the occasion of increasing, in consequence of not giving the necessary grace for the observance of its own precepts.

7. What shall we say then? Is the law sin? God forbid. But I did not know sin, but by the law; for I had not known concupiscence, if the law did not say: *Thou shalt not covet.*

7. What then! are we to infer from the foregoing that the law itself is the cause of sin? Far be it from us to assent to so impious a deduction. The law only serves to give us a more perfect knowledge of sin; for, there are many things which I did not know to be sin, until I was told so by the law; among the rest, I did not know that internal concupiscence was a sin, until I heard the prohibition of the law, *Thou shalt not covet.*

8. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

8. But the evil of concupiscence, latent within me, taking occasion from this knowledge derived from the law, excited and wrought in me all manner of evil inclination, by reason of this prohibition; and thus concupiscence, which before the prohibition of the law was dormant, assumed life and vigour.

Commentary.

been the occasion of increasing, in consequence of not furnishing the grace necessary to resist our passions. In the common Greek, the reading is different from that of our Vulgate. Instead of the words, "loosed from the law of death," κατηργηθην απο των νομοῦ θανατοῦ, the common Greek is, απο των νομου, αποθανοντες, "loosed from the law, being dead to it." Both readings, however, make good sense.

7. The Apostle had said in the foregoing, "that the passions of sin were by the law," (verse 5). He also calls it "the law of death." In order to explain these points he asks, by way of objection—is not the law, then, the cause and source of sin? He says, by no means; for, though sin abounded under the law, this was not directly caused by the law. It is to be accounted for in a different way. The law only gave a knowledge of sin for the direct end and object of restraining it. And in the next verse, the Apostle shows how this knowledge, supplied by the law, was made the occasion of increasing sin. "I did not know sin but by the law," i.e., I did not know it so clearly, and there were other sins which I did not know to be sins at all, until after the prohibition. He refers to the law of Moses prohibiting internal concupiscence. Here, "concupiscence" means the consent to the irregular and coordinate inclination of our corrupt nature towards the objects prohibited by the law of God. The malice of these mere thoughts of consent was neither attended to nor clearly seen by men, until after the precept prohibiting them was issued. Some persons interpret the word, "but I did not know sin, but by the law," to mean, nay even, far from being the cause of sin, the contrary is the case; since, the law pointed out sin, &c. It is better, however, to understand the words to be merely an excuse for the law, and the Apostle afterwards shows how under it sin abounded, but as a matter quite extrinsic to the law.

8. He now shows how the law increased "sin;" it was only the occasion of exciting the dormant, slumbering passions of our corrupt nature. "Sin" is personified here as well as in the preceding chapter. The prohibition excited and irritated these passions; for, owing to the natural desire of liberty and opposition to restraint, so strongly implanted in our nature, the very prohibition only increases our desire of obtaining and enjoying the thing prohibited. The Greek word for occasion, αφορμή, conveys the idea of receiving an *impetus*, or, *being stimulated*. "All manner of concupiscence," i.e., all sorts of unlawful desires, so that, "concupiscence" is not merely confined to the unlawful desire of the things specified in the ninth and tenth commandments of the Decalogue; but it extends to the desire of all things prohibited. "For without the law sin was dead," i.e., until the distinct prohibition of indulging the desires of cor-

Text.

9. And I lived some time without the law. But when the commandment came, sin revived.

10. And I died. And the commandment that was ordained to life, the same was found to be unto death to me.

11. For sin, taking occasion by the commandment, seduced me, and by it killed me.

Paraphrase.

9. In order the more clearly to explain to you the influence which the knowledge derived from the law had in increasing sin, I shall illustrate it by representing, in my own person, the Jewish people in two different states, viz., before and after receiving the law: At a certain time, I, as a Jew, lived without the Mosaic law (during that time I was not so subject to the action of concupiscence as afterwards; it appeared, during that time, to slumber). But after the law was given, this slumbering evil, excited by the prohibition, came into active existence.

10. But I became clearly spiritually dead, having been now manifestly guilty of sin, which leads to death. And it was found in my regard, that the commandment, which was intended for my spiritual life, became, through my corruption, the occasion to me of spiritual death.

11. For concupiscence, taking occasion from the commandment, lured and tempted me to sin, and through this sin, committed by occasion of the precept, caused my spiritual death, and involved me still more in guilt.

Commentary.

cupiscence was issued, it comparatively slumbered—the prohibition roused and excited it—*nitimus in vetitum semper, cupimusque negata.*

9. In order to render more clear what he has been saying regarding the manner in which the law contributed to the increase of sin under it, the Apostle supposes two different states of the Jewish people, *before* and *after* the law was given, and represents the Jewish people in his own person. “I lived some time without the law,” (verse 9); when as a Jew, I sojourned in Egypt. The sense requires that we should add, as in Paraphrase: *during that time, I was not so subject to the action of concupiscence as afterwards.* But in the next state of the Jewish people, after the giving of the law, “when the commandment came,” “sin”—i.e., the heretofore comparatively dormant evil of concupiscence—“revived,” or came to more active operation. A Lapide says that in this verse the Apostle is not representing the different states of the Jewish people, but his own state, before he came to the use of reason, “when he lived without the law,” and after he came to the use of reason, and received a full knowledge, then “sin revived.” The former interpretation seems preferable. The interpretation which Estius gives the word, “I lived,” referring it to spiritual life, *I lived a life of grace in my own estimation*, is very probable; and by uniting it with the meaning given in the Paraphrase, then there will be no need for supplying anything in the interpretation. It will run thus: “I seemed to myself to enjoy a life of grace, at a certain time—viz., when I lived without the law, but when the commandment was given, concupiscence revived.”

10. And then I was manifestly dead in sin, which causes the spiritual death of the soul; and through my own corruption it happened, that what had been given me for the purpose of life, became the occasion of spiritual death. The words, “and I died,” which evidently refer to spiritual death, make the interpretation of the words, “I lived once without the law,” given by Estius, very probable, since they are clearly put in opposition to each other. By saying “I died,” after the law was given, the Apostle does not mean to say that men were not spiritually dead before it, but that they were now more manifestly dead, as being now more clearly prevaricators.

11. He explains how the commandment intended for life became the cause of death, because “sin,” “taking occasion” from, *αφορην*, or being stimulated by, the prohibition, seduced him, by pointing out the unreasonableness of the command, the advantages and pleasures of its violation, &c., and “by it,” i.e., owing to the knowledge which it gave, and the consequent resistance which this knowledge provoked, it “killed” him,

Text.

12. Wherefore the law indeed is holy, and the commandment holy, and just, and good.

13. Was that then which is good, made death unto me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me; that sin, by the commandment, might become sinful above measure.

14. For we know that the law is spiritual; but I am carnal, sold under sin.

Paraphrase.

12. Therefore, the entire law, far from being the cause of sin, is holy; and so is every one of its precepts holy, and just, and good.

13. What then! has that which is good been made for me the cause of death? The law is by no means the cause of death; but concupiscence, the source of sin, so that its sinfulness might be made to appear more manifestly, has been the cause of death to me, even by means, or rather by occasion, of what is in itself good: hence, the excessive sinfulness of concupiscence is more clearly manifested by reason of its making the commandment, which is in itself good and holy, the occasion of sin and death.

14. The multiplied increase in sin under the law, does not proceed from the law, as we know the law itself to be spiritual. It proceeds from the carnal propensities of man, and the corruption of human nature; and these propensities we have even under the law of grace; for, I myself now feel these stings of the flesh, soliciting me to sin; I feel like one handed over to the tyranny of concupiscence.

Commentary.

and added still more to his former guilt, not through any fault of the law, but owing to the corruption of human nature. It is to be observed that by "sin," often personified in this and the foregoing chapters, the Apostle understands *concupiscence*, which he calls "sin," because it is the result of sin, and entices us to sin.

12. This, then, is the conclusion which the Apostle draws from the preceding, and by it replies to the objection (verse 7). "The law," far from being the cause of sin, "is holy;" and so is "the commandment," i.e., each of its precepts, "holy," prescribing how God may be served with sanctity, "just," prescribing that each man receive what is due to him, "good," prescribing what will render each one good, if observed; or as St. Thomas explains it: "holy" in its *ceremonial*, "just" in its *judicial*, and "good" in its *moral* precepts. By "the law" is meant the sum of the precepts, by "the commandment," each individual precept.

13. He now proposes an objection, grounded on the two preceding verses, "sin killed me by the commandment, and this commandment is good," (verse 11). Hence, if the law be not in itself a sin, at least, it became the cause of sin to me, and caused my death. The Apostle rejects the observation as unmeaning. It was not the law that caused my death; it was "sin," or, concupiscence, that caused it, taking occasion from what is good, in order that its aggravated enormity might appear, &c. The Greek interpreters make an addition to the text to complete the sense, thus: "but sin (*was made death unto me*) that it might appear sin, *having worked* death in me by that which is good." The Greek reading, κατεργαζομένη, will admit the change in the words, *having worked*.—However, there appears to be no necessity for any such addition, as the Vulgate makes perfect and complete sense; and the participle by a Hebraism may be taken for a verb, "wrought," or *hath worked*. Here, "sin" is personified as committing great crimes, making "the commandment," given for quite an opposite purpose, the occasion of transgression.

14. In this verse, the Apostle, according to the more probable opinion, passes from the law of Moses, and in his own person, represents mankind under the law of grace and even justified. He would appear to speak of himself in his present state, "I am carnal." The same appears from the subsequent part of the chapter, wherein he refers to the arduous struggle he was sustaining against concupiscence; now, it is only of the just man that this could be said, since the sinner, far from struggling with, yields himself up to his passions. He even speaks of himself as "delighted with the law of God, and serving the law of God," verses 22, 25. His object in thus describing the state of man in the law of grace, and representing it in his own person, is to show that

Text.

15. For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do.

16. If then I do that which I will not, I consent to the law, that it is good.

17. Now then it is no more I that do it, but sin that dwelleth in me.

18. For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me, but to accomplish that which is good, I find not.

Paraphrase.

15. For, that I am delivered over and sold like a slave under the dominion of concupiscence, is clear from the fact, that I am constrained to do, or rather to submit to, things of which I do not approve in my mind and will; for, not the good which I wish for, viz., not to experience the motions of concupiscence, can I do or accomplish, but the evil, which I hate, viz., the experiencing these corrupt motions, I am forced to submit to.

16. But if it be against my will that I experience these evil tendencies of concupiscence, by this unwillingness I bear testimony to the excellence of the law, commanding me, *not to covet*.

17. But now, owing to my unwillingness to experience them, these motions are not, properly speaking, my acts, but the deeds of sin which reside in me; hence, no longer attributable to me.

18. For I have known from experience that there dwells not in me, that is to say, in my flesh, corrupted and rendered rebellious by sin, any inclination to good. For, to wish for good and for exemption from evil, I find very easy, but to accomplish that good I find beyond my power.

Commentary.

in the Old Testament the law was not the cause of the multiplied transgressions under it, since even under the New Law, in which grace is so liberally dispensed, we experience such difficulty in the struggle with the "law of the members." Now, nobody would impute this to the New Law, but to the corruption of human nature; and he shows the difference between our present state and that of the Jews, under the Old Law: they obeyed concupiscence; we feel it, but far from obeying, we resist its corrupt motions. "The law is spiritual"—its end and object are spiritual—viz., man's sanctification—and so are its precepts. "Sold under sin," that is, given over by the sin of Adam, of which concupiscence is the consequence, to the dominion of corruption, the motions of which, even with reluctance, we must feel, but not obey, as "inferiorly we serve the law of God," (verse 25).

15. The Apostle, in the subsequent part of the chapter, describes the struggle that exists in the just man, between the sensual appetite, corrupted and deranged by original sin, and the superior faculties of the soul, when aided and assisted by divine grace. "That which I work," in my animal part, "I understand not," i.e., approve not, because it happens without the consent of my will, nor does my reason approve of it. "I do not that good which I will," ("good" is not in the Greek), i.e., to be exempt from concupiscence—and to perform good actions without the resistance of concupiscence; "the evil of which I hate, that I do" ("evil" is not in the Greek), because although it takes place in my animal part, I am still said to "do it" according to the axiom, *actiones sunt suppositorum*.

16. This withholding of the consent of the will from the actions, or rather passions, of the inferior appetite, is a testimony, on the part of my intellect and will, of the excellence of the prohibitory law.

17. He explains how it is that he did the evil which he did not wish to do. It was not he himself that was the principle of these actions, or rather passions, and motions of concupiscence, but the evil of concupiscence, which had been implanted, and which dwelt in his nature; and hence, these motions being involuntary, are no longer imputable to him, as free, human actions.

18. He explains the words, "sin that dwelleth in me;" for, from experience he finds that it is not good that dwells in his members, but evil; for, to wish to do good, and to be exempt from the evils of concupiscence, he finds easy enough, but to accomplish this, and be actually exempt from them, he finds impossible.

Text.

10. For the good which I will, I do not; but the evil which I will not, that I do.

20. Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21. I find then a law, that when I have a will to do good, evil is present with me.

22. For I am delighted with the law of God, according to the inward man:

23. But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

24. Unhappy man that I am, who shall deliver me from the body of this death?

25. The grace of God by Jesus Christ our Lord. Therefore, I

Paraphrase.

19. For, the good which I wish for, I cannot do; but the evil which I do not wish for, or consent to, that I reluctantly do, or rather submit to.

20. But if I reluctantly do or submit to what I wish not, then, this is not attributable to me; nor, is it, properly speaking, my act, but the act of sin, which dwells within me.

21. When, therefore, I wish to do good, in accordance with the divine law, I find an opposing resistance in my corrupt flesh, acting on me like a law; and this arises from the evil of concupiscence implanted in my very nature.

22. For, I am delighted with the Law of God according to my interior man; i.e., in my mind, in my intellect and will.

23. But I experience another law in my corrupt flesh opposed to the law of God, in which my mind is delighted, and subjecting me to servitude under itself, by feeling its motions, but not by consenting to them.

24. Unhappy man that I am, who will deliver me from this body, by its stings and corrupt motions inclining me to sin, which will involve my spiritual and eternal death?

25. The gratuitous mercy of God one day conferring on me an immortal and incorruptible body in

Commentary.

19, 20. In these two verses there is a repetition, for greater emphasis sake, of the verses 15-17.

21. The construction of this verse has been a source of perplexity to Commentators generally. The easiest and the most natural construction appears to be that adopted in the Paraphrase, I find a law opposing or contradicting me when I have a wish to do good. "Evil is present with me," i.e., this law, or opposing resistance, arises from the fact that evil or concupiscence is present, or is implanted in my nature.

22. "For, I am delighted with the law of God, according to the inward man," that is, my mind, my intellect, enlightened and aided by grace and faith, approves of, and my will is delighted with the law of God. This evidently shows that the Apostle is representing the state of a man justified. The "inward man" means, man considered as enlightened by grace and faith.

23. "But I see another law in my members," i.e., in my rebellious flesh. Through feelings of modest delicacy, he omits mentioning the members more particularly. "Fighting against the law of the mind," i.e., against the law of God, with which my mind is delighted (verse 22), and "captivating me in the law of sin, which is in my members," is put, by a Hebrew idiom, for "captivating me to itself," because "the law of the members" is the same as "the law of sin, captivating;" by making me submit to its inordinate motions, but not forcing me to consent thereto. "*Captivantem*," says St. Augustine, "*motione, non consensione.*"—(2 *Epistola contra Pelagian.*, c. 10).

24. In this verse are conveyed the exclamation and groans of a just man, battling with his corrupt passions, and aspiring, after the glorious liberty of the children of God, when this mortal shall put on immortality, and this corruptible shall be induced with incorruptibility. "From the body of this death;" the Greek, *ek toū σωματοῦ τοῦ θανάτου τούτου*, may also be translated, "*from this body of death*;"—this mortal body, subject to the same motions of concupiscence, inclining us to the spiritual death of the soul, which leads to eternal death.

25. "The grace of God," i.e., the gratuitous mercy of God, &c., will deliver me (*vide Paraphrase*). The common Greek reading for "the grace of God" is, *εὐχαριστῷ τῷ Θεῷ διὰ Ἰησοῦ*, &c., "*I give thanks to God through Jesus Christ*," &c. The *Codex Vati-*

Text.

myself, with the mind, serve the law of God; but, with the flesh, the law of sin.

Paraphrase.

the resurrection, through the merits of Jesus Christ our Lord, will deliver me. I, therefore, the self-same person, may be regarded in a two-fold respect. In my mind and will, I serve the law of God, by not consenting to the motions of concupiscence; but in my sensual part, I serve the law of sin, by feeling, although reluctantly, its motions.

Commentary.

canus has *χαπίς τῷ θεῷ διὰ Ἰησοῦ*, &c., thanks to God through Jesus Christ, &c. The meaning of which may be rendered thus: I give thanks to God for liberating me, or rather for giving me hopes of future liberation through our Lord Jesus Christ. The Vulgate reading is found in some ancient MSS. and in many of the Latin Fathers, and defended by many eminent critics. "Therefore, I myself," &c. In these words, the Apostle briefly sums up what he had been saying in the latter part of this chapter from verse 14. The sum of all comes to this, that although one and the same person, I feel within me two principles of action: through the one—viz., the animal, sensual principle, I serve the law of sin, by actually having motions of concupiscence, although with reluctance, against God's law; and through the other—viz., the spiritual principle, I serve the law of God, by not wishing for these motions, and by not consenting to them; and this clearly shows that the Apostle is speaking of himself as representing mankind justified under the law of grace, and battling with concupiscence.

CHAPTER VIII.

Analysis.

In this chapter, after inferring from the foregoing, that the baptized have nothing deserving of damnation, except as far as they consent to the motions of concupiscence (verse 1), the Apostle tells us that we are rescued from the dominion of concupiscence by the grace of the Gospel (2, 3, 4). He shows the different motions and effects of the flesh and of the spirit (4–9). He exhorts us to live according to the spirit, and points out the spiritual and eternal life of both soul and body, resulting from such a course (9–11). He next exhorts us to follow the dictates of the spirit, and to mortify the deeds of the flesh, in order to escape death and obtain life (12, 13)—to act up to our calling as sons of God, and to conform to the spirit of charity and love, which we received, unlike to that of the Jews of old, and by thus acting as sons of God, to secure the Heavenly inheritance, which we shall certainly obtain, on condition, however, of suffering (13–17). Lest this condition should dishearten them, he points out the greatness of God's inheritance,—so great indeed is it, that he personifies inanimate creatures, and represents them as groaning for this glorious consummation. The very Christians themselves, although in the infancy of the Church they received the sweet pledge of future glory in the choice gifts of the Holy Ghost, were sighing for it (17–24). The Holy Ghost, besides the assurance he gave them of being sons of God, was also relieving their necessities and prompting them to pray with ineffable ardour of spirit (20, 27). The Apostle encourages them to patient suffering by pointing out to them that they were predestined for these sufferings as the means of their sanctification and future glorification (28–30), and, finally, he excites them to confidence in God (31–38).

Text.

1. THERE is now, therefore, no condemnation to them that are in

Paraphrase.

1. There is nothing, therefore, deserving of damnation to be found in those who, by baptism, are

Commentary.

1. "Therefore, now there is no damnation," &c. This is the conclusion which the Apostle derives from the latter portion of the foregoing chapter. Whereas the man

Text.

Christ Jesus, who walk not according to the flesh.

2. For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death.

3. For what the law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh, and of sin hath condemned sin in the flesh,

Paraphrase.

engrafted on Christ Jesus, unless they themselves voluntarily consent to the desires of the flesh, and execute them in act.

2. For, the grace of the vivifying spirit, which is diffused in our hearts, instigating us to good, like a law, has liberated me and all Christians from the guilt and dominion of concupiscence, which ends in death.

3. For, what was impossible to the law, inasmuch as it was weakened by corrupt nature, God (*effected*) when he sent his Son to assume real flesh, like sinful flesh, and condemned sin of injustice in the flesh of his Son.

Commentary.

who is baptized and justified does not consent to the irregular sallies of concupiscence, there is nothing deserving of damnation in him, only as far as he voluntarily consents to them, "who walk not," &c. Hence, *by the grace of Baptism, sin is really remitted*—(Council of Trent, SS. v. Can. 5). From this it by no means follows, that after the *guilt* of sin is remitted, there does not, *sometimes*, remain a *temporal* debt to be remitted, as Catholic faith teaches—(*Ibidem*, SS. xiv. Can. 12). For, such temporal debt is not "damnation." 2ndly, All that would follow at best is, that no such debt to be expiated is left by *Baptism* (for it is to *Baptism* he alludes here), and this we freely admit. The conclusion drawn from the foregoing, in this verse, clearly shows: that in the latter part of the preceding chapter, the Apostle is describing the state of those who are justified. In the common Greek, the words, *but according to the spirit*, are added to this verse. They are, however, rejected by the best critics. They are wanting in the Alexandrian and other MSS., and also in some ancient versions. In the Vatican and other leading MSS. the words, "according to the flesh," are also wanting, and the probability is, that, being taken from verse 4, as a marginal gloss, they crept into the Sacred text.

2. "From the law of sin," i.e., has delivered me and all "who are in Christ Jesus," from the tyranny of sin and death, by giving us strength to resist its motions and dictates.

3. "For that which the law could not do," in Greek, *aδύνατον τοῦ νομοῦ*, is properly rendered in the Vulgate, "*quod impossibile erat legi.*" "In that it was weak through the flesh." This he adds, lest he might be understood to attribute the commission of sin to the law itself; or, rather, to show how utterly impossible it was for the law to confer justification. For, even though it had not to contend with sinful flesh, even of its own nature, without the grace of the Gospel, it could not justify, and how much more impossible it was for it to do so when weakened by the rebellious flesh. "God sending his Son." God (*did* or *effected*), when he sent his Son; the word *did*, or some such, must be understood in order to complete the sense. Others, with great probability, connect the passage thus: "For God, by sending (*πεμψάς*) his Son into this world, in his assumed flesh, like unto our sinful flesh, and indeed on account of sin (*καὶ περι αμαρτίας*), condemned sin by destroying its dominion in our flesh, a thing which the law could not effect, being weakened by the flesh rebelling against reason." In this construction the word "*did*" need not be supplied, by giving the words "and of sin" the meaning referred to, which the Greek will admit, and by connecting them with "sending," and not with "condemned," there will be no difficulty. "In the likeness of sinful flesh;" he assumed real flesh, which was like our sinful flesh; "and of sin hath condemned sin," because, "sin"—which the Apostle here personifies—had unjustly inflicted the punishment of death due to it, on Christ, who was wholly innocent. Hence, God deprived it of its power, which it exceeded and abused. The idea is the same as that in chap. ii., verse 14, Epistle to the Hebrews. According to the other interpretation referred to, the words, "condemned sin in the flesh," will mean *abolished, destroyed*, the dominion which sin exercised in our sinful flesh. The Greek words, *κατέκρινε τὴν αμαρτίαν εν τῇ σαρκὶ*, will admit of this meaning.—(*Vide Beelen*).

Text.

4. That the justification of the law might be fulfilled in us who walk not according to the flesh, but according to the spirit.

5. For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit.

6. For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace.

7. Because the wisdom of the flesh is an enemy to God: for it is not subject to the law of God, neither can it be.

8. And they who are in the flesh, cannot please God.

9. But you are not in the flesh,

Paraphrase.

4. This was the thing impossible to the law, which, however, God accomplished, viz., that we might fulfil the entire law ("the doers of which will be justified," chap. ii., verse 13), who obey not the dictates of the flesh, but live according to the spirit of grace, which enables us to fulfil the entire law.

5. For, as to those who live according to the flesh, they are too much engrossed with the things of the flesh, to mind the observance of the law, which is all spiritual; it is only those who live according to the spirit, that attend to spiritual matters.

6. Now, to be wholly engrossed with the things of the flesh is death to the soul; but to attend to spiritual things is the source of life and peace.

7. This wisdom of the flesh, or, this total giving one's self up to be engrossed by the things of the flesh, is the source of death, because, it is at enmity with God, and rebellious against his law; hence, it is neither subject, nor can it be subject to the law of God; for, they are of their own nature perfectly irreconcilable.

8. Hence those who live according to the flesh, cannot please God, nor can they observe his precepts so as to obtain the justification of the law.

9. But you, after having been regenerated in Christ

Commentary.

4. This is what was impossible to the law, viz., to enable us to fulfil its precepts, and thus ensure its justification; for, "the doers of the law will be justified," (chap. ii. 13), and by the death of the Son of God, the grace was merited for us, which enabled us to observe God's commandments. In the other interpretation, this verse is connected with the word "sending." The object God had in sending his Son to destroy the dominion of sin was, "that the justification of the law," &c. These understood "what the law could not do" to refer to the destroying the dominion of sin in our flesh.

5. "They that are according to the flesh, mind," (*φροντιζουσι*) i.e., have their entire thoughts and attention devoted to "the things that are of the flesh," and hence, in reference to such, as they do not co-operate in observing God's law, but rather oppose it, the grace of the New Testament will not give them strength to observe God's law. The "flesh," here, as in many other passages of St. Paul (v.g., Gal. v. 19), includes not only the animal propensities which reside in the sensual appetite, but the entire corrupt nature of man, even the spiritual faculties of the soul. In like manner, "sin," or concupiscence, in the preceding, is not confined to carnal concupiscence; it extends to the disorderly affections of the soul, which are the source of spiritual sins.

6. "For, the wisdom of the flesh." The Greek for "wisdom of the flesh" (*φρόνημα τῆς σαρκός*), means the same as "mind the things of the flesh," (verse 5). Hence, the meaning is, and the proper rendering should be, *the minding of the things of the flesh*.

7. The reason of which is, that this wisdom of the flesh is at enmity with God; for, it is rebellious against his law, it is not subject to it, nor can it be; for, the wisdom of the flesh and the observance of God's law are perfectly irreconcileable; it must cease to be wisdom according to the flesh, when it obeys the law of God.

8. This is the conclusion which the Apostle draws from the preceding verses. His argument is this:—I have said (verse 4), that it is only those, who walk according to the spirit, that can observe God's law, "for those who walk according to the flesh, mind the things of the flesh (verse 5). But, to mind the things of the flesh is death," (verse 6). Hence, those who walk according to the flesh cannot please God, which they would do were they to observe his commandments. They cannot please God, any more than rebels, continuing such, can please their lawful sovereign.

9. "You are not in the flesh." You are not subject to the flesh, nor do you follow

Text.

but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10. And if Christ be in you; the body indeed is dead because of sin, but the spirit liveth because of justification.

11. And if the Spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13. For if you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live.

Paraphrase.

by baptism, do not live according to the flesh, but according to the spirit of grace which you received; if this spirit, however, still dwells in you. But, if any one does not preserve the Spirit of Christ, he is no longer a living member of him.

10. But if Christ dwell in you by his spirit, your body is indeed subject to death, as a punishment of sin; but your spirit or soul enjoys the life of grace here on account of justification, and shall live a life of glory hereafter.

11. But if the spirit of God the Father, who raised Jesus from the dead, dwell in you by justice, this same spirit, that raised Jesus Christ from the dead, shall also vivify and endow with glory and immortality your mortal bodies, on account of their present dignity in being the dwelling-place of his spirit.

12. As, therefore, brethren, we are in the spirit and not in the flesh, and as it is from the spirit that we have received past blessings and hope for greater in future, we are no longer debtors to the flesh, so as to walk or live according to its dictates or allow its dominion over us.

13. For, if you live according to the desires of the flesh, you shall die a spiritual death here which is the precursor of an eternal death hereafter. But if by the spiritual fervour infused into you by the Holy Ghost, you mortify the vicious desires and corrupt inclinations of the flesh, you shall live both a life of grace here and of glory hereafter.

Commentary.

its desires, but you walk according to the spirit. He addresses those who were baptized. "If so be that the Spirit of God dwell in you," i.e., if he has not departed from you on account of your actual sins, but dwells in you, as in his temples. The bodies of the just are the temples of the Holy Ghost. "Now, if any one hath not the Spirit of Christ," i.e., if the Holy Ghost, who is the "Spirit of God," and "the Spirit of Christ," abide not in a Christian, he is merely a Christian in name, but he is not a living member of the mystical body of Christ.

10. "The body is dead" (*is* and *be* are wanting in the original text), i.e., of necessity, liable to death, or, mortal, on account of the sin of Adam, in punishment of which "death entered into this world" (chap. v.), and he says "it is dead," *νεκρός*, because it contains within it the seeds of certain death, and is gradually dissolving and approaching its final end. "But the spirit liveth." (In Greek, *τὸ πνεῦμα ζωῆ*, *the spirit is life*), that is, the soul lives a spiritual life, "because of justification," i.e., on account of the justifying graces with which it is adorned, and it shall hereafter live a life of glory, of which grace is the seed.

11. Not only will the immortal soul enjoy a glorious immortality, but even the mortal body shall share in and possess the attributes of glory and immortality. "Raised up Jesus Christ." "Jesus" is wanting in the Greek.

12. This is the conclusion which the Apostle derives from the foregoing. As it is to the spirit, we owe our spiritual life of grace here, and as it is from it we expect a life of glory hereafter; therefore, we are no longer debtors to the flesh, so as to follow its dictates; it is to the spirit alone that we are indebted. The Apostle personifies the "flesh" here; he supposes it to be a master demanding our service, as he did before regarding "sin."

13. This is an additional reason why we should serve not the flesh, but the spirit (by serving one we renounce the other); it is derived from the consequences of our service in both cases. "You mortify the deeds of the flesh. In Greek, *τοῦ σώματος* (of

Text.

14. For whosoever are led by the Spirit of God, they are the sons of God.

15. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry : Abba (Father).

16. For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

Paraphrase.

14. For, whosoever are efficaciously moved by the Holy Ghost, and under his influence mortify the flesh and live a spiritual life, they are truly sons of God, and will, therefore, enjoy the inheritance of life eternal.

15. That you are the sons of God is clear from the spirit you received in baptism, for you have not received under the new dispensation, as the Jews did in the promulgation of the old on Sinai, the spirit of servitude, to inspire you with fear, but you have received the spirit of charity and love adopting you as sons, under the influence of which, you freely and confidently call on God, or the entire Blessed Trinity, as the common Father of all the faithful, both Jews and Gentiles.

16. And this same spirit of God, whom we have received, bears testimony to our spirit, that we are the sons of God.

Commentary.

the body), that is, kill within you those risings of corrupt passions, in subduing which are felt the pains of death.

14. This is a proof of the foregoing, viz., that by mortifying the deeds of the flesh "they shall live;" because, by acting up to the inspirations of the Holy Ghost, they become "sons of God," and as "sons of God," they are his "heirs," (verse 17), i.e., they shall enjoy the never-ending inheritance of eternal life. Therefore, "they shall live" (verse 13). The Apostle supposes them to be baptized, as a condition of this divine filiation. The word "led," implies only moral impulse, which by our own free will we might resist: it involves no loss of human liberty; for, in the preceding the Apostle supposes human liberty, when he speaks of "mortifying the deeds of the flesh," &c. The same is observable, Phil. xi. 12, 13, where, after speaking of the operation of God, he tells them to "*work out their salvation*," &c.

15. In this verse, he shows from the spirit they received that they are sons of God; or, perhaps, in it is conveyed an additional motive for them to walk according to the spirit, viz., in order to correspond with the spirit they received. "You have not received the spirit of bondage again in fear," (in Greek, *εἰς φόβον, unto fear*). He evidently refers to the spirit of fear which the Jews received on Sinai, and which was given them as a gift of the Holy Ghost, in order to deter them from violating God's commandments. *Ut probaret vos, venit Deus, et ut terror illius esset in vobis.*—Exodus, xx. Although the *fear* proceeded from the Holy Ghost, the *servility* of the fear came from themselves. The graces whereby the Jews of old were justified, belonged not to the Old Law as such, but to the New Covenant. "But you have received the spirit of adoption of sons." He contrasts this latter gift of the Holy Ghost with the former gift, which it far excelled. "The spirit of adoption of sons," the spirit of love, the sanctifying grace of the Holy Ghost, by which we are become the adopted sons of God, and under the influence of which we confidently and freely call God Father. "Whereby we call Abba (Father)." The more probable reason why the Apostle repeats the word "Father," in Hebrew, "Abba," and in Greek, *πατήρ*, is to show that God is the common Father of all the believers, whether Jews, in whose language "Abba" means "Father;" or Gentiles, who call him, *πατήρ*.

16. This same spirit, by whose influence "we cry out Abba," &c., by this filial affection, whereby he inspires us to utter such a cry, "testifies together with our spirit," (this is the meaning of the Greek word, *συμαρτυρεῖ*), in other words, confirms the testimony of our spirit, "that we are sons of God." The compound verb in the Greek may simply mean, to testify, as in Paraphrase. Verses 15, 16 are to be read within a parenthesis, and verse 17 immediately connected with verse 14. For in verse 15 there is given, incidentally, one proof of verse 14 (prayer), and in verse 16 another, viz., the testimony of the Holy Ghost.

Objection.—Does it not follow, then, that each man is absolutely certain of his salvation?

Text.

17. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ; yet so if we suffer with him, that we may be also glorified with him.

18. For I reckon, that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.

19. For the expectation of the creature waiteth for the revelation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope;

Paraphrase.

17. But, if we are the sons of God, we are therefore, his heirs, that is say, we are heirs of God, as his sons, and co-heirs of Christ, as his brethren. It is on condition, however, that we suffer with him, and in the same spirit with him, that we shall be partners in his glory.

18. (Nor should the annexed condition of suffering dishearten or discourage us. The difficulty vanishes when we consider the magnitude of the reward and inheritance), for I am firmly persuaded, that the sufferings of the present time, viewed in themselves, bear no proportion whatever to the future glory and happiness which shall be revealed in us.

19. So great is this future glory of the sons of God, that inanimate creatures themselves are anxiously yearning and earnestly looking forward to its manifestation, as they are to be sharers in it, in a certain way.

20. For, inanimate nature is rendered subject to corruption and decay, notwithstanding the natural tendency of everything to attain its full perfection, in obedience to the will of him, who, in punishment of original sin, subjected it to corruption, but only for a time, with a hope, however, to which it anxiously looks,

Commentary.

Resp.—By no means. If we give the words, “giveth testimony,” the full meaning of the compound Greek word, *συμπαρτυει*; in Latin, *contestatur*, all that would follow is, that the Holy Ghost confirms our own testimony, that we are the sons of God, by inspiring us to repeat the prayer in which we address God as our Father. This would certainly convey no absolute certainty of *faith* on the subject; or, as the Council of Trent describes, “*certitudo fidei, cui non potest subesse falsum.*”—(SS. vi., ch. ix.) If the words be understood in a simple form, all that would follow is, that we arrive at a *moral*, or rather *conjectural* certainty from the signs which come from the Holy Ghost, viz., horror of sin, love of virtue, peace and tranquillity of conscience, &c. Besides, the Apostle does not say that the Holy Ghost tells every individual by a revelation, that he is the son of God. This would be opposed to the clear order of his Providence, in which “*no one knows whether he be worthy of love or hatred*,” and to the command, “to work out their salvation with fear and trembling.”

17. God has wished that his children should have, besides the title of *inheritance*, the title of *merit* also, to eternal life. “Yet so, if we suffer with him,” the very adoption on which the title of inheritance is founded, is the reward of merit. While *infants* can only have the title of inheritance, *adults* must have the twofold title of inheritance and merit.

18. He stimulates them to submit to the painful condition of suffering, without which no one will enter the kingdom of God, by pointing out the immensity of the reward. If you regard the substance of the works and sufferings of this life, they bear no proportion whatever to the future glory which is to be their reward. But, if they be regarded as emanating from God’s grace, and if we take into consideration God’s liberal promise, attaching eternal life to them, there is some proportion; but which, still, is neither exact nor adequate; the one being *temporal*, the other *eternal*. It is the substance of the sufferings and their duration, that the Apostle here compares with the future glory, as in the 2nd Cor. chap. iv. “For, that which is at present momentary and light—worketh for us an eternal weight of glory.”

19. The Apostle employs a bold figure of speech, *prosopopoeia*, to convey to us an idea of the magnitude of the bliss in store for the sons of God. He represents inanimate creatures themselves anxiously looking out for the manifestation of the glory of the sons of God. The Greek word for “creation,” *κτίσις*, is taken in Scripture to denote inanimate nature (Rom. i. 25), and it is here distinguished from rational beings, verse 23.

20. For, inanimate creation was rendered subject to corruption and mutability, in

Text.

21. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22. For we know that every creature groaneth and travaileth in pain, even till now.

23. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24. For we are saved by hope. But hope that is seen is not hope. For what a man seeth, why doth he hope for?

25. But if we hope for that which we see not, we wait for it with patience.

Paraphrase.

21. Of being emancipated from the slavery of corruption, and of being asserted into the glorious liberty suited to the glorified state of the sons of God, to whose service it will administer.

22. When it shall be freed from these pangs and painful throes, which we know it has been suffering from creation to the present moment, in the hope of this happy and blessed deliverance.

23. And not only do inanimate creatures thus groan, but even we Christians, who have received the first fruits of the Holy Ghost, which are a sure earnest of our being on a future day glorified, groan within ourselves, anxiously *expecting* the consummation of our adoption as sons of God, when this body of sin and death shall be endowed with glorious immortality.

24. We are only in a state of *expectancy*; for, we have here only obtained the salvation of hope. Now, hope is incompatible with actual fruition; it must cease to be hope when we enter on the fruition of the object hoped for; since, who ever made the things which he enjoys the object of his hope.

25. If, then, we have not the things we are anxiously hoping for, we are only to wait and expect them by patiently enduring the evils of this life.

Commentary.

punishment of the sin of man, for whose service it was destined; "not willingly," i.e., notwithstanding the tendency of everything to attain its natural perfection, or, from no inherent defect of its own. "But by reason of him that made it subject," i.e., by the ordination of God, who subjected it to vanity, i.e., to corruption and change, in punishment of the sin of man, at whose fall everything destined for his use was deteriorated. "In hope," the *object* of the hope is expressed next verse.

21. This is the object of the hope, viz., that it shall be rescued from the corruption in which it now is, serving sinful and mortal man, and be transferred to a state of incorporation suited to the glorious liberty of the sons of God, for whose service the "new heavens and the new earth in which justice dwells," (2 Peter, iii. 13), are destined.

22. He expresses, in the strongest form, the desire of inanimate nature to be rescued from corruption, by comparing it with the anxious desire, for a happy delivery, of a woman enduring the painful throes of childbirth.

23. "But ourselves also," is referred by some to the Apostle. It more probably, however, has reference to all Christians in the days of the Apostle. "Who have the first fruits of the spirit," i.e., who have received the gifts of the Holy Ghost, sanctifying grace, faith, hope, &c., and the other gifts which were abundantly conferred in the primitive Church, and which were so many pledges of future glory. "Waiting for the adoption of the sons of God," i.e., their perfect, consummate adoption, by receiving the glorious inheritance, we have already received the imperfect, incomplete adoption by grace. "The redemption of our body." This is the perfect state of our adoption in our resurrection and glorification. "Who shall deliver me from the body of this death?"—(chap. vii. verse 24.)

24. The Apostle, in the preceding verse, said, that we are anxiously expecting the glory of the blessed, the liberation of our body from the slavery of corruption. The connexion of this verse with it is, "I said we were *expecting*," &c., for, that we are yet only expecting is clear from the fact, that it is only the initial salvation by hope we enjoy here below. Now, hope and fruition are perfectly incompatible; for, hope has reference to future, but not to present good or actual possession. "Hope that is seen," means hope, the object of which is obtained.

25. If hope excludes actual possession of the thing hoped for, we ought to wait

Text.

26. Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought: but the Spirithimself asketh for us with unspeakable groanings.

27. And he that searcheth the hearts, knoweth what the Spirit desireth; because he asketh for the saints according to God.

28. And we know that to them that love God, all things work to-

Paraphrase.

26. And not only have we received from the Holy Ghost the many favours referred to, particularly the testimony, that we are sons of God; but the same Spirit helps in sustaining our many infirmities, which are so great, that far from being able to perform good works, we even know not *what* to pray for, or *how* to pray, as we ought, and He Himself inspires us to pray with groans, that is to say, with a degree of spiritual fervour and strength, that cannot be fully expressed, or, with a fervour to ourselves inexplicable.

27. But although these groans which we send forth under the influence of God's Spirit, be to us inexplicable, still God, the searcher of hearts, attends to them, and approves of them, because the Holy Ghost asks things, and asks them in a manner conformable to the will of God, when supplying the defect in the prayers of his saints.

28. But although our infirmity be so great as that we know not *what* to pray for, or *how* to pray as we

Commentary.

with patience for the object which must be at a distance. "Patience," in the Greek, *ὑπομονῆς*, means, the patient suffering of evils; it has reference to the words, verse 17, "yet so if we suffer with him." As we have not yet obtained the objects of hope, viz., the inheritance of the sons of God, we must wait to receive them through the patient suffering of the crosses and evils of this life.

26. "Likewise the Spirit also helpeth," &c. This is more probably connected with verse 16, as in Paraphrase. The Holy Ghost "helpeth," the Greek word, *συναντιλαμβάνει*, means to lay hold of a weight, on the opposite side, so as to help in carrying it. It implies the free concurrence of man with the aid of the Holy Ghost. "Our infirmity," (in the common Greek, *ἀσθενεῖαι ἡμῶν*, our infirmities. The Vulgate, *ἀσθενεῖς*, is supported by the chief MSS.) "For, we know not what we should pray for," &c. So great is our weakness, that we know not how to pray as we ought, or what to pray for, much less to perform actions, the aid for which must be derived from prayer. The Apostle instances our inability to pray, as one out of the many cases of infirmity under which we labour. "But the Spirit himself;" which evidently refers to the Holy Ghost, "asketh for us, with unspeakable groanings." "he asketh" by inspiring and making us to ask; and hence, he is said "to ask," because his grace is the principal agent, assisted by our free will, in making us pray "with ineffable groanings," i.e., with a fervour of spirit which cannot be fully expressed, or, which is even to ourselves unaccountable. The Holy Ghost, then, asks along with us, and through us, by enlightening us, by exciting us as his members, to pray with an ardour and a vehemence which we can neither fully express nor account for; hence, it is said elsewhere, "non vos estis qui loquimini sed spiritus patris vestri," &c.—(Matt. x. 20.) "Misit spiritum..... clamantem, abba pater."—(Gal. iv. 6.)

27. But though these groans be to us inexplicable, still, God knows and fully approves of them, because they proceed from his Spirit, whose prayers *for us*, i.e., to supply our deficiency, are always according to God's will, "because he asketh for the saints," i.e., in order to supply the deficiency in the prayers of the saints. Others connect the words thus: The Spirit also, as well as the hope of future bliss, sustains us in all our distresses and weakness.

28. "To such as according to his purpose are called to be saints." The word "saints" is not in the Greek: "called," as appears from the Greek, *τοῖς κατὰ πρόθεστιν κλητοῖς οὐσίαι*, is not a participle, but a noun.

This passage is intended by the Apostle to stimulate the Romans to the patient endurance of the crosses of this life; for we know, that all things, whether prosperity or adversity, nay, even their very sins (as is added by some of the Commentators), which serve the purpose of humiliation, work together unto the good of those who love God.

Text.

gether unto good, to such as according to his purpose are called to be saints.

Paraphrase.

ought; still, we should not be disheartened under crosses and sufferings. For, we know that by the disposition of an all-wise Providence, all things work together unto the good of those who love God; of those, I say, who are by his gratuitous decree called by him to the profession and practice of sanctity, and obey his call.

Commentary.

And to show that this love regarded the faithful among the Romans, the Apostle explains it, by saying, "such as according to his purpose," *πρόθεστιν*, i.e., his gratuitous decree, "are called to be saints."

Commentators are greatly divided as to the object of this "purpose" or decree in question. Some assert that it regards the decree of giving *glory*; and even these are divided on this subject; one class of them says, that the decree of giving glory is prior to, and quite independent of, the good works of man. Those hold predestination to glory to be, *ante pravisa merita*. On the other hand, a second class maintain that the provision of man's future merits is prior, in the divine mind, to the decree of giving glory. These are the advocates of Predestination to glory, *post pravisa merita*. Others assert, that this decree in question regards not *glory* directly, but *grace* and *sanctity*. The advocates of the former opinion ground their interpretation: 1st, On the words "all things work together," &c. Now, it is only of those called to glory, this could be true. 2ndly, They say, the word "purpose," in Greek, *πρόθεστιν*, signifies a decree of infallible efficacy. 3rdly, The words, "called according to his purpose," (for, the words "to be saints," are not in the Greek), are restrictive of the preceding. 4thly, The word "glorifies," (verse 30), shows glory to be the term of the decree.

The advocates of the interpretation, which makes the decree refer to *grace* and *sanctity*, ground it: 1st, On the words, "called to be saints," which is the term of the decree, and the words mean, called to state and profession of sanctity—the meaning in which the same words are taken in the different introductory salutations in the Epistles of St. Paul. 2ndly, The very object of the Apostle introducing the concurrence of all things towards their good, as a motive to induce them to bear patiently the crosses of this life, would prove the same; since, all whom he addresses were called to grace and sanctity, but they could not all regard themselves as called to glory. Finally, the general object of the Apostle in this Epistle, which regards the gratuitous call to grace of the Romans (for it was regarding this alone there was any controversy), makes it probable that here, too, he refers to the same.

In reply to the arguments of the preceding interpretation, they say: 1st, That "all things," may be restricted by the subject matter to mean, *all sufferings*; and that the words, "work together," do not necessarily imply *actual* working together, but only that these sufferings are intended by God for their sanctification. And even though all sufferings may not work together for the good of such as fall away from justice; still the Apostle, in the fervour of his charity, abstracts from the possible chance of their not persevering, and to draw a line of distinction between those called to glory and those rejected from it, would only injure the object he has in view, by throwing some into despondency. 2ndly, They say the word "purpose," does not involve absolute infallible efficacy (*v.g.* Acts, xi. 23); and moreover, even though it did, no inconvenience would result; because, the grace and sanctity, which, in their opinion, it regards, are infallibly conferred. 3rdly, These words are explanatory, not restrictive. 4thly, Glory is only the reward of justice, and are we to wonder if the great charity of the Apostle made him abstract from the possibility of not persevering, on the part of those who were called, and represent all those whom God predestined to sanctity, as receiving the crown of glory which is deereed only for those who persevere? The latter opinion seems far the more probable. Hence we have nothing to do here with the relative probability or improbability of the opinions regarding the decrees of glory, *ante pravisa merita*, or, *post pravisa merita*. No doubt, the latter opinion appears far more in accordance with the doctrine of the Apostles, asserting that "God wishes all men to be saved," and "none to perish;" more in accordance with our ideas of the

Text.

20. For whom he foreknew, he also predestinated to be made conformable to the image of his Son : that he might be the first-born amongst many brethren.

Paraphrase.

29. Because those whom he foreknew, nay, even predestined to a conformity in patience after the model presented by his Son in patient suffering; in order that he who, in his Divine nature, is the only begotten Son of God, would, as Man, be the first begotten among many adopted brethren.

Commentary.

goodness of God manifested in the death of Christ for all, and his tears and labours for the conversion of sinners during his mortal life. It is still free for any Theologian to hold either opinion. It is, however, to be observed, that although we can hold, that in predestinating men to *glory*, God is actuated by the prevision of the good works of those whom he predestines—*post pravisa merita*—and this is even, as has been just stated, the more probable opinion; still, no one could hold, without falling into the semi-Pelagian heresy, that in predestinating men to *grace*, God is actuated by the prevision of their correspondence with this grace, as the *motive* of his conferring it. And although we may hold, *negative reprobation*, or, the non-predestinating, and selecting men out of the mass of perdition, to be *ante pravisa demerita*—no doubt, a very improbable opinion—still, no one, without falling into the shocking heresy of Calvin, could hold *positive reprobation*, or the decree of devoting any one to eternal punishment, to be, *ante pravisa demerita*. The reason is, that Predestination *ante pravisa merita*, being a free gratuitous act of goodness on the part of God, he could exercise it as he pleased; but it would be unjust to inflict a punishment without some fault. Hence, God would be cruel and unjust in marking out men for punishment without some fault, i.e., in reprobating them positively, *ante pravisa demerita*. Of all the errors of Calvin, this is, perhaps, the most shocking and blasphemous.

29. In this verse, the Apostle explains why all things work together unto the good of those “called according to the purpose,” or gratuitous decree of God. The construction of the verse, adopted by the generality of Commentators, is this, “for whom he foreknew (those) he also predestinated.” Such of them as make the passage refer to predestination to glory, by “foreknew,” understand “those whom he foreknew by a knowledge of love and predilection,” i.e. whom he loved from eternity, those he predestinated; the others say the words mean, “those whom he foreknew would be conformable to the image of his Son, he predestined to be such.” A’Lapide, whose interpretation has been adopted in the Paraphrase, says that the Apostle in this verse enters on an explanation of the nature of predestination, and then resumes the word “predestinated,” in next verse, in which the sentence suspended is completed. This construction perfectly accords with the style of the Apostle, who, carried away by some idea that occurs to him, frequently defers for a long time the completion of a sentence, (v.g. verse 12, of this Epistle; chap. iii. Epistle to the Ephesians). According to this construction, the words of our English version: “For whom he foreknew he also predestinated,” should be rendered from the Vulgate, *quos præscivit et prædestinavit*, “whom he foreknew and predestinated,” and, then, a marked difference may be clearly perceived in the text, between the mode in which the words, “he foreknew,” and “predestinated,” are connected, and the connexion which exists between any of the verbs in next verse. He says here, “whom he foreknew and predestinated.” In the next verse, “whom he predestinated, them he also called—whom he called, them he also justified,” &c. And this interpretation of A’Lapide requires the introduction of no other word in the sentence. Hence, his interpretation is adopted in the Paraphrase, in preference to any other. He connects verse 29 with 28, thus: “all things work together,” &c. (verse 29). Because these are they whom God foreknew, and predestinated to be conformable to the image of his Son, or to the model which his Son presents. This conformity is to exist in suffering and justice; no doubt, it will extend also to glory. According to A’Lapide, “also” or “and” has the meaning of “because,” “nay even,” as if to say, “he foreknew, because he predestinated them to be conformable to the image of his Son,” in justice and suffering. “That he might be the first-born,” &c. This predestination redounds to the glory of Christ, who, as God, is the only begotten, and as Man is the natural Son of God, and first-born among the others, who are only his adopted sons.

Text.

30. And whom he predestinated; them he also called. And whom he called; them he also justified. And whom he justified; them he also glorified.

31. What shall we then say to these things? If God be for us, who is against us?

32. He that spared not even his own Son: but delivered him up for us all, how hath he not also, with him, given us all things?

33. Who shall accuse against the elect of God? God that justifieth.

34. Who is he that shall condemn? Christ Jesus that died, yea, that is risen also again, who is at the right hand of God, who also maketh intercession for us.

Paraphrase.

30. Those (I say), whom he predestined to a conformity in suffering with his Son, he called to these sufferings; whom he called, he has justified by these sufferings; and whom, he justified, he has glorified.

31. After this abundant manifestation of concern on the part of God for us, what shall we say? Shall we despise? By no means; since, if God be for us (as he really is), who can succeed in opposing us?

32. He who has not spared his natural, only begotten Son, but rather delivered him up to death for us all, what will he not give us? In giving us his Son, has he not with him given us every grace and blessing that shall secure our final happiness?

33, 34. Who shall institute an accusation against those whom God has elected and made his own by grace? It is God, the judge of all, who pronounces their sentence of acquittal; who then can presume to condemn them? It is Christ Jesus who died for us, who has risen from the dead for us, who sits at the right hand of God the Father, to intercede for us as our advocate.

Commentary.

30. "And whom he predestinated." Resuming the sentence suspended last verse, he says, "those (I say) whom he predestinated" to suffering, he called to the same; "whom he called, he justified" by these sufferings, "and whom he justified, he glorified" by the same. The Apostle uses the past tense, though some of the events are future in regard to many, to show the certainty of the future events marked out in God's decrees. We are not to suppose each of the terms which express the order in which the decrees of God are executed to be equally extensive, so that all are glorified, who are called. The words only mean, that out of the "called" are the "justified," and out of the "justified," the "glorified."

31. This is said to animate them with greater courage in bearing up against the crosses and persecutions of this life, knowing that God is for them, and destines all temporal evils for their good (verse 28); what injury, then, can any temporal misfortune or persecution from men ultimately do them?

32. God has given us the greatest earnest and pledge of his love, in delivering up to death, and in not sparing, "his own Son," his natural, well-beloved Son, for our sakes. "Hath he not also given us," &c.; in the Greek it is in the future, *χαρίσεται*, "will he not also give us all things?" The meaning, however, is not changed, for in giving us Christ, he has virtually given with him all blessings and graces, and he has given us a sure earnest of arranging the decrees of his Providence, so as to lead securely to our final happiness. Having given us what is greater, when we were his enemies, he will not hesitate to grant us what is less, when we are his friends; having obtained the master, why hesitate about the possessives?—St. Chrysostom. What an excess of charity on the part of God. "He spared not," whom?—His own Son, "by whom all things were made." On whose account? On account of us, his wretched creatures, the work of his hands, his sworn enemies, owing to our manifold sins.

33, 34. There is a great difference of opinion regarding the punctuation of these two verses. Some persons place a note of interrogation after each member of the sentences, thus: "Who then shall accuse against the elect of God? Is it God that justifieth?" To which the implied answer is: By no means. "Who is he that shall condemn? Is it Christ Jesus that died—yea, that is risen again?" &c. By no means. Others, following the punctuation, as given in the Vulgate, interpret the words thus: "Who shall accuse the elect of God?" No one; since God has pronounced the sentence of their acquittal. "Who shall condemn?" No one; since Christ Jesus has died to save them, &c. In the Paraphrase is preferred the interpretation and construction

Text.

35. Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

36. (As it is written: *For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.*)

37. But in all these things we overcome because of him that hath loved us.

38. For I am sure that neither death, nor life, nor Angels, nor prin-

Paraphrase.

35. What, then, after receiving so many blessings from God, shall separate us from the charity which in turn we owe to Christ? Is it bodily affliction? mental anguish? famine? nakedness? danger? persecution? the sword?

36. Which afflictions, David predicted, would be always the lot of the pious and virtuous, in whose person he speaks, when he says (Psalm xliii.): " *For thy sake are we put to death all the day long. We are regarded as sheep destined for the slaughter.*"

37. But, far from yielding in these trying circumstances, we even obtain by means of them a triumphant victory through the grace and strength imparted to us by him who has loved us.

38. For I entertain a confident hope and firm persuasion, that neither threats nor fears of death, neither

Commentary.

adopted by Estius, who, adhering to the punctuation of the Vulgate, connects the words, "God that justifies," not with the preceding clause, but with the following: "who then shall condemn?" And the words, "Christ Jesus that died—yea, that is risen," &c., with the following verse, "who then shall separate us from the love of Christ." There appears to be an allusion in these words to the 50th chapter of Isaías, and with this allusion the interpretation now given accords best. In the 33rd verse the Apostle appears to be arming and encouraging the Romans against the assaults and persecutions of their external enemies, whether Jews or Gentiles. In this, he is strengthening them against the alarms and terrors of conscience, which their past sins were apt to engender. "Who sits at the right hand of God," i.e., as man, he holds the highest place next to God in heaven. "Who also maketh intercession for us." He intercedes not by suppliant prayer, but by exhibiting his wounds, and the merits he gained by his sufferings.—(See Hebrews, ix. 24).

35. "The love of Christ" may refer to the love Christ has for us, but it more probably refers to our love for Christ, since it alone could be effected or endangered by the causes referred to in this verse, how could "tribulation, famine," &c., affect the charity of Christ for us? Hence, the words mean, who or what can deprive us of the love for Christ, which these great favours and sufferings on his part so imperatively demand at our hands?

36. As it is written: "For thy sake," &c. These words are taken from the 43rd Psalm, and are generally supposed to have been written by David. In it, the Psalmist is supposed by the Greeks to represent, in a prophetic spirit, the sufferings of the Machabees. The Latins say that the Psalm is prophetic of the sufferings of the early martyrs of the Christian Church. Most probably, it refers to both; it is here taken by the Apostle to refer to the sufferings which the faithful are destined to undergo in defence of the law of God in all ages.

37. "We overcome;" the Greek, *ὑπερνικῶμεν*, means "to obtain a most complete victory," i.e., we have more than sufficient strength to overcome our enemies. What a beautiful illustration of this is furnished us by St. Chrysostom, after having been expelled by Eudoxia. (*Epistola ad Cyriacum*), "since the queen wishes to drive me into exile, let her do so; the Lord's is the earth and its fulness. If she wishes to have me sawn in two, let her do so; Isains suffered the like punishment. If she wishes to cast me into the deep, I will remember Jonas; to stone me, I shall have Stephen, the first martyr, for an associate; to take away my head, I shall have for associate, John the Baptist; to deprive me of my substance, let her do so, 'naked have I come forth from my mother's womb, and naked shall I return thereto.'"

38. St. Augustine quotes this passage of the Apostle, from verse 31 to the end, as a specimen of most finished and impassioned oratory. "I am sure." The Greek word, *πεπίστωμαι*, only expresses a moral certainty, a firm persuasion, and confidence. It is taken in this sense, and it could bear no other, in xv. 14, of this Epistle, 2 Timothy, i.,

Text.

cipalities, nor powers, nor things present, nor things to come, nor might,

39. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Paraphrase.

hopes nor promises of life, that neither spiritual powers, however strong, whether demons or good angels, from whatsoever order of spirits (were they to attempt it); that neither things present nor things to come, that neither the strength of earthly powers,

39. Nor the height of prosperity, nor the depth of adversity; in a word, that no creature whatsoever shall be able to separate us from the charity by which we are united to God, through Christ Jesus our Lord.

Commentary.

Hebrews, vi. and xi. Here, therefore, it furnishes no argument in favour of the special faith of heretics. We can, moreover, say that St. Paul is speaking of himself in the person of the elect, and who can say, regarding himself, that he is among the elect? And some of the Protestant writers themselves say that the "love of God," referred to here, is the love of God for us. So that, even following their interpretation, there is not a shadow of argument for their erroneous doctrine. "Nor angels, nor principalities, nor powers." These words refer to three of the different orders of angels, and under the three orders the rest are included; by some Commentators they are referred to the demons, who fell from the different orders of blessed spirits; by others, to the good angels, in which interpretation the Apostle makes an impossible hypothesis, as in Galatians, chap. i., "if an angel from heaven should preach a different doctrine," &c. "Nor might" is not in the Greek; it most probably refers to the powers of this world, as opposed to the spiritual powers referred to before.

39. "Height, depth," may also mean the things in the heavens, in the air, and under the earth and sea, &c.

CHAPTER IX.

Analysis.

The Apostle, having proved in the foregoing chapters, that faith in Christ, as contradistinguished from the works of the Mosaic Law, or the law of nature, was the only means of arriving at justice and salvation, employs this and the two succeeding chapters in showing that the Jews were rejected because, confiding too much in the external advantages and privileges which they enjoyed, they refused to embrace the faith of Christ, while the Gentiles were called to justice because they embraced this all necessary faith. Before, however, announcing the disagreeable truth regarding the rejection of the Jews, he employs the strongest and most affecting language, and calls God in the most solemn manner, to witness the intensity of his affection for the Jews, whose rejection (and this he by no means expresses, but leaves to be understood) caused him the most intense grief and sorrow of heart (1-5). He then shows, that the rejection and reprobation of the Jews from the justice of the Gospel, was not opposed to the promises of God made to Abraham, since these promises regarded the spiritual sons of Abraham, and not all his carnal descendants. This he shows from the example of Isaac, and of Jacob, the younger son of Isaac (6-14). And although the promises, to which the Apostle refers, primarily regarded temporal benedictions, still, these temporal blessings which God bestowed on certain sons of Abraham before the others, were types of spiritual benedictions, in the disposal of which God was as free, as he had been in regard to the temporal inheritance. The argument of the Apostle, then, is, that as God had conferred the temporal inheritance of Abraham on Isaac before all the other sons of Abraham, and on Jacob before Esau, so is he also free in calling to the spiritual inheritance of Abraham, that is to say, to the grace of the Gospel, the Gentiles, the children of promise, in preference to the Jews, his descendants according to the flesh.

He next solves an objection, to which the preceding doctrine might give rise (14-18). And as his reply to the objection might give rise to a further difficulty regarding the justice of God in punishing sinners, he solves this difficulty also (19-24). He proves, in the next place, that God called to his Church both Jews and Gentiles (24-29); and, finally, he accounts for the vocation of the Gentiles and the rejection of the Jews.

Text.

1. I SPEAK the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost,
2. That I have great sadness, and continual sorrow in my heart.
3. For I wished myself to be an

Paraphrase.

1. I call Christ to witness the truth of what I speak. I have also for this, the testimony of my own conscience directed and strengthened by the Holy Ghost.
2. I make this most solemn protestation, that I feel great sadness and unceasing excruciating torture of mind (on account of the reprobation and rejection of my brethren).
3. For (notwithstanding my ardent and unchange-

Commentary.

1. Some Expositors interpret this verse in such a way as to make the Apostle swear by *three* witnesses: viz., Christ, his own conscience, and the Holy Ghost. I call Christ to witness, &c.; I swear by my conscience; and I call the Holy Ghost also to witness, that "I lie not."
2. "Continual sorrow in my heart." The Greek word for "sorrow," οδυνη, means, "the throes of childbirth." He forbears from expressing the cause of his sorrow, until he first convinces the Jews of his affection for them. It is clearly inferred from the following chapter, that it regards the reprobation and rejection of the Jews from the grace of the Gospel.
3. "For, I wished myself," i.e., I myself, the very same, whom nothing could separate from the love of Jesus Christ (viii. 35, &c.), "wished to be anathema," &c. There is a great variety of opinion among Commentators regarding the object and nature of the wish to which the Apostle here gives expression. Some say (as in Paraphrase) that

Text.

anathema from Christ, for my brethren, who are my kinsmen according to the flesh.

4. Who are Israelites, to whom belongeth the adoption as of children, and the glory, and the testament, and the giving of the law, and the service of God, and the promises :

Paraphrase.

able love for Christ—viii., 35, &c.) I would wish, were it conformable to the divine will, to be eternally separated from the *glory* of Christ, and thus be devoted as a victim, should it serve for the glory and vocation of my Jewish brethren, who are my kinsmen according to the flesh.

4. Who enjoy so many singular and distinguishing prerogatives; who are descended from the Patriarch on whom God himself, as a title of honour, bestowed the name of Israel; to whom belongs the privilege of being adopted, in preference to all other nations, as the sons of God; in whose behalf God exhibited many glorious manifestations of his special providence; with whom he established his covenant; to whom He himself gave his law through Moses; to whom He prescribed the true mode of divine worship; to whom were made the promises, of which the principal were those that regarded the Messiah.

Commentary.

he wished conditionally to be for ever separated from the *glory* of Christ, *ηευχομεν*, I would have wished, provided it were allowed; or provided it were the will of God, and served to secure the vocation and salvation of his brethren. I say, from the *glory* of Christ, because he could not for an instant entertain the wish in any sense, of being separated from the *grace and love* of Christ. Others understand him to mean, that he wished for this separation by an abstract wish, abstracting from the ordination and decrees of God. Although the wish on the part of St. Paul, so far as his sincerity and self-devotion were concerned, may be regarded as *absolute*, still, if we look to the object of separation, it could not be absolute. Indeed, it must be said, that the act of wishing on the part of St. Paul could not be absolute; for, he knew well, that no such thing could take place; and he also knew, that his eternal separation from Christ would never promote the salvation of the Jews.

"To be an anathema." The word "anathema," *ἀνάθεμα*, having the penultimate syllable short (with an *e*), as it is written here, means a total separation and destruction of a thing as execrable and abominable, and also the thing itself destroyed and utterly abolished. "Anathema" is the word employed by the Septuagint translators for the Hebrew word, *cherem*, which always refers to something utterly destroyed as execrable. In this sense, the word "anathematize" is applied in the Old Testament to the Chanaanite nations destroyed by the Jews (Numbers, xxi.; Judges, i. 4; 1 Machabees, v.) When the penultimate syllable is long, *ἀναθήμα* (with an *ī*), the word signifies votive offerings, such as shields, vases, &c., offered to the gods. In this sense the word is employed only once in the New Testament (Luke, xxi. 5). If we cannot comprehend this heroic charity of the Apostle, it is, says St. Chrysostom, because we never experience any such feelings of the love of God or of our neighbour.

4. To show his affection for his kindred, and remove from their minds every suspicion of his entertaining the aversion for them, with which he was charged, he dilates on the several prerogatives wherein the Jews excelled all the other nations of the earth. "Who are Israelites?" Israel was a title of honour given by God himself to Jacob. "The adoption of children." God had adopted them as his children preferably to all the other nations from whom he segregated them (Exodus, vi.) He calls them, "My first-born son, Israel." "And the glory," the glorious manifestation of God's special Providence by miracles (*v.g.*), the passage of the Red Sea, the pillar of fire, the ark, &c.; and by the prophecies which regarded them. "And the testament," in the common Greek, *διαθήκαι*, "testaments," might have been used in the plural to designate the repetition of the Old Testament or covenant made repeatedly to the Jews; or, in allusion to the two tables on which the words of the covenant were inscribed. The *Codex Vaticanus* supports the Vulgate, and has *διαθήκη*. "The service of God" (*ἡ λατρεία*), refers to the true religion and pure worship of God established amongst

Text.

5. Whose are the fathers, and of whom is Christ according to the flesh, who is over all things God blessed for ever, Amen.

6. Not as though the word of God hath miscarried. For, all are not Israelites that are of Israel:

Paraphrase.

5. Whose progenitors were the renowned Patriarchs, Abraham, Isaac, &c., and (which is the chief prerogative of all) from whom is Christ descended according to the flesh, who is over all things, God, worthy of divine benediction and praise for ever and ever. Amen.

6. In thus expressing my intense grief for the rejection of the Jews, I do not wish to express the least apprehension regarding the fulfilment of the divine promises made to Abraham and the patriarchs concerning the multiplication of their seed: for, not all they who are born of Israel are the true Israelites, to whom reference is made in the divine promises.

Commentary.

them. "And the promises" made at different times, particularly those regarding the Messiah, to be born of them.

5. "Whose are the fathers," i.e., whose ancestors are the patriarchs, Abraham, Isaac, and Jacob? "And of whom is Christ according to the flesh?" This is their greatest prerogative, viz., to have Christ take human nature, the second nature which he assumed in time, of their race.

"Who is over all things God blessed for ever." These words contain an undoubted proof of the divinity of Christ. The groundless subterfuges to which the impugners of the divinity of our Blessed Lord have recourse, in order to evade the unanswerable argument furnished in this verse, only serve to show the weakness of their cause. They place a colon after the word "flesh," so that the following words are a mere doxology, "May God who is over all be blessed," &c. Such a construction is unsupported by the authority of any manuscripts, ancient or modern. It is, moreover, opposed to the common interpretation of the Fathers, and the doxology would render the passage quite unmeaning. "Besides, when εὐλογητὸς, 'blessed,' is used by way of predicate, with an optative mood, expressed or understood, it always precedes the noun, according to Hebrew usage. In the text, θεός, precedes."—(Kenrick).

6. The Apostle here meets an objection which might spring from the foregoing doctrine, regarding the rejection of the Jews. God made a promise to Abraham and to the patriarchs, that in their seed all the nations of the earth would be blessed; that their descendants would equal, in point of numbers, the stars of heaven and the sand on the sea shore. How, then, could these promises be consistent with the doctrine now advanced regarding the rejection, from God's inheritance, of the same people? The Apostle says, the rejection of the Jews will, by no means, involve the frustration and non-fulfilment of the promises referred to, since it is not all the carnal descendants of Abraham, nor they alone, that these promises regard; for, all who are descended from Israel, "are not Israelites," in whom are to be fulfilled the divine promises. It is in the spiritual sons of Abraham these promises are to be fulfilled, whether carnally descended from him or not, as happened Isaac in the one case, and the Gentiles in the other.

"Not as though the word of God hath miscarried." "The word of God" regards the promise God made to Abraham respecting the multiplication of his seed, and the benediction to be conferred, through him, on all the nations. The Apostle is, then, treating in this and the following chapters, of the rejection of the Jews from the grace of justification and of Gospel justice, and the vocation of the Gentiles to the same. It does not fall within his scope to treat of eternal reprobation or predestination to glory. For, the great object of the Apostle in this Epistle is, to prove, to both Jews and Gentiles, the gratuitousness of the grace of justification, irrespective of merits actual or foreseen, and thus to refute the false claims which both the converted Jews and Gentiles had put forward to prove that they had a right to be called to the Gospel. These claims the Apostle refutes by showing that the vocation of the Gentiles, and the rejection of the Jews, mystically and allegorically signified, by the selection of Isaac before Ismael, and the preference given, in the temporal blessings and rights of

Text.

7. Neither are all they, that are the seed of Abraham, children: but in Isaac shall thy seed be called:

Paraphrase.

7. Nor are all who are carnally descended from Abraham, to be, therefore, regarded as the true sons of promise, who are to inherit the blessings. These are confined to his descendants through Isaac, according to the express testimony of Scripture (Gen. xxi. 12): *In Isaac* (this son born to thee in virtue of the divine promise) *shall thy seed be reckoned.*

8. That is to say, not they that are the children of the flesh, are the children of God: but they that are the children of the promise, are accounted for the seed.

8. That is to say, it is not the children of the flesh as such, or those who are carnally descended from Abraham, that are the sons of God who are to possess the inheritance, but it is only those, who are begotten in virtue of the promise, that are to be accounted as his seed.

Commentary.

primogeniture, to Jacob before Esau, were wholly attributable to the good will and pleasure of God. In truth, in giving or refusing the grace of justification, God is accountable to no one; his own free will is the sole rule of his dispensation in this respect: the grace of justification being a strictly gratuitous gift, to which no one can lay claim, and for the deprivation of which, no one has any just right to complain. That it is of the vocation to the *grace of justification* and rejection from it, the Apostle is treating here, appears also from this, that such rejection alone was the only tangible, palpable evil, which could form the subject of his excessive grief for the great mass of his Jewish brethren. The interpretation, then, according to which the Apostle is treating of vocation to, and rejection from the *grace of justification*—an interpretation perfectly in accordance with every word in this passage—being once admitted, all the difficulties to which the other interpretations, which understand him to refer to rejection from *glory*, are liable, derived both from the justice of God, and the exercise of the free will of man, are at once disposed of; since, in this interpretation, as will be seen in the sequel, there is not the remotest ground for any objection on these heads. “For all are not Israelites,” &c. He says, “all” are not, because some of them, who are carnally descended of Israel, are also sons of promise, imitators of his faith; and hence, as such, heirs of the divine promise. In these words the Apostle shows that the Jews misunderstood the term “*Israelite*,” the subject of the divine promises.

7. “Neither are all they that are of the seed of Abraham, children.” The Greek reading is, οὐδὲ ὅτι εἰστιν σπέρμα Ἀβραὰμ, “neither because they are of the seed of Abraham.” The Vulgate has *qui* for *quia* (ὅτι), the reading of all the Greek copies. There are some copies of the Vulgate in which *quia, because*, is found. Some of the seed of Abraham were children, viz., such as were also imitators of his faith; and to these were the divine promises restricted. “But in Isaac,” &c. He adduces the testimony of SS. Scripture from Genesis (xxi. 12), to show, that the blessings promised Abraham were confined to his descendants through Isaac. “*In Isaac shall thy seed be called.*”

8. From which testimony, of SS. Scripture, the Apostle deduces this inference, that it is not such of Abraham’s descendants as are merely children of the flesh, but such as are children of the promise, that are to be the inheritors of his blessings; in other words, that it is more in consequence of being children of promise, as was the case with Isaac (with whom, looking to mere carnal descent, Ismael had equal rights), than in consideration of carnal descent from Abraham, they are to inherit the blessings promised him. It is to be borne in mind that the words of Genesis, as well as the quotations regarding Jacob and Esau, in the sequel, have immediate reference to temporal blessings; but the Apostle, while merely alluding to the primary meaning of the words, grounds his principal conclusion on their mystical and allegorical meaning. His conclusion is, that the economy of God, in bestowing the temporal benedictions on Isaac, in consequence of being the child of promise, before Ismael, was intended to teach us that the spiritual blessings—the grace of justification, of which the temporal benedictions were mere types—are also to be conferred on the children of promise—the Gentiles—who, like Isaac, are children of Abraham by grace and faith, rather than on

Text.

9. For this is the word of promise : According to this time will I come ; and Sara shall have a son.

10. And not only she. But when Rebecca also had conceived at once, of Isaac our father.

11. For when the children were not yet born, nor had done any good or evil (that the purpose of God according to election might stand.)

Paraphrase.

9. For, that Isaac was a child of promise, begotten rather in virtue of the grace and power of God, than of the generative power of man, is clear from the words of promise in Genesis, xviii. 10, where the angel, on the part of God, promises Abraham, "according to this time," or, this time twelvemonth, "will I come, and Sara shall have a son," and this, at a time of life on the part both of Abraham and Sara, when such an event could be brought about by the interposition of the Divine power only.

10. And it is not alone the history of the conception of Sara, and of its circumstances, that furnishes us with a clear proof of the efficacy of the divine promises, and of the superior advantages of spiritual adoption over the claims of mere carnal generation and human arrangements ; but of the same, does the conception of Rebecca also, who bore twins, conceived at the same time of our father, Isaac, supply the most striking exemplification.

11. For, before the children were born, being still confined in her womb, and consequently before they had done good or evil (in order that the purpose of God, electing the one and rejecting the other, which purpose was influenced solely by his gratuitous election, irrespective of merit or demerit on either side, whether actual or foreseen, might stand firm).

Commentary.

the incredulous Jews, who are, like Ismael, carnally descended from Abraham, begotten of him more by the generative power of man, than in virtue of the grace and power of God.

9. He shows that the conclusion deduced from the case of Isaac, regarding the preference given to the sons of promise, was not without foundation, so far as Isaac was concerned ; for, that Isaac was himself a son of promise is proved from the words of the angel.—(Genesis, xviii. 20).

10. "And not only she" ("she" is not in the Greek). Lest the Jews might take exception to the reasoning of the Apostle, on the ground that, even humanly speaking, Isaac was the legitimate heir of Abraham's promise, as being his son by his wife Sara, whereas, the other sons were but children of his servants ; the Apostle adduces a case still more in point, in which the effect of God's promise, and of divine election, was more unmistakably perceptible ; viz., the case of the election of Jacob, the younger, and the rejection from the temporal inheritance of Isaac, the elder. In this case, God made a distinction not only between the carnal descendants of Abraham, as in the preceding instance, but even between the descendants of the son of promise himself, without having any regard to the merits of either party, as explained next verse. Nay, he set aside the natural claims of the elder, to whom the very circumstance of priority of birth should, it would appear, humanly speaking, give a preference as to the rights attached to primogeniture. There is a slight difference between the Greek and our Vulgate, in the reading of this verse. The Greek runs thus: *ον μονον δε, αλλα και Ρεβεκκα εξ ένος κοιτην έχουσα,* "having conception by one." The Vulgate is, *ex uno concubitu habens.* The ancient reading probably was, *ex uno concubitum habens*, conformably to the Greek.—(Kenrick). The sense is, however, the same in both. For, "at once," the Greek is, "by one," *εξ ένος*, referring to conception.

11. In this verse, the Apostle shows that the election of Jacob, and the rejection of Esau, were wholly independent of their personal merits, and solely attributable to the free and gratuitous decree of God ("that the purpose of God according to election might stand.") "The purpose of God" regards the decree, which he passed from eternity, of rejecting Esau from the temporal inheritance, and of calling Jacob to the

Text.

12. Not of works, but of him that calleth, it was said to her: *The elder shall serve the younger.*

13. As it is written: *Jacob I have loved, but Esau I have hated.*

Paraphrase.

12, 13. On consulting the Lord (Genesis, xiv. 29), respecting the nature of the struggle which she felt between the children in her womb, she received an answer, wholly independent of their works, and solely the result of the gratuitous call of God, to this effect, that she had two nations in her womb, and that the nation descended from the elder, would serve the descendants of the younger (13)—a prophetic response which the Prophet Malachy long after declared to be fulfilled as the result of God's love and predilection for Jacob, whose posterity he loaded with all kinds of temporal benedictions, before Esau, whom he neglected; to whose descendants he gave for portion the barren hills of Idumea, and their inheritance to the dragons of the desert.—(Mal. i. 2.) (The plain conclusion from all this is, that God is now just as free in rejecting from the spiritual inheritance of justification, and of the Gospel, the Jews—typified by the first-born, Esau, and in calling to it the Gentiles—typified by the second-born, Jacob, as he had been in disposing of the temporal inheritance, according to his sole gratuitous choice and election, the one being as perfectly gratuitous a gift, on the part of God, as the other).

Commentary.

same, a purpose "according to election," i.e., resulting solely from God's gratuitous election, independently of the personal merits or demerits of the parties, whether actual or foreseen. The principal object which the Apostle has in view, as shall be immediately shown, is the typical or allegorical conclusion regarding the gratuitousness of God's call to the Gospel, and rejection from it, typified by the rejection of Esau, and the calling of Jacob to the temporal inheritance.

12. "Not of works, but of him that calleth." Some Expositors enclose these words also within the parenthesis, and connect them with the preceding, verse 11, thus: ("that the purpose of God according to election might stand, not of works, but of him that calleth,") as if these latter words were explanatory of the word "election." This construction will not differ in meaning from our reading. In the Paraphrase is adopted the meaning supplied by both constructions. "It was said to her." The history referred to here is given fully (Genesis, xxv. 23). Rebecca felt the twins struggling in her womb; she consulted the Lord as to what it meant, and received for answer, that "she had two nations in her womb," &c., "and that the elder should serve the younger." "*The elder shall serve the younger.*" It is evident from the quotation already adduced from Genesis, that by the "elder" is meant, the *nation* descended from the elder brother, and this nation would be subject to the nation descended from the younger. This was literally verified in the time of David. The Idumeans, the descendants of Esau, were subdued by David (2 Kings, viii. 14), and they served the Israelites, the descendants of Jacob, for about one hundred and fifty years, until the time of Joram, the son of Josaphat.—(4 Kings, viii. 22).

13. "As it is written: *Jacob I have loved,*" &c. These words were written by the Prophet Malachy (chap. i.) long after the event; and hence, they confirm the prophetic testimony, "*the elder shall serve,*" &c. "*But Esau I have hated.*" The word "hate" does not, in the language of SS. Scripture, always imply a *positive* act of hatred, but in many cases only an act of *neglect*, slight, or disregard, such as Jacob had, in reference to *Lia*, whom he is said to have hated or "despised," simply by preferring *Rachel* to her.—(Genesis, xxix. 31.) And such as our Redeemer recommends, when he tells us "to hate our father and mother," &c.—(Luke, xiv. 26.) It is to be observed, that in the Scriptural quotations, contained in the preceding verses, there is reference, in the literal sense, to temporal benedictions, but the principal aim of the Apostle is the allegorical inference to be derived from this economy of God in the disposal of the

Text.

14. What shall we say then? Is there injustice with God? God forbid.

15.. For he saith to Moses: *I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.*

Paraphrase.

14. If, then, God, in now preferring the Gentiles to the Jews, in the bestowal of spiritual blessings, as he formerly preferred the descendants of Jacob before those who sprang from Esau, loving one and neglecting the other, has no regard to their works, does he not act an unjust part? Far be it from us to harbour so impious a thought.

15. Whether in calling the Gentiles to the spiritual inheritance of justification, or in rejecting the Jews from the same, there is no injustice on the part of God. First, in calling the Gentiles, there is no injustice; for, in the disposal of his free and gratuitous gifts, in having mercy, as in the present instance, God is answerable to no one; he is the free and absolute dispenser of his favours, as he said to Moses: "I will have mercy on whomsoever I will, and I will be clement to whomsoever I please."

Commentary.

temporal inheritance, irrespective of the merits or demerits of the parties called or rejected. His inference is this: that as God has, in the case quoted, set aside the rights of carnal primogeniture, without being influenced by the personal merits or demerits of the parties in question, whether actual or foreseen; so, also, in the disposal of the spiritual inheritance of justification, he is equally free in passing over the Jews—the first begotten of God, *Filius meus primogenitus Israel* (Exodus, iv.)—and in preferring the Gentiles, without any relation to their good works, actual or foreseen, which, faith tells us, can never influence God in conferring the grace of justification; and, thus, he manifests in their case, who were typified by the second-born, Jacob, his purpose of giving justification gratuitously. The call of Jacob, and the rejection of Esau, had been intended by God to shadow forth the designs of his Providence in calling the Gentile, and slighting the Jew, in the work of justification.

The Apostle, then, is treating of election to grace, of the election of an *entire people* and nation to be the people and Church of God, and of the rejection of an entire people from the *same*. He is not treating of election to, or reprobation from, glory, at least, immediately. For, Jacob and Esau are spoken of not individually, but as *representing* entire nations, springing from them: the circumstance of Esau being older than Jacob, would have no relation whatever to the question of eternal life. And, if there were question of election to, or reprobation from, *eternal glory*, it would follow that Esau was damned—a thing which, to many, appears very unlikely. It is regarded as probable by many, that after having put aside his feelings of fraternal hatred (Genesis, xxiii.), he died in the true religion of his parents and obtained salvation. The opinion, therefore, which best accords with the entire scope of the Apostle is, that even in his principal and allegorical conclusion, he is only treating of election to grace and reprobation from the *same*. And in this opinion we could give the words, "I have hated Esau," the sense of positive reprobation; since in positively reprobating men from grace, God acts wholly independently of personal merits, whether actual or foreseen.

14. "What then?" This is a formula to which the Apostle usually resorts in removing doubts or calumnies resulting from the false and erroneous conception of his words. "Is there injustice with God?" as his rejection of the Jews, and his vocation of the Gentiles, without any regard to the merits of either party, would seem to imply. "God forbid," a brief formula, in which the Apostle at once rejects every blasphemous construction put upon his words.

15. He proceeds to prove that whether in calling one class of men to the faith, or in rejecting others from it, there is not the shadow of injustice in God. The former he proves here; the latter in verse 17. First, in selecting one class, and calling them to the inheritance of justification, there is no injustice on the part of God; because, the bestowal of this grace is as gratuitous as was the selecting of Jacob before Esau for the temporal inheritance—nay, more gratuitous. It is a pure act of mercy; and God

Text.

16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17. For the Scripture saith to Pharaoh: *To this purpose have I raised thee, that I may shew my power in thee; and that my name may be declared throughout all the earth.*

Paraphrase.

16. Therefore, our call to the grace of justification is not owing to human exertions, either in the way of strong desire or strenuous effort; but it is purely the effect of God's gratuitous mercy.

17. Secondly, in withholding from the incredulous Jews the grace of justification, and in leaving them in their obstinacy, there is no injustice on the part of God. In this respect also he can act perfectly at will, as happened in the case of Pharaoh, whom God left in his obstinacy, and of whom he said: for this purpose have I set thee up and preserved thee thus long as king, that I might display my power through thee, and announce the glory of my name throughout the entire earth.

Commentary.

is accountable to no one, and gives no one cause for complaint in the gratuitous exercise of mercy, as he said in a similar case to Moses—a testimony which the Jews must respect as found in their own Scriptures. “*I will have mercy,*” &c., (Exodus, xxxiii. 19.) These words were addressed by God to Moses after the people had sinned in adoring the golden calf; some of whom he punished, and on others of whom he had mercy. They express an epithet by which God wishes to be distinguished, a name by which he wishes to be known—viz., of being supreme and absolute dispenser of his favours, showing mercy as he wills. The call of a man to justification is an act of pure mercy, which God may exercise towards whomsoever he pleases. The words show that the Apostle considers man as infected by sin either original or actual in this decree, since misery is the object of mercy. Hence, the utter falsity of the interpretation given by Estius of this entire passage—an interpretation which, besides being false, is also subject to very great difficulties, derived both from the liberty of man and the attributes of God.

16. In the interpretation adopted in the Paraphrase, there is no ground for objection against the free will of man in the performance of his actions; since, there is not question at all of human actions, but of the decree of God, calling a man to grace, which, faith tells us, is always a pure act of mercy on the part of God, wholly uninfluenced by the merits of man, whether actual or foreseen. Before actually obtaining, however, this grace of justification, certain acts are required on the part of adults, such as faith, hope, &c.; but these are mere *dispositions*, establishing no claim to justification, which God might not refuse. The actions excluded here by the Apostle are such as, in the minds of the converted Jews and Gentiles, gave them a claim to the grace of the Gospel. “*Of him that runneth, nor of him that willeth.*” These words, probably, contain an allusion to the eager desires and exertions of Esau to secure his father's benediction, or, they in general refer to the inutility of human efforts in this matter.

17. In this verse, the Apostle shows that in rejecting the Jews, as in the case of Esau, and leaving them in their obstinacy, there is no injustice on the part of God, which is the second point he wishes to prove. This he shows from the words of SS. Scriptures, addressed to Pharaoh (Exodus, ix. 16): “*For this purpose have I raised thee up.*” In the Septuagint version for “*raised thee up,*” it is, “*I have preserved thee;*” so as to mean that God preserved him, and continued his reign amidst the many plagues where-with he had scourged him. The sense furnished by our reading differs very little from the preceding. It means: For this purpose have I constituted thee king of Egypt, “*that I might shew my power in thee, and that my name may be declared throughout,*” &c. The primary and principal intention which God had in view in preserving Pharaoh, and raising him to the throne, was, that he might govern his people, according to the laws of justice, and thus promote his own and their salvation; but, this *primary* object failing, the *secondary* object was, to make him the instrument whereby to display the divine power, and make his obstinate resistance to the divine commands, the means of rendering God's name the more illustrious, owing to the signal punishment inflicted on him. Similar is the economy of God's Providence in reference to all obdurate sinners,

Text.

18. Therefore he hath mercy on whom he will; and, whom he will he hardeneth.

19. Thou wilt say therefore to me: Why doth he then find fault? for who resisteth his will?

20. O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?

21. Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

Paraphrase.

18. The conclusion, therefore, from the foregoing is, that whether in bestowing mercy, or in leaving men in their obstinacy of heart, God is perfectly free to act as he pleases, without injuring any one, and consequently, without giving any one cause for complaint.

19. But, you may still object and say: if such be the case, why should God complain of sinners, why punish and accuse them, since it would appear that they are such by his will, and who is able to resist his will?

20. O man (*slime of the earth*), who art thou that dardest to enter into account with God, or dispute his sovereign will? Thinkest thou that the thing formed has any right to call its maker to account for the mode in which it has been formed?

21. As well might the clay, or kneaded dough in the hands of the potter, dispute his rightful power to mould it for whatever purposes he might think proper, whether honourable or dishonourable.

Commentary.

whose salvation He intends in the first place: but, this end failing, He draws good from evil, and makes their sinfulness the means of displaying the glory of His nature, and of manifesting His vindicative justice. There is no injustice in punishing such persons, since they deserve it for their sins.

18. This is the twofold conclusion which he draws from the two preceding examples of mercy in the case of Moses, and of justice in that of Pharaoh: it is a fuller expression of "God forbid," (verse 14). The words, "he hardeneth," do not imply a positive act of hardening, or the infusion of hardness of heart, on the part of God. They only imply a *negative* act, the refusal or withdrawal of his efficacious graces, leaving man to himself, after which he will infallibly become as obdurate as if God had positively infused obduracy, "*non indurat*," says St. Augustine, "*infundendo malitiam, sed non infundendo misericordiam*." "*Induratio Dei est, nolle misereri*," says the same Father. And in reference to the obduracy of Pharaoh—the example in question—we find in many parts of SS. Scriptures that, although his heart was softened to let the people go, during the continuance of the plagues; yet when the plagues were withdrawn, "he himself hardened his own heart."—(Exodus, vii. 32). God, by withdrawing or withholding the efficacious graces, which were indispensable for softening his heart, left him to himself, and by this abandonment, as well as by furnishing him with what proved merely the occasion of sin (*v.g.*) riches, power, &c., on the part of God, the obduracy of Pharaoh as infallibly took place as if God himself had hardened him positively. In this sense only God is said to "harden him."—(*Vide* chap. i. 24, of this Epistle, and 2nd Thes. ii. 10).

19. The Apostle now proposes an objection which would appear to flow from the preceding doctrine. If God hardens sinners, why blame sinners for this hardness and obduracy, caused by himself; brought about by his own will, since no one can resist his will.

20. At this haughty and blasphemous remark, the Apostle is seized with holy indignation, and at once turns upon the impious, reminding them of the vileness of their origin, and of the high and exalted dominion God had over them, and of his indisputable right to treat them as he pleases, reserving the direct answer for verses 22, 23. "O man, who art thou," &c. The words in the Vulgate are more expressive, and the contrast more striking, "*O homo, quasi, ab humo*, formed from the dust of the earth. "Who art thou?" How dares a creature, so vile and contemptible, question the ordinances and providence of "God?" The contrast is very strong, "man," *mere dust*, and "God," the *eternal self-existent, the supreme Creator and Lord of all things*, "that repliest," in a disputatious spirit with God. "Shall the thing formed (or, the creature) say to him that formed it, why hast thou?" &c.

21. The Apostle here asserts the high dominion and undisputed right which God has to show mercy, or not to show mercy, just as he pleases, without leaving any ground

Text.

22. What if God, willing to shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted for destruction.

23. That he might shew the riches of his glory on the vessels of mercy, which he hath prepared unto glory?

Paraphrase.

22. What grounds for murmuring, or cause for complaint is there, if God, wishing to display his vindictive justice and power, has endured with patience and forbearance these obstinate and unrepenting sinners, whom he renders not such; for, he merely bears with them, after having of themselves become fitted for, and merited eternal destruction.

23. And having also in view, by the exhibition of the merited and rigorous punishment of the reprobate, to manifest the greatness of his mercy towards his saints, whom, rescued from sin and its punishment, he made, by his grace, fit subjects for glory.

Commentary.

whatever for creatures to act as censors or judges of his dealings towards them. In the example of the clay and the potter, there is allusion to Isaías (xxix. 16, xlvi. 9), where the same similitude is employed for the like purpose of showing, that men should neither reprehend, nor murmur at the providence of God. "The same lump." The Greek word, *φυραμα*, means something *kneaded*, especially *dough*. From the entire passage it is clear that the Apostle considers man ("the same lump," or human nature) as infected and corrupted by sin, since it is in this respect only, he is a fit object for mercy (verse 15), and fit for destruction (verse 22). The parity here, as is observed by St. Chrysostom, should not be urged in every respect. It is a canon or law regulating the application of similitudes, that the things compared are not always to be assimilated under every respect, since there are but few things, or none at all, in nature, in every respect similar. The rule, then, for the extent of the comparison, is the scope or object of him who employs it; unless this rule were agreed upon, no writer or speaker could ever attempt to employ comparisons of any kind. From the comparison of man in the hands of God, with clay in the hands of the potter, we are by no means to infer the exclusion of human liberty; for, we might, by urging the parity, as well exclude the existence of a rational soul in man. The object of the Apostle, in employing the comparison, is merely this, viz., that man has no more reason to complain of rejection from grace—a thing perfectly at the free disposal of God—than the clay would have of its destination for dishonourable purposes. From man's rejection from grace also follows his rejection from glory; but the decree of positive reprobation from glory must be always grounded on the provision of man's demerits; the contrary is the damnable heresy of Calvin.

Good God! Who, in reading this passage, should not tremble for his salvation! Who can know what is in store for him, whether in the ways of God, he is finally marked out for honourable or dishonourable purposes, for "glory" or perdition! Oh! through the intercession of the Omnipotent and Immaculate Queen of Heaven, grant us the great and crowning gift of *final perseverance*, which if we obtain, we are saved; if we lose, we are damned. It cannot be merited; but, it may be obtained by prayer—"Suppliciter emereri potest."—(St. Augustine). We should, therefore, constantly and perseveringly pray for "this great gift of final perseverance."—(Concil. Trid. SS. vi. Can. xvi.)

22. In this verse, the Apostle gives a direct answer to the objection (verse 19). It is not God that hardens sinners; but it is sinners themselves that do so. They become, of themselves, "fitted for destruction," (*κατηργησμένα εἰς απολείαν*), and, then, God patiently tolerates them, having had primarily in view their salvation (for, "he wishes all men to be saved," and "that no one should perish"); but, this end failing, he wishes to manifest his wrath and his power in their punishment, and by this means, to strike others with salutary fear.

23. And, again, he has in view, by the rigour of his punishment inflicted on the reprobate, which they justly merited (having of themselves become "fitted for destruction,") to display in the contrast with his elect, the magnitude of his favours in their regard, by preparing and fitting them for glory, and, of course, rescuing them from the punishment of the reprobate, in which they, too, would be infallibly involved, had it not

Text.

24. Even us, whom also he hath called, not only of the Jews, but also of the Gentiles.

25. As in Osee he saith : *I will call that which was not my people, my people ; and her that was not beloved, beloved ; and her, that had not obtained mercy, one that hath obtained mercy.*

26. *And it shall be, in the place where it was said unto them, you are not my people : there they shall be called the sons of the living God.*

27. And Isaïas crieth out concerning Israel : *If the number of the children of Israel be as the sand of the sea ; a remnant shall be saved.*

Paraphrase.

24. By these saints whom he prepared for glory, I understand the Christians, whom he called to the faith, not only from among the Jews, but also from among the Gentiles.

25. As to the vocation of the latter, it had been long since foretold by the prophet Osee (chap. i., ii.), I will call the idolatrous Gentiles, who were not my people, to my faith and true worship ; and then, they that were not my people will become my people, and they that were not beloved by me, and obtained not mercy, will now become my well beloved, and receive proofs of my gratuitous mercy.

26. And in the places where it could be truly said, *you are not my people*, it shall then be said, *you are the sons of the living God.*

27. But that out of Israel, there shall be some called to the faith (verse 24), Isaïas loudly proclaims, although they shall be but very few, when he says : If the number of the children of Israel be ever so great, some shall be saved, but only a remnant of them.

Commentary.

been for his rich and abundant grace. From these verses it is clear that the Apostle considers man corrupted in his nature, and infected with sin. This is clearly the state in which the divine decree regards man. "The same lump," (verse 21), out of which "the vessels of honour and dishonour" are formed, is evidently supposed to be corrupted, it being an act of mercy towards the vessels of mercy, to rescue them ; and the vessels of wrath are supposed to be of themselves "fitted for destruction," and their punishment, owing to the contrast, more clearly manifests the riches of God's mercy towards the others.

24. The Apostle adds this to show that the Gentiles are made sharers in the promises of Abraham. The call here referred to is the call to Christianity, and not predestination to glory. How many are called to Christianity that are not predestinated to glory ?

25. He first proves the latter part of the foregoing proposition, regarding the call of the Gentiles, from the prophecy of Osee (chap. i., ii.) The words quoted here by the Apostle are in substance read in Osee (chap. i. 6-10, conjointly with chap. ii. 23). All Greek copies omit the last clause, "*And her that hath not obtained mercy, one that hath obtained mercy ;*" while St. Jerome omits the middle clause, "*And her that was not beloved, beloved.*" Hence, it appears likely that the Apostle, in quoting from Osee, wrote only one or the other ; and, as both referred to the same thing, it is probable that they were inserted here in order to reconcile the omission of either clause in the several copies. The words of the prophet, in their literal sense, refer to the deliverance of Israel from the kings of Syria, after having turned aside to the worship of false gods—in this respect, a most expressive type of the idolatrous Gentiles—but in their mystical sense (a sense oftentimes principally intended by the Holy Ghost, as in the present instance), the Apostle adduces them to prove the vocation of the Gentiles, to whom, in this sense, they refer.

26. "*And it will come to pass, in the place where it was said unto them, you are not my people,*" (v.g.) in Greece, Italy, Gaul, &c., where God permitted them to walk in their own ways, that they shall now, after their conversion, and after being adopted into the true worship of God, "*be called the sons of the living God.*"—(Osee, i. 10).

27. In this verse the Apostle is proving the first part of verse 24, viz., that out of the Jews, some shall be called. If Osee advocates the cause of the Gentiles, we have Isaïas loudly proclaiming the vocation of the Jews, who shall be converted, although in a comparatively very small number ; and hence, the promises made to Abraham shall be principally fulfilled in the great mass of the Gentiles. Some Commentators, and among the rest, Estius, are of opinion, that the object of the Apostle, in this and the following quo-

Text.

28. *For he shall finish his word, and cut it short in justice : because a short word shall the Lord make upon the earth.*

29. *And as Isaïas foretold : Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha.*

Paraphrase.

28. For, the Lord shall accomplish what he has said regarding the salvation of the Jews, reducing the Israelites, whom he is to save, to a very small number, and that by justly punishing the greater number or by remunerating the good and faithful by the abundant gifts of his grace, for he shall make a short reckoning of the affair on earth.

29. So that, according to the predictions of the same prophet Isaïas, if the Lord of armies had not left us a seed, we would have been utterly destroyed, like Sodom and Gomorrha.

Commentary.

tations from Isaïas, is, not so much to prove the vocation of some from among the Jews, (verse 24), as the rejection of the Jews, of whom only a remnant shall be converted, as the prophet Isaïas has it, and, consequently, the greater portion rejected. This interpretation is rendered probable, according to them, by the conclusion at which the Apostle arrives (verse 30), and which, they say, is deduced from this passage ; while the supporters of the opinion adopted in the Paraphrase say, the conclusion drawn (verse 30) is not intended by the Apostle to refer to the passage immediately preceding ; it is merely (according to them) a general conclusion from all that the Apostle has been saying in these chapters regarding the rejection of the Jews and the calling of the Gentiles.

28 " *For he shall finish his word,*" i.e., accomplish his saying regarding, &c. (*vide Paraphrase*), "*and cut it short in justice,*" by reducing to very narrow limits the number of Israelites who are to be saved. "*In justice,*" by justly punishing the greater number ; or, by conferring on the few faithful the abundant gifts of his justice. "*Because a short word,*" &c. This second clause is merely a repetition of the first. There is a difference of reading between the words of the Apostle, which are read according to the Septuagint, and the Vulgate of St. Jerome, on chap. x., verse 22, of Isaïas, from which this verse is quoted. The passage of Isaïas literally refers to the deliverance of the small number of the faithful Jews in the days of Ezechias from the destructive sword of Sennacherib. These were a type of the small number of the Jews who would embrace the gospel. It is only in their mystical sense the words are applied by the Apostle to the rejection of the greater number from grace, and the call of but only a few thereto.

29. From Isaïas is adduced a second testimony (i. 9), wherein the prophet literally speaks of the small number that were to survive the captivity ; but the Apostle takes the allegorical meaning of the words, and shows from it, the small number that were to be called to the faith. The "*seed*" refers to the Blessed Virgin, to the Apostles, and the others first called in the infancy of the Church from the Jewish nation.

Mauduit has made the three preceding verses the subject of a very learned and elaborate dissertation, purporting to refute the interpretation given by Estius of this passage. He undertakes to show, in the first place, that the quotations from Isaïas are intended by the Apostle to prove the second part of verse 24 (*vide Paraphrase*), that as Osee was quoted in favour of the Gentiles, so is Isaïas in favour of the Jews ; but in order to prove this latter part, he adopts a line of interpretation quite different from the one commonly received. He insists that the word, "*remnant*," (verse 27), far from expressing a small number of the Jews to be converted at the time of Christ's coming, on the contrary, refers to the great bulk of the Jews who, at the end of the world, having survived the persecution of Antichrist, shall be converted to the Lord. He says that, in the 10th chapter of Isaïas, from which the quotation is taken here, there is question of Antichrist under the figure of the king of Babylon, whose defeat shall be so great and general that a child could easily count the survivors (see Isaïas, x. 19). "That the remnant of the house of Israel.....shall lean on the Lord, the Holy One of Israel, in truth," i.e., "resting on the truth of his promises," (Isaïas, x. 20); and that "the remnant," or, all that shall remain of the house of Jacob, "shall be converted to the Lord," (verse 21); and, "that although the people of Israel were as the sand of the

Text.

30. What then shall we say? That the Gentiles, who followed not after justice, have attained to justice, even the justice that is of faith.

31. But Israel, by following after the law of justice, is not come unto the law of justice.

32. Why so? because they sought it not by faith, but as it were of works. For they stumbled at the stumbling-stone.

Paraphrase.

30. What inference, then, are we to deduce from all that has been already urged? It is this: that the Gentiles, who heretofore sought not justice (who performed no works whatever even establishing the appearance of a claim to justice), found true justice, I say, that justice at which we cannot arrive but by faith.

31. While the Jews, who followed after the law of justice, did not obtain the true justice of the law.

32: And what is the cause of this difference of dispensation, with regard to Jew and Gentile? The cause is this—that the Jews endeavoured to obtain justice through false means, viz., through the works of the law without grace or faith, as if such works could confer it, rejecting the proper means, viz., faith in Christ. They placed an obstacle to the operation of this essential means by their incredulity; and thus Christ became in their regard a stumbling-block, and a rock of offence.

Commentary.

sea," "a remnant of them," i.e., all that shall remain, or survive the slaughter, "shall be converted; the consumption abridged shall overflow with justice," (verse 22); i.e., in order to accomplish in a short time their perfection, God shall pour upon them the deluge of his graces and justice. "For the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land," (verse 23); i.e., he shall bring about these two wonderful results, consummate virtue, and that, in a very short time. The Jews, then, who shall survive the conquests of Antichrist, may be called a "remnant," and shall be called so in opposition to the Jews of preceding ages, and of those who died in the reign of Antichrist. Although these survivors should be as numerous as the sand of the sea shore, they shall be converted; and that at once, unlike the Gentiles, to whom the execution of God's merciful decrees was applied gradually in the course of all preceding ages. Mauduit also explains the second text (verse 29), taken from Isaías, (i. 9), in the same sense. The word "seed" is made by him to refer to the carnal descendants of those men referred to by Isaías, which seed have propagated the Jewish race, who are to live at the second coming of the Lord, and then shall be converted. This, he says, is clearly the meaning of the prophet, and the same is the meaning of the Apostle, who, by quoting the words of the prophet in this true meaning, proves most clearly the truth of his assertion (verse 24), that from among the Jews some shall be called to embrace the faith, and these are destined "as vessels of mercy prepared unto glory," (verse 23).

30. The Apostle here recapitulates all that he had been treating of in this entire chapter. These things being so, what conclusion are we to arrive at? What other but this, which is really founded on fact, viz., that the Gentiles, who never did anything, establishing even the appearance of a claim to justification, found it through the purest mercy of God—of which justification "the root and foundation is faith."—(Council of Trent, SS. vi., c. viii.)

31. While the Jews, who sought after and followed the law of Moses, which, in their opinion, conferred justice, or which really conferred justice, if properly observed, did not arrive at the justice which this law would be the means of conferring. This "law of justice" in the words, "after the law of justice," refers to the Mosaic law, which prescribed and pointed out justice; and, in the proposition, "is not come unto the law of justice;" the words "law of justice" mean sanctifying grace, and the law of justification through Christ.

32. Having established the fact of the rejection of the Jews and the vocation of the Gentiles, which is a summary of all that he had already said, the Apostle assigns the reason of this difference of dispensation regarding both. The reason was, because the Gentiles had recourse to the proper means of arriving at true justice, viz., faith; and placed no obstacle to the gratuitous goodness of God, while the Jews had recourse to wrong means, viz., works performed by the aid of the Mosaic law, without grace or

Text.

39. As it is written : *Behold I lay in Sion a stumbling stone and a rock of scandal : and whosoever believeth in him, shall not be confounded.*

Paraphrase.

39. And that Christ would become such in their regard was predicted by the Prophet Isaías (xxviii. 16, and viii. 14). Behold I lay in Sion a stumbling-block and rock of scandal ; and whosoever believeth in him shall not be subjected to the confusion and shame of disappointment.

Commentary.

faith, "as it were of works," as if these works could give them justice. Hence, by establishing such a system of justification, they placed a positive obstacle to the operation of divine grace, and thus Christ became to them a stumbling-block.

39. This result was long before foretold by the prophet Isaías. This quotation is in part made up of two different passages of Isaías (viii. 14, and xxviii. 16), but principally derived from the latter ; or, we may say, that it is merely a reference to both, without professing to be a quotation from either. The latter words, "shall not be confounded," (*ον καταισχυρθησεται*), are taken from the Septuagint; but instead of them, we have in the Hebrew, according to St. Jerome's version, "let him not hasten," which differs but little in sense from the other, since these latter words express that hurry and trepidation consequent on confusion or disappointment in one's expectations.—(See 1 Peter, ii. 6.)

CHAPTER X.

Analysis.

In this chapter, the Apostle continues the subject of the rejection of the Jews, and dilates on the cause of this rejection, as assigned, verse 30, of the preceding ; but in order to remove the harshness involved in the announcement of the rejection of the Jews, he expresses the affectionate feelings which he had towards them, and his anxious desire for their salvation (verse 1). He bears testimony to their zeal—a zeal, however, which missed its true object, Christ (1–4). Having referred (verse 3), to the system of justice at variance with the true justice of God, which the Jews vainly endeavoured to establish, he proves from Moses the superiority of the justice by faith (5–8), and he reduces the duties of a Christian life to two heads, faith of the heart and its external profession, both of which, of course, accompanied with the other works which faith prescribes, confer justice on all men, without distinction of Jew or Gentile (8–13).

He takes occasion to justify his mission of preaching among the Gentiles, since otherwise they would not become partakers of the blessings which God had designed for them as well as for the Jews (14–18). He shows, from Moses and Isaías, that God had determined to call the Gentiles, and to reject the Jews, on account of their obstinacy and resistance to his gracious calls and invitations (17–21).

Text.

1. BRETHREN, the will of my heart, indeed, and my prayer to God, is for them unto salvation.

Paraphrase.

1. Brethren (these matters I mention not from feelings of dislike, but rather of commiseration), since I entertain for them, i.e., the Israelites, the most heartfelt benevolence, and an ardent desire for their salvation, and in consequence, I continually pray to God for them.

Commentary.

1. The Apostle here expresses his affection and solicitude for the salvation of his Jewish brethren. "Is for them unto salvation," in the ordinary Greek it is, *ὑπὲρ τὸν Ἰσραὴλ*, "for Israel unto salvation." There is no difference in the sense, since it is clear

Text.

2. For I bear them witness, that they have a zeal of God, but not according to knowledge.

3. For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

4. For the end of the law is Christ, unto justice to every one that believeth.

5. For Moses wrote, that, the justice which is of the law, *the man that shall do it, shall live by it.*

Paraphrase.

2. For (without excusing their incredulity) I bear witness to their great zeal for God's honour, a zeal, however, not regulated by the proper knowledge, and directed to a wrong end and to a false object.

3. For, not knowing the true justice which God bestows on us gratuitously through faith, and vainly endeavouring to establish a justifying system of their own, at variance with the system of justification established by God; far from submitting to, they reject, this true justice of God given through faith in Christ.

4. They seem ignorant that the scope to which the law tends, the ultimate end to which it conducts us, is Christ, who alone confers real and internal justice, which is derived from faith in him by every believer.

5. Now, Moses pointed out the clearest difference and opposition between the justice of the law and that of faith, and gives a decided preference to the latter. Of the justice resulting from the external observance of the law, he says: "the man that *shall do it,*" (thereby implying difficulty and work to be done), "*shall live by it,*" i.e., shall not forfeit his temporal life, the forfeiture of which was the punishment annexed to the violation of the law, thereby assigning it for reward, temporal life.

Commentary.

from the context, that "for them," refers to the Israelites. Moreover, the chief MSS. have, *τις ἐστιν αὐτῶν*. The word "is" is wanting in the chief MSS. From the prayers of the Apostle for the conversion of the Jews is derived a probable argument to prove that in these chapters there is question, not of predestination to, or reprobation from, *glory*, but only of the *grace* of justification. In the prayers of St. Paul for the conversion of his Jewish brethren, the pastor of souls is furnished with the most affecting example of praying earnestly for the spiritual welfare of his people.

2. Without excusing their obstinate incredulity, which, considering the evidences of our Redeemer's mission, was inexcusable, "now they have no excuse for their sin." (John, xv. 22), he commends their good qualities; "but not according to knowledge." Their zeal was not regulated by the proper knowledge; it was directed to a wrong object; its end was the Mosaic law, or justification through the works performed by the sole aid of the Mosaic law, which was a mistaken application of their zeal. How necessary prudence, as a quality of zeal, is, in order that our labours in the cause of God should prove beneficial. There is nothing more ruinous in its consequences, than the indiscreet exercise of intemperate, ill-regulated zeal. The proper exercise of charitable zeal is always free from dealing *perversely*.—(1 Cor. xiii.)

3. This verse serves as a clear elucidation of the meaning of verse 31, chap. ix., "Seeking to establish their own," to which is added, in the common Greek, "*justice*," but it is not found in the chief MSS., which support the Vulgate.

4. That they were ignorant of the justice of God, is clear from the fact of their rejecting Christ, who is "the end of the law," *τέλος νόμου*, i.e., the scope to which it tends. The law was never intended to be the ultimate resting-place, in which men were to find true justice; the term, or, "the end," to which it was to bring us, "is Christ;" similar is the idea (Gal. iii. 24), "the law was our pedagogue in Christ." Others, by "the end of the law," understand the fulfilment of the law; and then, Christ is the end of the law, because it is only by his grace that the law can be fulfilled; and this grace for fulfilling the entire law, comes through faith, since faith was at all times, even under the Old Law, necessary for justification. Others understand by it the termination of the law which was accomplished in Christ, and ceased at his coming.

5. Some Interpreters understand, by "the justice which is of the law," mere external

Text.

6. But the justice which is of faith, speaketh thus: *Say not in thy heart, Who shall ascend into heaven?* that is, to bring Christ down:

7. *Or who shall descend into the deep?* that is, to bring up Christ again from the dead.

8. But what saith the scripture? *The word is nigh thee, even in thy*

Paraphrase.

6. Whereas, in speaking of the justice coming through faith (to which his words—Deut. xxx.—in their mystical signification refer), he says, “*who shall ascend into heaven,*” in order to bring down Christ, the object of our faith?

7. Or who can cross the sea, or “*descend into the deep,*” which mystically signifies to descend into the bowels of the earth, and bring up Christ, the object of our faith?

8. But let us hear what the Scripture says on the subject; the matter is neither difficult nor remote

Commentary.

justice before men, and connect this verse with verse 3, thus: they are ignorant of the true justice of God, and establish a justice of their own; now, Moses pointed out a clear difference, &c.—(Vide Paraphrase). In this interpretation, “the justice which is of the law,” does not necessarily extend to *all* the precepts of the law, but to its more prominent precepts, to the *external* violation of which death is annexed, and by observing these, man shall escape the punishment of death, “*he shall live in it,*” though he might, in *thought* and *will*, violate them and incur the guilt of their violation before God. This opinion is rendered very probable by the evident contrast which the Apostle draws between this justice and that from faith.

Others make this “justice which is of the law,” refer to true justice arising from the observance of the law, *factores legis justificabuntur*—(ii. 13). These connect this verse with verse 4, thus: the end of the law is Christ, since without him it could not be observed, and to its observance Moses attributes eternal life (verse 5), while in regard to the justice of faith, he merely treats of it as easy of attainment (verses 6, 7). If the antithesis clearly instituted by the Apostle between the justice of the law and that of faith could be borne out in this latter interpretation, it would seem preferable to the former, inasmuch as we never find the Apostle ascribing any reward to the justice said to arise from works performed by the sole aid of the natural law, or the law of Moses, which would be conveyed in the words, “*shall live in it,*” according to the former interpretation; but as this antithesis is excluded, the former interpretation is preferred in the Paraphrase. It might be also said in support of the interpretation adopted in the Paraphrase, that the Apostle is only quoting Moses, and that he even wishes to deprecate the justice of the law, which merely has for recompense temporal life, while he extols true justice on two grounds—1st, on the ground of its facility (verses 6, 7, 8), and 2ndly, on account of its eternal reward, “*thou shalt be saved,*” (verse 9).

6. Whereas, speaking of the justice of faith, Moses says (Deut. xxx.): “This commandment that I command thee this day is not above thee, nor far off from thee, nor is it in heaven, that thou shouldst say: which of us can go up into heaven?” &c. These words, in their *primary* and literal signification, refer to the law which Moses was about giving to the Jews. But in their *mystical* signification, which is given here by the Apostle, and explained in the words, “that is, to bring Christ down,” they refer to Christian faith, or the justice of faith, which is quite easy and within reach, involving no insurmountable difficulty, such as ascending into heaven to bring down Christ, the object of our faith, or, “crossing the sea to fetch it,” which is the reading in Deut. xxx. The reading in Deuteronomy differs not in sense from that of St. Paul here, “*descend into the deep,*” which, in its literal meaning, refers to fetching the law, but in its mystical meaning is explained by the Apostle to mean, “to bring up Christ again from the dead,” i.e., it is not necessary to descend into the bowels of the earth to know and firmly believe that Christ descended there, who is the object of our faith. These words, as mystically explained by the Apostle, have reference to the leading principal mysteries of Christian faith.

8. Our faith does not, any more than the law, demand any such impossibilities: of it are also verified these words, which originally were spoken of the law, “What saith the Scripture?” the word “Scripture” is not in the Greek, which simply is, *but what saith it?* according to this, the nominative to “saith” is, the justice of faith (verse 6), what

Text.

mouth and in thy heart. This is the word of faith, which we preach.

9. For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

10. For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation.

11. For the scripture saith: *Whosoever believeth in him, shall not be confounded.*

12. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.

13. For *whosoever shall call upon the name of the Lord, shall be saved.*

Paraphrase.

from thee, it is in thy mouth and in thy heart; by acts of both one and the other, that is, by internal acts of faith, and by the external profession of the same, thou canst attain to this true justice. The whole gospel which we preach is reduced to this narrow compass.

9. If, then, you believe in your heart, and confess with your mouth that Jesus Christ our Lord is Son of God, and became incarnate and suffered for us, and that God raised him from the dead, you shall obtain the salvation of true justice here, and of eternal glory hereafter.

10. For, the interior assent and faith of the heart is required to obtain justice, but the external profession of the same faith is necessary to preserve this justice and obtain final salvation.

11. This is clearly proved from Scripture (Isaias xxviii. 16), *Whosoever believeth in him shall not be confounded, or frustrated in his expectations.*

12. By saying, "whosoever," the Scripture removes all distinction, whether of Jew or Gentile, without exception; for, God is equally the Supreme Lord of all, and the riches of his bounty are held out to all who sincerely invoke Jesus as the Messiah.

13. We have in proof of this, the testimony of the prophet Joel (ii. 32), *IWhosoever shall call upon the name of the Lord (Jesus) shall be saved.*

Commentary.

saith the justice? &c. "The word is nigh thee, even in thy mouth and in thy heart." As the law was in the mouths and hearts of the Jews, so is it with our faith. "This is the word of the faith," &c., i.e., the word of faith which we preach is the same, as the preceding words spoken in reference to the law.

9. All you require is, to believe in our Lord Jesus Christ, who descended from heaven, became man and died for us, and also to believe in his resurrection, or "that God hath raised him," &c., and also to profess the same externally, and you "shall be saved," i.e., you shall obtain, not temporal life—the reward of the law—but life eternal. The raising of Christ from the dead being an act of power, is, by *appropriation*, ascribed to God the Father. These are the leading articles of our faith. Of course, under them are included the other articles of faith necessary to be believed, together with faith, hope, charity, without which, man, although he have true faith, cannot be saved. The words, "thou shalt be saved," like the attribute of every affirmative proposition, are understood restrictively. Instead, then, of going up to heaven to bring down Christ, or descending to the abyss, all you require is, to believe in your heart and profess with your mouth, that Christ did come, &c., and you shall be saved, the other conditions, the principal of which is the performance of good works, being observed.

10. The external profession of our faith is, sometimes, an imperative duty, under pain of mortal sin, and, therefore, necessary to preserve justice and sanctifying grace.

11. He proves the truth of his assertion (verse 9), viz., that by believing in Christ, whosoever thou art, "thou shalt be saved." This he shows from the prophet Isaias (xxviii.) *Whosoever believeth in him shall not be confounded, i.e., frustrated in his expectation.* Hence, he is here treating of faith to which hope is annexed.—(See ix. 33). The prophecy of Isaias, just quoted, regards the Messiah, and by "him" is meant the Messiah.

12. The Apostle assigns a reason, why no distinction should be made between Jew and Gentile, because God is equally the Supreme Lord of all, and "rich," i.e., bountiful towards all who invoke him, and profess him to be the *Son of God*.

13. He proves from the prophet (Joel, ii.) that God is bountiful to all, without excep-

Text.

14. How then, shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear without a preacher?

15. And how shall they preach unless they be sent? as it is written: *How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!*

Paraphrase.

14. But since we must believe in God before invoking his name, how can men invoke God in whom they have not believed? or, how shall they be able to believe in him, unless they first hear of him? or, how shall they be able to hear of him, unless there be some person to make him known to them by preaching?

15. But how shall heralds of salvation preach him with permanent success, unless they are his own appointed messengers receiving a mission from him? It is of those preachers only who are sent by divine commission, that we are to understand the words of the prophet (*Isaias, iii. 7*): How joyous the approach of those preachers of the gospel, who announce to us peace, reconciliation with God, and all good things conducive to salvation!

Commentary.

tion, who call on his name, “*Whosoever shall call,*” &c. We have the authority of St. Peter (Acts, ii. 17–37), that these words of Joel are to be referred to our Lord Jesus Christ.

14. The Apostle takes occasion, from the general promises of God regarding Jew and Gentile alike, to justify his own mission and preaching among the Gentiles. He shows the necessity of preaching, in order that they might be partakers in the rich blessings which God has in store for them; he proceeds, step by step, from invocation to faith; from faith to hearing; from hearing to preaching; from preaching to mission; so that, in a certain sense, mission becomes in this summary recapitulation the basis of our salvation; since, without this mission on the part of God, imparted to his preachers, the people shall not have true faith, nor the true worship of God. From this, the Apostle leaves it to be inferred, that, as God is rich in bounty towards the Gentiles, and since, for the communication of his blessings, preaching the gospel with a legitimate mission is necessary, he himself has preached to the Gentiles by the orders and commission of God himself.

There are many Divines who, from this passage, undertake to prove the necessity of having a doctrine propounded by the true Church, before it can become a point of divine faith; in other words, they assert that the proposition of a doctrine by the true Church enters the *formal* object of faith. At all events, we can clearly infer from this passage, that the preaching through a legitimate ministry is the ordinary means of imparting the true faith, and that God will not permanently impart his sanction to a system of faith promulgated by an uncommissioned teacher. In fact, it is clearly inferable that in the ordinary Providence of God, a divine mission and appointment are necessary for the due effect of preaching the Gospel; for, it is on this supposition that the Apostle's argument in favour of his own mission among the Gentiles is based. God might, undoubtedly, by interior inspirations, teach an infidel the necessary truths of faith. He might also, if he pleased, aid the preaching of an heretical minister propounding, in a particular instance, revealed truth, by the interior enlightenment of grace, so as to beget faith in the hearers; but, this is not in accordance with his ordinary Providence; nor can we admit for an instant, that he would give permanent stability to any system of faith emanating from such a teacher.

15. As it is written (*Isaias, iii. 7*), “*How beautiful,*” i.e., such a mission from God is necessary, in order that the teachers would be the true heralds of salvation, in whom shall be verified the words of the prophet, “*How beautiful,*” &c. These words, in their literal and primary signification, refer to the messengers who first brought the news of the return of the Jews from the Babylonian captivity, and in their mystical signification, to the preachers of the Gospel. The Apostle here follows, with the omission of the unimportant words, *upon the mountains*, the Hebrew version, which runs thus: “*How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace; of him that sheweth forth good,*” &c. The quotation differs widely from the Septuagint, which most probably had been corrupted in this passage of *Isaias*.

Text.

10. But all do not obey the gospel. For Isaías saith: *Lord, who hath believed our report?*

17. Faith then cometh by hearing: and hearing by the word of Christ.

18. But I say: *Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.*

19. But I say: *Hath not Israel known? First Moses saith: I will provoke you to jealousy by that which is not a nation; by a foolish nation I will anger you.*

Paraphrase.

16. But, although the advent of the heralds of salvation is thus pleasing; still, all men do not obey the gospel. This, however, is not to be wondered at; since, it was predicted by Isaías, who, in the person of the Apostle, says, "how few have believed and obeyed the words they heard from us."

17. From the foregoing (14-19), I conclude that faith comes from hearing, and the hearing, from which faith springs, comes from preaching the word of God.

18. But I ask, is it from want of hearing of the word of God that men have not embraced it? Certainly not. For, as the heavens, by their silent eloquence, proclaim the attributes and perfections of God throughout the entire extent of creation; so has the voice of the Apostles and of the heralds of divine truth been heard all over the globe.

19. And, again I ask, have not the Israelites known that the gospel was to be everywhere preached among the Gentiles, in order to bring about their conversion? Certainly, they have witnessed their conversion, but far from imitating, they have envied them on account of it, and persisted in their obstinate incredulity, both of which were predicted by the prophets. First, Moses, speaking in the person of God, displeased with the Jews, says to them, I will incite you to jealousy by a nation whom you contemned, as of no consideration, and I will irritate you and provoke you to wrath by a foolish nation, hitherto sunk in sin and idolatry, but on whom I shall bestow the choicest gifts of my grace and heavenly vocation.

Commentary.

16. "Our report," in Greek, *τὴν ἀκούητην ἡμῶν*, our hearing, or the doctrine heard from our preaching. He answers the objection by showing that this obduracy was predicted by Isaías.

17. This is the point which he wished to establish (verse 14), "How shall they believe him, of whom they have not heard?" "And hearing by the word of Christ." In the ordinary Greek, *ῥῆματος θεοῦ*, the word of God. The chief MSS. have, *Χριστοῦ*, "of Christ."

18. "*Their sound hath gone forth*," &c. These words are quoted by the Apostle from Psalm xviii. 5, according to the Septuagint version of the Psalms. In their primary and literal signification, they refer to the heavenly bodies, and the order and harmony of the visible creation, which so eloquently proclaim the glory and attributes of God; but, in their mystical signification, they refer to the preaching of the Apostles. In this sense, they are to be regarded as a prophecy in the text of David, which prophecy, St. Paul announces, was about to be accomplished, and shall be gradually fulfilled before the end of the world; and hence, the Apostle, as well as the Psalmist, employs words of the past tense, "*hath gone forth*," on account of the certainty of its accomplishment; or it might be said, that the prediction was really accomplished in the days of the Apostle; because the Apostles and the first heralds of salvation had announced the Gospel in the principal places of the world, from which the fame of their preaching had been heard throughout the rest of the globe. It is to be observed, that in this, and the following verse 19, the Apostle meets a twofold objection, which the Jews might allege in excuse for their incredulity, viz., that they did not hear the Gospel, or were ignorant of its communication to the Gentiles, and so might be excused from embracing it. The first is answered in this verse, and the second, next verse, where Moses, their own favourite legislator, predicts the call of the Gentiles.—(Beelen).

19. In this is shown how inexcusable the Jews were, who not only heard of it, but

Text.

20. But Isaiahs is bold, and saith : *I was found by them that did not seek me; I appeared openly to them that asked not after me.*

21. But to Israel he saith : *All the day long have I spread my hands to a people, that believeth not, and contradicteth me.*

Paraphrase.

20. But, again, Isaiahs, regardless of the anger of the Jews, boldly speaks out and says, in the person of Christ : I am found by those who heretofore had not sought me, I openly appeared by the preaching of my gospel, to those who consulted not me, but their own foolish oracles.

21. But speaking of the rejection and obstinacy of Israel, he says, in the person of Christ : During the entire day, i.e., continually, have I stretched out my hands to an incredulous, unbelieving people, to a people contradicting and thwarting my designs of mercy regarding them.

Commentary.

even saw the Gentiles converted, which conversion, far from bringing them to the faith, was even the occasion of rage and jealousy. "I will provoke you to jealousy," &c. (Deut. xxxii.) Moses and Isaiahs both predict the *universal extension* of the preaching of the Gospel, and hence, the Jews had no excuse for their incredulity on this head. "Not a nation," i.e., a contemptible people, held by you in no esteem. "I will anger you," by bestowing on them benefits, which the Jews regarded as exclusively their own birthright.

20. But Isaiahs loudly speaks out, for which and similar predictions he was sown in two according to tradition. "I was found by them," &c. (Isaiahs, lxv. 1). From these words the Apostle proves that the Gentiles were to be converted and the Jews to be hardened.

21. But it is Israel that he regards in the words (lxi. 2), "all the day long," i.e., continually, "have I spread my hands," used every exertion to bring to me "a people contradicting me." Such, we know, was the harsh treatment which our Divine Redeemer received from the Jews, although he incessantly preached, performed miracles of beneficence, and exhibited, on many occasions, manifestations of his Divinity, amongst them. Some Expositors understand the words of the Prophet to regard Christ's crucifixion, during which his hands were stretched out to his cruel executioners.

From this we can see how fearful a thing it is to neglect corresponding with divine grace. How fervently should we not pray against being delivered over to a reprobate sense, to the dreadful judgment of abandonment by God in punishment of our resistance to his precious calls and inspirations. From a neglect of thy holy inspirations, deliver us, O Lord ! O Mary ! who hast ever corresponded, in a most perfect degree, with divine grace, pray for us.

CHAPTER XI

Analysis.

The Apostle, having pointed out, in the two preceding chapters, the rejection of the Jews, and the vocation of the Gentiles to the faith, employs this chapter in offering consolation to the Jews, and in repressing the arrogance and boasting of the Gentile converts. He consoles the Jews by showing, that all the Jewish people are not rejected from the faith (verses 1-5). But although some are saved, he does not conceal from them the painful fact, that these are only the remnant, while the great bulk of them are reprobated, according to the predictions of the prophets (6-10). At verse 11, the Apostle proposes a second question similar to that proposed (1), where the question regarded the NUMBER of the Jews rejected. Here the question regards the DURATION or PERIOD of the rejection of the greater portion; and, he answers, by saying, that this rejection shall not always continue. He adduces several reasons to show, that, at a future day, the great bulk of the Jews will be again called to the faith, and admitted to the divine favour. The first reason is grounded on the designs of God in calling the Gentiles, in order to provoke the Jews to emulation. The next reason is grounded on the advantages this conversion of the Jews would bring to the entire world (12). Again, he derives a reason from the designs of the Apostle himself in their regard (13, 14, 15). Again, he argues from the extrinsic moral consecration of the Jews in the patriarchs, from whom they sprang, and in the Apostles and first faithful of the same race with them (10); and after adducing several reasons why the Gentiles should not boast against the Jews, both on the grounds of benefits received from them (18), and of holy fear (19-22), he finally announces as a certain fact, that all the Jews will be converted at some future day (25-29); and that the same economy of Providence will be observed towards them that had been practised towards the Gentiles (30, 31). And unable to fathom this mysterious Providence, he bursts forth into the exclamation, "O the depth!" &c.—(33, &c.)

Text.

1. I SAY then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people, which he foreknew. Know you not what the Scripture saith of Elias; how he calleth on God against Israel?

Paraphrase.

1. (I have already said that God has rejected the Jews), but now, I ask, is the rejection, of which I have spoken, to be understood of the entire Jewish people? My answer is: By no means. This is clear in my own person, who am an Israelite, carnally descended from Abraham, and of the tribe of Benjamin (yet, still, I am a Christian and an Apostle of Christ).

2. God has not rejected such of his people as he has loved by an eternal predilection; or, such of his people as he foresaw would embrace his faith. You are not ignorant of what the Scripture records in the history of Elias (3 Kings, xix.), when addressing the Lord against Israel, he accuses them all of having fallen away from the worship of the true God.

Commentary.

1. As is clear from the Apostle's own person, God has not altogether cast off and rejected his people; for he himself, although a Jew of the tribe of Benjamin, is an Apostle of Christ.

2. "Which he foreknew," admits of two interpretations (as in Paraphrase). "Know you not," &c. What happened in the days of Elias, addressing the Lord against Israel, when under the impious Jezabel the true adorers were persecuted, is a perfect exemplification of the present state of things. "Even so then, at this time," &c., verse 5.

Text.

3. *Lord, they have slain thy prophets, they have dug down thy altars; and I am left alone, and they seek my life.*

4. *But what saith the divine answer to him? I have left me seven thousand men, that have not bowed their knees to Baal.*

5. *Even so then at this present time also, there is a remnant saved according to the election of grace.*

6. *And if by grace, it is not now*

Paraphrase.

3. *Lord, they have slain thy prophets, they have dug down thy altars; I am the only true worshipper left, and they seek my life.*

4. *But what answer did the divine oracle make to these complaints of Elias? You are not the only worshipper left me; through my all powerful grace I have still reserved for myself seven (i.e., many) thousand true adorers, who have neither been seduced nor intimidated to pay divine honours to the idol of Baal.*

5. *Now, what the Scripture records of Elias on the occasion referred to, is a perfect representation of the state of the Jewish people at the present day, of whom the remnant, consisting of a great many, are saved, according to the gratuitous election of God calling them to grace.*

6. *If, then, this election and call be from grace,*

Commentary.

"Know you not.....saith of Elias?" In Greek, *ἐν Ἡλείᾳ*, "in Elias," which means in the history of Elias.

3. "They have dug down thy altars," in contempt of thee. These are the altars which were constructed in the high places in the ten tribes of Israel, at the time they were not allowed to go to the temple, on which occasion the law prohibiting them (Deuteron. xvi. 2), probably was relaxed. Their subversion by Ahab and Jezebel was impious, because the act was done in hatred and contempt of God and the divine worship, although their subversion by Ezechias and Josias, from an opposite motive, on the grounds that they were forbidden (Deuter. xvi.), was an act of piety. "And I am left alone." "Alone" refers to the true worshippers, as if he said, "I am the only true adorer left," rather than to the Prophets, as is clear from the answer, next verse, "seven thousand" true worshippers. However, by connecting it with the preceding, it may refer to the Prophets.—(Beelen).

4. "The divine answer." The Greek for these words, *χρυματισμός*, means, "the oracle." "I have left me." These words show the power of divine grace. "Seven thousand men," not to speak of women and children. "Seven" in scriptural usage, means a great number, hence, "seven thousand" means a great many thousands, "that have not bowed their knees," i.e., paid divine honours and rendered adoration, of which "bending the knee" is a sign. "To Baal," in the Greek, "Baal" has the feminine article prefixed, *τῇ Baal*, although, to the word "Baal" the masculine article is everywhere prefixed by the Septuagint; and in the Hebrew, it has the masculine plural, *Bela'im*. Baal was the God of the Tyrians and Sidonians. Hence, it is probable, that the feminine article here affects some word understood: "the statue or idol (*εὐκούντις*) of Baal."

OBJECTION.—Does it not clearly follow from this passage, that the true Church can sometimes become invisible?

RESP.—All that would follow at most is, that the Jewish Church could cease to be visible. Nor does even this follow; for, at the very time that Elias uttered these complaints, regarding the separated ten tribes of Israel, the Jewish Church was in a most flourishing condition under Ezechias in the kingdom of Juda.

5. Here the Apostle applies the quotation from Elias to the present state of the Jewish people. In like manner, although the great bulk of the Jewish people are now rejected, the remnant, consisting of a great many, are saved. "According to the (gratuitous) election of God," our election to the grace of *first justification* is, on the part of God, quite gratuitous, and quite independent of our actions. "There is a remnant saved;" "saved" is not in the Greek, which simply is, *λεμμα γεγονέν*, "there is a remnant."

6. If, then, "it is by grace" that our election is effected, "it is not now by works," i.e., by works in which grace has no share, such as the works performed by the sole

Text.

by works: otherwise grace is no more grace.

7. What then? That which Israel sought, he hath not obtained: but the election hath obtained it, and the rest have been blinded.

8. As it is written: *God hath given them the spirit of insensibility; eyes that they should not see, and ears that they should not hear, until this present day.*

Paraphrase.

and quite gratuitous, it is not from works establishing a strict claim, independent of grace; otherwise, grace would cease to be grace, i.e., quite gratuitous.

7. What, then, do I teach? It is this: that the great bulk of the Jewish people, owing to their adoption of erroneous means, and owing to their relying too confidently on the works of the law, thereby excluding the gratuitous election of God, have not obtained the justice for which they sought; whereas, the portion of them that were elected, in consequence of having placed no positive obstacle to God's gratuitous election, have obtained it; the rest are blinded and hardened.

8. This is in accordance with the prediction of the prophet (Isaias, xxix. 10), wherein it is said of those who obstinately rebel against Christ: God hath permitted them to fall into a state of spiritual torpor and insensibility; so that, having eyes they see not, and having ears they hear not; and this very spirit of insensibility and stupefaction has seized upon them in regard to Christ unto the present day.

Commentary.

aid of nature or the law of Moses. To this verse are added, in some Greek copies, the words, "but if it be of works, then it is no more grace, otherwise work is no more work." In the Vatican MSS. it is "otherwise work is no more grace." These words are wanting in some of the chief MSS. ACDE.

QUERITUR.—In the work of our justification, are not acts of faith, hope, repentance, &c., which are elicited under the influence of divine grace, indispensable on our part, according to Catholic doctrine? And does not the Apostle exclude these also?

RESP.—If these works precede first justification, as it is termed, or the infusion of that sanctifying grace which, from a state of sin, transfers man to a state of justice, they establish no right or claim whatsoever to justification; because, even after their performance, the infusion of sanctifying grace is quite gratuitous on the part of God; these acts are mere necessary dispositions, establishing no claim to justification. If these works follow first justification, they establish a claim to, and merit, second justification, or an increase of sanctifying grace, owing to God's liberal and gratuitous promise. But, still, they do not exclude gratuitousness; for, besides their requiring, in order to be meritorious, that they should be performed by a man in the state of sanctifying grace, and acting under the influence of actual grace, it was quite gratuitous on the part of God to bind himself by the promise of giving them a reward, to which they would not be otherwise strictly entitled.

7. "But the election," i.e., the portion of them elected. The abstract is used for the concrete. "The rest have been blinded" (in Greek, *επωθησαν*, hardened), or have hardened themselves by their incredulity and impenitence.

8. "As it is written," i.e., agreeably to what is written. "God hath given them the spirit of insensibility." In the Vulgate version of Isaias (xxix. 10), for, "the spirit of insensibility," we have "the spirit of a deep sleep;" in Greek, *καραυγέως*, and this is the meaning of the corresponding Hebrew word, *thardemah*. In several passages of SS. Scripture (v.g.), in Genesis, ii., it denotes the deep sleep of Adam; and also in Genesis, xv., 1 Kings, xxvi. 6, it means that state of insensibility into which are cast those who are immersed in heavy sleep; whose senses are so perfectly numbed as to be incapable of seeing or hearing. The Vulgate expression, *compunctionis*, denotes the state of a man whose eyes and ears are transpierced, so as to be rendered incapable of seeing or hearing. The words, "hath given them," according to the common opinion of Commentators, only imply sufferance on the part of God; the spiritual effect would most infallibly result from the subtraction of God's lights and graces. "Until this present day." These words are not found in Isaias. Hence it is, some say that the

Text.

9. And David saith: *Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.*

10. *Let their eyes be darkened, that they may not see: and bow down their back always.*

11. I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them.

Paraphrase.

9. And David predicted a like judgment regarding them, when, in conformity with the will of God executing it, he prays (Psalm lxxix. 23), *Let their table, i.e., what was to serve for the spiritual aliment of their souls, be converted into a snare and a trap, whereby they may be caught; and into a stumbling-block of offence: and let that happen to them, in punishment of their obstinacy and abuse of divine grace.*

10. By the subtraction of divine grace, let the eyes of their intellect be darkened, and let them groan under the grievous burden of spiritual servitude, having their heart and will always bent on earth, without aspiring after heavenly things.

11. But I ask, although *all* the Jewish people are not rejected from the faith, is not the fall and rejection of the *greater portion* irretrievable, so as to leave no hope of the nation at large being called at some future day? By no means. God has made their transgression and incredulity the occasion of the vocation of the Gentiles; and this call of the Gentiles is designed for bringing the Jews to the faith by exciting in them a spiritual emulation towards the converted Gentiles.

Commentary.

words are quoted from Deut. xxix. 4. It may be, that the words are not strictly a quotation at all, but merely contain an allusion to several passages of Scripture. This passage furnishes no argument against the theological opinion—viz., that the *obdurate* and *obsecaci* all receive, proximately or remotely, *sufficient* graces; since obduracy will result from the withdrawal of *efficacious* graces, even though a man thus hardened should still have *sufficient* graces.

9. He adduces the testimony of David also to prove that the blindness of the Jews was predicted. "*Let their table,*" &c. These words are generally understood to be spoken by David, in the person of Christ, to the mysteries of whose life, and death, and resurrection, the entire Psalm lxviii., in its mystical sense, refers. The words may be regarded as a prophecy, which, in conformity with God's will, the Psalmist wishes to be accomplished, or as a prophetic sentence of punishment, which the Redeemer, in whose person David speaks, pronounces as God, against his persecutors. By "*their table,*" are generally understood the SS. Scriptures, which were spread out before the Jews as a spiritual aliment, to nourish their souls. These Scriptures, given to the Jews for their instruction, were converted by them into sources of error, by wilfully misinterpreting the passages relating to the Messiah, and accommodating them to their own carnal conceptions and earthly expectations.

10. This, as well as the preceding verse, refers to the punishment of blindness of intellect, and obduracy of heart, with which the obstinate Jews were visited, owing to the subtraction of God's efficacious graces. "*And bow down their back always.*" These words express the insatiable desire for earthly riches, which is a distinguishing characteristic of the Jews in every quarter of the globe, and which makes them indifferent to heavenly and everlasting goods, in the anticipated enjoyment and hopes of which, Christians, on the other hand, have their "conversation in heaven," and their longing desires directed thither.

11. The Apostle takes occasion from the foregoing verses, wherein he proves that the judgment of spiritual blindness and hardness of heart, predicted by the prophet, had been fully inflicted on the greater part of the Jewish people, to ask another question similar to that proposed (verse 1). Although *all* the Jewish people are not rejected, are not, at least, the *greater number* rejected, so as to leave no hope that the great majority of the nation shall ever again, at any future period, be called? The Apostle answers, "God forbid," or, by no means. And he assigns for reason—1st, that in the designs

Text.

12. Now if the offence of them be the riches of the world, and the diminution of them the riches of the Gentiles: how much more the fulness of them?

13. For I say to you, Gentiles; as long indeed as I am the apostle of the Gentiles, I will honour my ministry,

14. If by any means I may provoke to emulation them who are my flesh, and may save some of them.

15. For if the loss of them be the reconciliation of the world; what shall the receiving of them be, but life from the dead?

Paraphrase.

12. Another reason which warrants us in hoping for their future restoration, is this: that if the fall of the Jews has become the occasion of the spiritual enrichment of the world, and the rejection of the unbelieving Jews the occasion of enriching the Gentiles, how much more shall the full conversion of the great mass of the Jewish nation enrich the world and the Gentiles?

13. And, so far as my own views and convictions on the subject are concerned, I have no difficulty in declaring to you, Gentile converts, that in honouring the ministry to which I am specially called among you,

14. I have in view to provoke to holy emulation my relations according to the flesh, and to place some of them in the way of salvation, by embracing the faith.

15. For, if their rejection on account of unbelief has been the occasion of reconciling the world with God, what else shall their conversion be, but the total spiritual resuscitation of the entire earth?

Commentary.

of God, the call of the Gentiles, to which the "offence," or incredulous obstinacy of the Jews gave occasion, was intended to bring the Jews back again, by exciting them to spiritual emulation towards the converted Gentiles, to whom they would see their own birthright transferred; and thus, they would embrace the faith in order that they too might participate in the Divine promises. "That they may be emulous of them." In this English construction, the words, "that they may be emulous," refer to the Jews, whereas, the construction should more probably be, *that they (the Gentiles) may provoke them (the Jews) to emulation*. Of course, there is no difference of meaning between both constructions, but the latter is more in accordance with the Greek, *εἰς τὸ παραγγλῶσαι αὐτούς*.

12. The second reason, why we are not to look on the Jews as irretrievably lost, but on the contrary, should hope for the conversion of the great bulk of the nation at a future day, is, that from their full conversion we should expect that the results, which it is *directly calculated* to produce, would flow, that have already, as a *matter of accident*, sprung from their rejection, viz., the spiritual enrichment of the Gentiles, and of the entire world. The word "riches" means *enrichment*, of which the reprobation of the Jews was only the *accidental cause* in regard to the Gentiles, whereas their conversion is *directly calculated* to produce that effect.

13, 14. The Apostle draws a third argument of the reparability of their fall from his own designs towards them, even while he was preaching the Gospel to the Gentiles, whose Apostle he was in a special manner, and while he was honouring his ministry by his zeal, miracles, and sanctity of life and conversation. The Greek word for, "as long as," *εἴ τότε*, might be rendered, *inasmuch as*. "I will honour," in Greek, *δοξάζω*, *I honour*. The change of tense, however, does not affect the meaning. Some persons place these two verses in a parenthesis, on account of the close connexion in sense which verse 15 has with verse 12. There is no necessity for this, if we adopt the connexion already given, and make these verses convey an additional reason of the reparability of the Jews, derived from the Apostle's own designs in their regard. "Them who are my flesh," refers to the Jews—his countrymen—to whose race he belonged. "And save some of them," *i.e.*, place some of them in the way of salvation, by inducing them to embrace the faith. From these words it is plain that the Apostle, in the preceding part of his Epistle, is treating of vocation to, and rejection from *grace*, since if he regarded the Jews as rejected from *glory*, all his efforts for their salvation would be quite useless and abortive.

15. "But life from the dead." In the Paraphrase is adopted the interpretation which makes these words to mean, that the conversion of the Jews will be nothing else than the total resuscitation from spiritual death of the entire earth, which, till then,

Text.

16. For if the first fruit be holy, so is the lump also: and if the root be holy, so are the branches.

17. And if some of the branches be broken, and thou being a wild olive, art ingrafted in them, and art made partaker of the root and of the fatness of the olive tree,

18. Boast not against the branches. But if thou boast; thou bearest not the root, but the root thee.

Paraphrase.

16. Another reason for expecting their conversion is, that they have already a sort of extrinsic sanctity imparted to them by the holy patriarchs from whom they have sprung, and by the Apostles the first fruits, who first embraced the faith, just as the mass from which the first fruits are taken is, therefore, in some measure, consecrated, and as the branches partake of the qualities of their root; and hence, we ought naturally to expect, that this external consecration of the Jews in their first fruits, and in the root from which they sprang, shall be completed by the internal sanctity which flows from grace and faith.

17. And although some of the natural branches are broken off from the parent trunk, and thou, O Gentile! being merely a wild olive branch, art ingrafted among the remaining branches of that tree whose root is holy, and art thus made to partake of the fat of the root of the olive,

18. You should not, on that account, boast against, nor despise, the natural branches that have been rejected. But should you still continue to boast, you must bear in mind, that it is from the Jewish root you derive support and nourishment; from it you have derived the spirit of faith: it supports you, and not you it.

Commentary.

shall be partly involved in the death of sin and infidelity. In this interpretation, there is allusion to the spiritual resurrection, which it is not unusual with the Apostle to regard as the final complement of spiritual death to sin, or as the perfection of the grace of justification. Others attach a different meaning to the passage. According to them the words express the highest degree of happiness and joy, such as the resuscitation of a dear friend from the grave is calculated to engender.

16. The Jews are, in an external way, a holy race, by being descended from the patriarchs, and by being of the same stock with the Apostles, &c.; nay, it is to them we are indebted for our Divine Redeemer, *quia salus ex Iudeis est* (John, iv. 22), and hence, we are naturally to expect that this external sanctity shall be completed by internal grace. The consecration of the first fruits imparts a sort of moral external sanctity to the entire mass, rendering it fit for human uses, and the root imparts its qualities to the branches; so is it with the Jews; and hence, we should hope for their perfect sanctification in future.

17. "And if some," &c. The sense is suspended until we come to the words, next verse, "boast not against the branches." The Apostle wishes to repress the boasting of the Gentiles by reminding them of their natural condition: they were only the branches of the "wild olive;" they were like a wild and unfruitful olive, sprung from an infidel and idolatrous root, from which they could derive no sap of divine grace; and it was only by being inserted among the branches of the garden olive, that they were made partakers of the rich juice which the root of the olive imparts to its branches; in other words, the Gentiles, by being received into the body of the Church through faith, were made partakers along with Jews of the spirit of faith and grace which the patriarchs possessed.

18. "Boast not against the branches." These words conclude the sense suspended throughout the preceding verse. "But if thou boast," i.e., if, notwithstanding the consideration of thy natural state, of which thou hast been reminded in the preceding verse, thou still dost continue to boast, see what matter you have for boasting, when you call to mind, that it is not thou that dost impart juice and nutriment to the Jewish root; but, on the contrary, it is it that supports and nourishes thee; you owe the Jews everything, they owe you nothing. The Church of God is the fruitful olive—the roots

Text.

19. Thou wilt say then: The branches were broken off that I might be grafted in.

20. Well: because of unbelief they were broken off. But thou standest by faith: be not high-minded; but fear.

21. For if God hath not spared the natural branches; lest perhaps he also spare not thee.

22. See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off.

Paraphrase.

19. But perhaps you will say, and make this the matter for boasting: the natural branches have been broken off in order that I, the Gentile, may be ingrafted in their place.

20. Well, be it so; but remember, that they were broken off in consequence of their obstinate unbelief. And thou hast been ingrafted into the olive, and art firmly united to it by faith, and shouldst not, therefore, be proud, but rather fear, lest, like them, thou shouldst be broken off in punishment of having fallen away from the faith.

21. For, if God hath not spared the natural branches, but has cast them off, take care, lest he may not spare thee either, shouldst thou fall away from the faith.

22. In order, therefore, that laying aside all feelings of pride, thou shouldst, with all humility, give God thanks, consider, on the one side, the severity of God towards the unbelieving, whom he cast off, and on the other, his goodness towards thee who believest; but see that thou persevere in the state in which the goodness of God has placed thee, and correspond with it by faith and good works; otherwise, thou also shalt be cut off and rejected.

Commentary.

of which are the patriarchs and apostles, the richness and juice of it is the abundance of the grace of the Holy Ghost, which the apostles enjoyed beyond all others; each believing Jew was a branch. Some were broken off on account of their incredulity, and we, Gentiles, ingrafted in their stead, were made partakers of the grace of the Holy Ghost, associated with the prophets, patriarchs, and apostles.

19. But, perhaps, you may be still inclined to glory against and insult the Jews, on the ground that God rejected them, and received you in preference.

20. "Well," i.e., admitting this to be the case, you should still bear in mind that the same thing that happened to them may much more easily happen to you; for, as it was owing to their unbelief that they were rejected, and as it is owing to thy faith thou dost continue in the divine favour to which thou hast been admitted, and remainest firmly united to the true olive, thou shouldst not make this the occasion of pride, but rather fear, lest, losing this gift of faith, thou too mayest be cast off. Hence, faith is anisable, as is evidently implied here by the Apostle.

21. For, if God rejected the Jews, the natural descendants of the patriarchs, on account of their unbelief, thou shouldst take care, lest, falling from the faith, thou too mayest meet with the like treatment. We are here reminded of the absolute necessity of Christian humility as the guardian of faith; although God may have favoured one man beyond another, he should not, on that account, boast or entertain feelings of pride, but with all humility and fear give God thanks; and he should tremble, lest, in punishment of sin, God may desert him also, and abandon him to the dominion of his passions and his natural blindness of heart.

22. In order to repress all feelings of pride on the part of the Gentile converts, and induce them to give God thanks with humility and fear, he calls upon them to consider "the severity of God" towards the Jews whom he has rejected, and "his goodness" towards themselves, whom he has called. "If thou abide in goodness," i.e., if thou continue in that state in which the goodness of God has placed thee, and correspond by faith and good works with this goodness; it is only on this condition his goodness will permanently avail thee, otherwise thou, too, like the Jews, shalt be cut off and cast away. Perseverance, as is clear from this text, is the surest sign of predestination; but, of it no one can be certain, as appears also from this passage. Of course, it is not here implied that the *entire* Church would be "cut off," as the indefectibility of the Church is clearly promised in SS. Scripture, but each one in particular

Text.

23. And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graft them in again.

24. For if thou wert cut out of the wild olive-tree, which is natural to thee : and contrary to nature, were grafted into the good olive-tree ; how much more shall they, that are the natural branches, be grafted into their own olive-tree ?

25. For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceit) that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.

26. And so all Israel should be saved, as it is written : *There shall*

Paraphrase.

23. But the Jews also, should they not persevere in unbelief, shall again be ingrafted on the olive of the Church ; for, God is not only able, but also desirous to do so. The resistance of their stubborn will is an obstacle to his so doing at present.

24. For, if thou, O Gentile ! were cut out of the wild and unfruitful olive, and hast been, contrary to, and losing the nature of thine origin, ingrafted on the garden olive, whose nature and qualities thou hast assumed, how much more easily may not the Jews, the natural branches, be ingrafted again on the parent olive, to which they belonged.

25. For, I would not have you ignorant, brethren, of a secret truth (and my object in revealing it to you is, to prevent your boasting of your faith, and insolently glorying against the Jews). The secret truth which I wish to disclose to you is this, that blindness and hardness of heart happened to the greater part of Israel, and shall continue, until the full number of the Gentiles, who are to believe, shall have entered the Church. *

26. And after that, not the remnant, as now, but the great mass of the Jewish people shall be converted

Commentary.

may fall off ; and, hence, all in general should fear that which may happen to each individual.

23. They, by receding from their unbelief, and by not opposing their stubborn wills to the operation of divine grace, shall be inserted on the true olive of the Church ; for, God is not only able, but willing to do so, the obstacle of their opposing wills being removed. The word "able," implies more than bare power—it implies a *desire* also on the part of God. By the very fact of receding from incredulity and embracing the faith, the Jews would be ingrafted on the true olive ; nor does the Apostle suppose that one would really precede the other, but he employs a mode of speaking which would apparently imply this, for the purpose of showing the co-operation of man's free will, as well in embracing the faith, as in rejecting it, by positive unbelief.

24. The words, "contrary to nature," mean, as in Paraphrase, that the wild olive branch has lost its own nature by being grafted on the garden olive, and acquired a new nature—viz., that of the true olive, on which it was ingrafted ; or, the words may mean, that the natural order observed by husbandmen in the process of ingrafting young shoots, which is to graft good twigs on barren, useless trunks, is here inverted, by their being ingrafted on good fruitful trunks, which is a proof of the excessive love of God for the Gentiles. The former interpretation seems preferable, as being more in accordance with the antithesis which, in the Greek, is clearly observable between the branches that "are contrary to nature," and "according to nature."

25. The Apostle now adds, to the preceding reasons, which would afford probable grounds to hope for the future conversion of the Jews, the sure and unerring words of prophecy. He now says, it is not merely a thing that may possibly or probably take place, but he announces it as a certain truth ; and this he calls a "mystery," i.e., a hidden truth hitherto secret and concealed. "That blindness in part has happened in Israel." The Greek word for "blindness" means "hardness ;" however, the meaning is the same, when referred to the mind, "in part," refers to the Jews ; and of them to even the *greater* portion, although the Apostle omits saying so expressly, "until the fulness of the Gentiles," i.e., all the Gentiles that are to be converted, shall enter the fold of the Church.

26. "And so," i.e., and then, or after that, "all Israel," and not the remnant as now, but the great bulk of the nation, "the fulness" (verse 12), which refers to the great or moral mass of them, for, no doubt, some will continue in their incredulity. The words,

Text.

come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob.

27. And this is to them my covenant: when I shall take away their sins.

28. As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers.

29. For the gifts and the calling of God are without repentance.

Paraphrase.

and saved, according to the prediction of the prophet (Isaias, lix.) : *There shall come out of Sion, he that shall deliver and shall turn away ungodliness from Jacob.*

27. And this my covenant, which I have established with them, and which I will fulfil in taking away their sins.

28. Looking to the gospel to which they have given such violent and obstinate opposition, the Jews are enemies of God, and hated by him; and this obstinacy on their part turns to your good, since it is the occasion of the preaching of the gospel among you; but, looking to the election of God in selecting the Jews as his chosen people, and determining to call them at the end of the world; in that respect, they are beloved by God, on account of the love he bore their fathers.

29. For, the absolute and unconditional gifts and promises of God (such is the promise in question regarding the future call of the Jews) are unalterable, and shall surely be carried into effect.

Commentary.

"all Israel," are understood by some Commentators to refer to spiritual Israel, consisting of converted Jews and Gentiles; the number shall be completed after the plenitude of the Gentiles, the last called, shall have entered the Church. The opinion, however, which understands the words of carnal Israel, or the Jewish people, is far more probable from the entire context of this chapter (verses 12, 15, 23, 24), in all of which it is implied that the great mass of the Jews would be converted, but the matter is placed beyond all doubt, in verse 25, in which there is question of carnal Israel, as well as in the foregoing verses. In truth, in this and the preceding chapters, there is question of carnal Israel alone.

"*There shall come out of Sion,*" &c., i.e., from the tribe of Juda which dwells in Sion, shall come forth, Christ, who "*shall turn away ungodliness from Jacob,*" i.e., from all the tribes of Israel. This testimony is taken from Isaias, lix. 20, according to the Septuagint version, with this slight difference, that for "*out of Sion,*" the Septuagint has *ἐκεῖ Σιων, "on account of,"* or, "*for Sion.*" However, this change might be caused by the negligence of transcribers; or, St. Paul may have in view, in quoting this passage, the other passages, wherein it is said that the Redeemer was to come "*from Sion.*" The argument drawn by the Apostle from Isaias is this: whereas at the *first* coming of Christ this prophecy was not fulfilled (for, then, the mere remnant was saved); it must, therefore, refer to his *second* coming, when *all* the Jews shall be saved.

27. "And this is to them my covenant." These words are taken from the same passage of Isaias, verse 21, although the passage is left incomplete, and to be supplied by the reader—a thing not unusual with Jewish writers. "*When I shall take away their sins.*" These words are added by the Apostle as explanatory of the covenant; it consisted in "*taking away their sins,*" which is nearly a repetition of the words, "*he shall turn away ungodliness from Jacob.*" From this passage, and from Malachy (iv. 5, 6), is firmly established the tradition of the Church regarding the conversion of the Jewish people at the end of the world; all the Jews shall be converted, except the tribe of Dan, which is not mentioned in the numbers of those signed of the tribes of Israel.—(Apoc. vii.) From the same tribe, as is generally supposed, shall spring Anti-christ, whom, it is thought, the Danites will follow to the rejection of the true preachers of the Gospel.

28. Although hated by God in one respect, as obstinately opposing the Gospel—and this was of advantage to the Gentiles, because it served as the occasion of having the Gospel preached to them—still, in another respect, i.e., in respect of their election, as the posterity of a people chosen by God to be peculiarly his own, they are beloved.

29. The absolute and unconditional promises of God are irrevocable: such is the promise made by God to the patriarchs that he would not cast off their seed for ever.

Text.

30. For as you also in times past did not believe God, but now have obtained mercy, through their unbelief;

31. So these also now have not believed, for your mercy, that they also may obtain mercy.

32. For God hath concluded all in unbelief, that he may have mercy on all.

33. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

Paraphrase.

30. For, as you, O Gentiles! were at one time incredulous, but now, by occasion of the incredulity of the Jews, have been brought by the divine mercy to the gratuitous gift of God;

31. So are we also to judge, that the same economy has been carried out respecting the Jews, viz., that they are for a time permitted to fall into incredulity respecting the gospel and its extension to you, that they, too, may experience the mercy of God and acknowledge it, after being immersed in spiritual misery.

32. Thus, therefore, by a wonderful and mysterious order of Providence, God has suffered all classes of men, both Jews and Gentiles successively, to fall into infidelity, and left them shut up in the common prison of error, in order that he might show his mercy on them, and make them conscious, from a sense of their miseries, that they owed all to his grace.

33. As we cannot fathom or penetrate this mysterious economy of Providence, we can only exclaim in amazement: O the profound abyss of the mercy, and of the wisdom, and of the knowledge of God! How incomprehensible are his judgments and decrees, and how unsearchable are his ways in carrying these decrees into execution!

Commentary.

Such promises proceeding from election shall not be frustrated in their effect by the sins of men. *Ninquid incredulitas illorum fidem Dei evacuabit?*—(chap. iii. verse 3.)

30. He shows from the economy of God towards the Gentiles, how the same is to be exercised towards the Jews. The Gentiles "obtained mercy," i.e., faith; which, on account of its perfect gratuitousness, is called "mercy." "Through their unbelief," i.e., through the occasion of the obstinacy of the Jews in rejecting the Gospel.

31. In like manner, we are warranted in supposing, that God exercised the same economy towards the Jews, permitting them to fall into incredulity regarding the Gospel and its extension to the Gentiles, in order that they, too, having had experience of their own misery and degradation, would find mercy with God, which they will more freely acknowledge, after seeing the misery wherein they were involved.

32. "Hath concluded," i.e., permitted them to be shut up in the common prison of infidelity, into which, without his grace, they would infallibly fall; and out of which his grace alone could rescue them; hence, he is said "to conclude," or shut them up, and this he did, in order that his great mercy would be made more evident by the greatness of their wants. "All in unbelief," *τοὺς πάντας*, all men, Jews and Gentiles, *εἰς απειθαίρων*, unto unbelief, in incredulitatem, like the phrase, *conclusi in carcерem*. Here the Apostle closes the dogmatic part of this Epistle as he began it, by pointing out the sinful state of Jew and Gentile left to themselves without God's grace, neither of whom, therefore, had any good works which would establish a claim to the grace of justification: and what he says in the beginning of the Epistle regarding the many enormous crimes of the Pagan philosophers, &c., is here exemplified by the sin of infidelity, of which all, both Jew and Gentile, were guilty. At the beginning of the world, all lived in the true religion. The Gentiles first fell into idolatry. God made a covenant with the Jews, through Abraham and Moses, and they worshipped the true God: they afterwards rejected Christ. The Gentiles were called to the Gospel and the Jews rejected. The Gentiles, at the end of the world, shall fall away (2 Thess. chap. ii.), and the Jews shall be converted. Who, in considering these things, should not fear and tremble for his salvation?

33. The Apostle, unable to fathom this mysterious Providence of God in the rejection and vocation of both Jews and Gentiles, and wishing to teach us to submit our

Text.

34. For who hath known the mind of the Lord? Or who hath been his counsellor?

35. Or who hath first given to him, and recompence shall be made him?

36. For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

Paraphrase.

34. For, who ever has known the mind of the Lord?—or who is it that has shared in his counsels?

35. Or who gave God anything first, so that God would be bound to make a return?

36. Since from God, as Creator and first source, all things have emanated; by him as Preserver, or, by his Providence, all things subsist and are preserved in existence; and to him, as their Final End, all things tend; or, in him, all things exist and are contained. To him alone, therefore, are due honour, praise, and glory, for ever and ever. Amen.

Commentary.

judgment to the decrees of Providence, be they ever so incomprehensible, recoils with sacred horror from further examination of the matter, and almost oppressed with the majesty of glory, bursts into the exclamation : "O the depths," &c., "of the riches!" i.e., of his mercy displayed in the vocation of Jew and Gentile, though both had sinned, and had no claim on him. "The wisdom" in drawing good out of evil, making the obstinate incredulity of the Jew the occasion of calling the Gentile, and the envy of the Jew at the call of the Gentile, the occasion of his conversion. "And of the science" displayed in the knowledge of all things future. In the Paraphrase, the Greek construction has been adopted: "O the depth of the riches *and of* the wisdom and of the knowledge of God!" is the reading of all Greek copies; but in our Vulgate, the word "riches" is not separated from "wisdom" and "science;" and the words appear to mean, "the riches of the wisdom," and "the riches of the science," i.e., the exceedingly rich wisdom and science. However, the three distinct questions in verses 34, 35, would appear to correspond with the three qualities expressed in the Greek.

34. "Who hath known," &c., refers to his "knowledge," or, "who hath been his counsellor," to his "wisdom."

35. "Or who hath first given to him," &c., refers to the "riches" of his mercy, which in all the affairs of creatures can be exercised, subject to no claim, since God owes his sinful creatures no exercise of mercy.

36. "For of him," as Creator and first source, and "by him," as preserving by his Providence, "and in him," as the end for which he created all things, *universus propter semetipsum operatus est Dominus* (Prov. xvi.); or, as in the Greek, *εις αυτον*, "unto him," as their last end, all things tend. Some Expositors apply each of them, by appropriation, to the three distinct Persons of the adorable Trinity: "of him," to the father; "by him," to the Son; and "in him," to the Holy Ghost. "To him be glory." Many Commentators assert that the sacred doxology, "Glory be to the Father," &c., took its rise in the Church from the example of St. Paul here, and the common institution of the Apostles; and that, in the Council of Nice, A.D. 325, was added: "As it was in the beginning, is now, and ever more shall be, world without end, Amen," in order to refute the impurity of the Arians, who asserted, *erat, quando non erat*, i.e., there was a time, when the Son existed not.

CHAPTER XII.

Analysis.

After devoting the preceding eleven chapters to DOCTRINAL matters, the Apostle now enters on the MORAL part of this Epistle. In this chapter, he shows how we should testify our gratitude to God for his inestimable mercies and blessings: first, by making an offering of our bodies as living, spotless victims—an offering, however, to be made in a spiritual way (verse 1); secondly, by renovating our souls in grace and fervour, and by endeavouring to know and accomplish the holy will of God (2); and, thirdly, by the prudent, zealous, and orderly exercise of the gifts conferred on us, so as to render them subservient to God's glory and our own, and our neighbour's greater utility (3-8). From 9 to 12 the Apostle shews, of what kind ought to be our love for our neighbour; and then shows, what are the acts of virtue by which this charity may be stimulated and strengthened (2-10). Finally, he encourages to patience and forgiveness of injuries, and the return of good for evil.

Text.

1. I BESEECH you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

2. And be not conformed to this world: but be reformed in the new-

Paraphrase.

1. (Since, therefore, God has been thus merciful towards you) I conjure you, brethren, by these unspeakable mercies shown you, to present your bodies a living, holy, and spotless sacrifice, as the offering of your spiritual and reasonable worship.

2. And do not conform yourselves to the corrupt maxims and vices of the present transitory and ever-

Commentary.

1. "Therefore," since God has in his exceeding great mercy and goodness bestowed on you the blessings of grace and faith referred to in the preceding chapters. "By the mercy." The Greek word, *εὐχέριμον*, *mercies*, expresses the excessive, the visceral mercy of God. "That you present," the Greek, *παραστῆσαι*, conveys the sacrificial idea of presenting the victim. "A living sacrifice." The word "living" is employed by way of contrast to the sacrifices of dead animals offered among the Jews. By it, is meant to show, that it is not the killing of ourselves the Apostle requires, but the sacrifice of our bodies still living and animated by the vivifying works of a new spiritual life, viz., faith, hope, charity, &c. It is most likely that the words of this verse regard in a special manner the works of mortification and corporal austerities whereby our bodies are become dead to the corrupt passions, and "living" to carry into effect the desires of the Spirit. "Holy, pleasing to God," by being free from all impurities and defilement. How, asks St. Chrysostom, shall our bodies become a sacrifice? Let the eyes refrain from sinful looks, and it is a sacrifice; the tongue from evil speaking, and it is a sacrifice; the hand from wicked actions, and it is a holocaust. We must also do good; let the hand extend charity and alms; the mouth bless our enemies; the ears listen to divine discourses, &c.

"Your reasonable service." The Greek word for "reasonable," *λογικὴν*, bears also the construction of, *spiritual*, the sense in which it is commonly understood, and it is opposed to the sacrifices of the Old Law, consisting in dead bodies and external rites. Both meanings, *reasonable* and *spiritual*, are probably conveyed by it. The words, "reasonable service," are, in construction, put in opposition to the preceding; the word *being* is understood thus: *this being* "your reasonable service." The Greek word for "service," *λαρπεῖα*, means, *worship*.

2. "Conformed" The corresponding Greek word, *συνσχηματίζεσθε*, conveys the idea of something fleeting and transitory, while the word "reformed," which in Greek means, *metamorphosed*, conveys the idea of a fixed and permanent form, so that in this

Text.

ness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God;

Paraphrase.

shifting world; but, by the crucifixion and mortification of your corrupt desires, become perfectly transformed and renewed in your mind and affections, that being thus interiorly renovated, you may be enabled to prove what is the will of God, and to distinguish what is good, what is more agreeable, and what is most agreeable and perfect in his eyes, and practically carry it out in your conduct.

3. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith.

3. I, then, in virtue of the apostolical ministry which has been gratuitously conferred on me, announce to all of you, what this will of God is, viz., that no one should think more of himself or of the gifts conferred on him than he ought, but that he should think on the subject according to the dictates of prudence and sobriety, and that each one confine himself to the exercise of such spiritual gifts as God may have been pleased to mete out to him.

4. For as in one body we have many members, but all the members have not the same office:

4. For, as in one and the same body we have many distinct members, but all the members of our body have not the same but a different function :

Commentary.

verse, the converted Romans are admonished by the Apostle to assume a new spiritual form wherein they should persevere.

"That you may prove," &c., i.e., judge and discern in your new spiritual form and state of soul, "what is the will of God," viz., the will whereby he issues his commands to us, the *voluntas signi*, as it is called. "The good, the acceptable," &c. These words refer to the precepts emanating from God's will, and convey the different degrees of excellency contained in these several precepts.

3. The Apostle now explains "the will of God," that immediately concerned them, or rather applies the general principle to their case. This he does "by the grace that is given him," which is understood by some to refer to the grace and gift of inspiration, which authorizes him to admonish them. It more probably refers to his office as Apostle, and this he calls "a grace," because conferred on him gratuitously, without any merit on his part. He uses these words to show that he did not instruct them in an authoritative way, "*dico enim*," without having a right to do so. "Not to be more wise than it behoveth," i.e., not to set an undue value on their gifts and acquirements, nor to value themselves, or presume too much on account of them, "but to be wise unto sobriety," *φρονεῖν εἰς τὸ σωφρόνειν*; but in judging of these acquirements and of themselves in consequence, and of the line of conduct to be pursued in reference to them, to follow the rules of prudence and sobriety, "and according as God," &c., each one, without interfering with the exercise of his neighbour's spiritual gifts, should confine himself to that which God may have been pleased to measure out to him. "The measure of faith," refers to the spiritual gifts which, together with faith, were frequently bestowed, in the infancy of the Church, to some in a greater, to others in a lesser degree, to be exercised for the good of the faithful. In these latter words, the Apostle cautions the faithful against the disorderly exercise of these gifts, and also against presuming in a spirit of pride beyond what God had been pleased to accord to each. It is probable that the admonition conveyed in this verse was occasioned by the disputes which arose at Rome between the Jewish and Gentile converts, in which both transgressed the proper bounds of moderation, and, perhaps, boasted inordinately of the gifts bestowed on them. Hence, the Apostle, in virtue of his apostolical ministry, commands all, Jew and Gentile, not to transgress the limits of moderation.

4. He illustrates the different functions of the members of Christ's mystical body, by the different and distinct functions of the several members of the human body. The several members of the natural body exercise, each, their own proper functions, without interfering with one another, and that, for the good of the entire body.

Text.

5. So we being many, are one body in Christ, and every one members one of another.

6. And having different gifts, according to the grace that is given us, either prophecy, *to be used* according to the rule of faith;

7. Or ministry, in ministering; or he that teacheth, in doctrine.

8. He that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with carefulness, he that sheweth mercy with cheerfulness.

Paraphrase.

5. So, we the faithful and the ministers of Christ, with different functions, constitute one mystical body of Christ (members of the same body), and fellow-members of each other,

6. Having different gifts, according as God has thought proper through his gratuitous goodness and grace to distribute them to each of us; whether the gift of prophecy consisting either in foretelling future events, or in explaining the sacred Scriptures—which should be always soberly exercised according to the rule and analogy of divine faith:

7. Or, whether it be any ministry or ecclesiastical degree in the Church which should be exercised with zeal and proper regard for order, or, whether it be the gift of teaching the truths of faith, which should be exercised with moderation and zeal;

8. Whosoever exercises the gift of stimulating others to deeds of virtue, should acquit himself of this function with zeal and in an orderly manner. Whosoever is charged with the distribution of alms, should do so in an impartial way, having no respect to persons. Whosoever is appointed to govern and direct others, should do so with solicitude, vigilance, and assiduity. Whosoever is charged with the care of the sick and wretched, should always acquit himself of this duty with cheerfulness of countenance and alacrity of spirit.

Commentary.

5. So it is also in the mystical body of Christ, towards which we all stand in the relation of members, and of co-members of each other; and hence, we should perform, in an orderly manner, our functions, and no one should be puffed up on account of the gifts he may have received, since it is for the good of the entire body he has received them; "and every one," ὁ δε καθ' εις, is put for ὁ εις καθ' ἑνα. The chief MSS. have δε καθ' εις.

6. Commentators are divided regarding the dependence and construction of the words "and having." In the Paraphrase a preference is given to the construction of Estius, which connects this verse with the preceding words, "we are (verse 5) one body," &c., "having different gifts," &c. Others make "having" the same as *we have different gifts*, &c., and then they say, after each gift should be expressed the great object of the Apostle, which is, to show that in the exercise of each talent and gift, no one should interfere with his neighbour, and that each one should observe order and modesty. The same addition is made even in the construction of Estius. "Either prophecy." He now mentions the gift, "prophecy," (see 1 Cor. xii.) the gift of explaining the SS. Scriptures, "according to the rule (in Greek ἀναλογία, *analogy*) of faith," i.e., it should be exercised conformably to the principles and doctrines of faith. Others understand by "rule of faith" the measure or quantity of knowledge divinely accorded to him. The Apostle enjoins him not to exceed this measure by following any lights of his own. Ita, Beelen, who rejects the other interpretation as incorrect. It is clear, the words, *should be exercised*, or some such, are required to complete the sense, the sentence being manifestly elliptical.

7. "Or ministry in ministering," i.e., ("having) ministry," εἰτε διάκονιαν, εν τῷ διάκονια. The former refers to the *office*, the latter, to its *exercise*. In this verse and the following, the general admonition of the Apostle (verse 3) regarding sobriety, as well in our judgments concerning ourselves, as in the exercise of the several gifts, is implied. "Or he that teacheth," &c., he that teacheth should exercise this duty zealously and soberly "in doctrine."

8. "Exhorteth," regards the precepts of morals. This duty also should be exer-

Text.

9. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good.

10. Loving one another with the charity of brotherhood, with honour preventing one another.

11. In carefulness not slothful. In spirit fervent. Serving the Lord.

12. Rejoicing in hope. Patient in tribulation. Instant in prayer.

Paraphrase.

9. Let your love for your neighbour be sincere and cordial, free from all hypocrisy or dissimulation; a love, however, of such a nature as that you may abhor his vices and fondly cherish his virtues.

10. Let your love for one another be not only sincere but also fraternal, loving one another mutually as brethren and children of the same heavenly Father, anticipating each other in the mutual exhibition of honour and respect.

11. Not slothful, but diligent and prompt in the manifestation of regard for our neighbour, or, in the discharge of our own duties. Fervent in spirit, since we are serving the Lord of lords, whose eyes are always upon us.

12. Rejoice in the hope and anticipated enjoyment of future goods; having a view to those, bear patiently the tribulations which may beset you. Persevere in imploring the divine aid by prayer,

Commentary.

cised with sobriety. "He that giveth," &c.; this, and the two following, most probably refer to offices in the Church, exercised by persons appointed for that purpose, although, no doubt, the manner of performing them marked out by the Apostle is applicable to the same actions performed even in secret and in a private capacity. There should be always "simplicity," i.e., impartiality, irrespective of persons, observed in giving alms. "He that ruleth," should always do so "with carefulness," knowing that he is responsible to a higher ruler and judge; and in "shewing mercy," we should always do so "with cheerfulness," for cheerfulness on the part of a man who gives relief removes embarrassment and shame from him who receives it; it banishes dejection and makes the gift more valuable; moreover, if there be question of recreating the sick and infirm, cheerfulness on the part of him who exercises this charity is the most efficacious means of imparting consolation to the sufferers.

9. In the foregoing, the Apostle shows what the will of God is in reference to the public offices in the Church, and the gifts bestowed for the good of the body of the faithful; and he describes the manner in which they should be employed, in such a way as that all members of the Church are instructed how to act even in a private capacity. He now points out the will of God in the exercise of virtues common to all members of the Church. The first and chiefest of virtues is charity for our neighbour, which should be "without dissimulation." In Greek, *ἀνηποκρίτος*, without *hypocrisys*, i.e., sincere, not merely consisting "in word or tongue, but in work and truth," (St. John.) "Hating that which is evil." This love should be a pure love, not carried to the extent of loving our neighbour's vices. *Diligite homines, interficite errores* (St. Augustine). The words of the Apostle in this verse may be taken in a general sense, without any reference to the love of our neighbour, to signify, that all Christians should love good and abhor evil.

10. This love should be fraternal, and the best means of preserving it is, to "prevent," or, anticipate one another in showing respect and honour.

11. "In carefulness not slothful." This may regard the carefulness to be manifested with regard to our neighbour, or, with regard to our own duties; "in spirit fervent;" acting with great fervour of mind, or acting with the fervour of men under the exciting impulse of God's holy Spirit. "Serving the Lord." The common Greek reading has *κατρω*. "Serving the time," i.e., making good use of the present opportunity afforded us for doing good. The Greek reading adopted by our Vulgate is the better founded, both on intrinsic and extrinsic reasons. The *Codex Vaticanus* has, *κυριο*, the Lord.

12. "Rejoicing in hope," i.e., on account of the hope and anticipated enjoyment of heavenly goods; "patient in tribulation," on account of the same hope, "instant in prayer," because this would sustain them in their present afflictions and keep their hearts fixed on heaven.

Text.

13. Communicating to the necessities of the saints. Pursuing hospitality.

14. Bless them that persecute you : bless, and curse not.

15. Rejoice with them that rejoice, weep with them that weep.

16. Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.

17. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men.

18. If it be possible, as much as is in you, having peace with all men.

Paraphrase.

13. Become sharers in the necessities of distressed Christians, so that they would become sharers in your wealth ; studiously cultivate hospitality towards distressed and houseless strangers.

14. Far from hating those who persecute you, on the contrary, you should bless them and pray for them : bless them, wishing them all happiness, and not curse them, nor invoke maledictions on their heads.

15. Exult with such as are in joy, and sympathize and weep with those who are in tears.

16. Be of the same mind, of the same feelings and judgment. Beware, therefore, of entertaining too high an opinion of yourselves, but exercise kind condescension and hold kindly intercourse with the lowest and humblest class of persons ; be not too conceited in your own eyes on account of the supposed superiority of your own talents, as if you needed not counsel from others.

17. Do not retaliate on any one by returning evil for evil. Take care to do good, not only in presence of God who sees the heart, but also in such a way as may edify all men.

18. If it can be done consistently with justice and truth, so far as you are concerned, cultivate peace, not only with your brethren, but with all men whomsoever.

Commentary.

13. Their charity towards their distressed fellow-Christians should be such, that the indigence of the poor would be shared in by them, so that the poor should reciprocally share in their riches ; the word "communicating," *κοινωνοῦσι*, shows there is a return of benediction and spiritual reward for their beneficence to the poor. "Pursuing hospitality," the word "pursuing," instructs them not to wait for the poor, but to go in search of them, as did Lot, Abraham, &c., and bring them to their homes. The exercise of this virtue was, in the early ages of the Church, most meritorious, both on account of the want of accommodation at inns, and the danger to which the faithful would be exposed by lodging with infidels.

14. He now proceeds to inculcate the exalted virtues of patience and forgiveness of injuries ; "bless," i.e., pray for their welfare.

15. Charity renders all things common, both prosperity and adversity.

16. "Of one mind," i.e., cultivate perfect concord, by not only entertaining the same feelings in common, but by having in common also the same judgments and wishes. This is the best guardian of charity. "Not minding high things," i.e., not entertaining too high an opinion of themselves, which is the greatest obstacle to charity. These words may refer to ambition, not anxiously looking to elevated stations, "but consenting to the humble," i.e., condescending to the most lowly, which is the firmest link of concord. "Be not wise," &c., i.e., entertain not too high an idea of your own judgments and opinions, as if you needed not counsel from others—a great obstacle to concord.

17. "Not only in the sight of God." These words are not found in the Greek ; "*providing good things in the sight of all men*," is the only reading we have in the Greek. It is most likely that the former words were introduced by some transcriber into this passage from 2 Cor. viii., where the words, "not only in the sight of God," are found. The Apostle in both passages appears to have in view, Prov. iii. 4 : "Provide good things in the sight of God and man."

18. "If it be possible...as much as is in you." He adds these two conditions because we are not to cultivate a peace which may be inconsistent with justice and truth ; and, because it is impossible to have peace with some men. The cause of difference or disruption, however, should not proceed from us.

Text.

19. Not revenging yourselves, my dearly beloved; but give place unto wrath, for it is written: *Revenge to me; I will repay*, saith the Lord.

20. But if thy enemy be hungry, give him to eat: if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.

21. Be not overcome by evil, but overcome evil by good.

Paraphrase.

19. Do not avenge yourselves, dearly beloved, but make way for the man of anger and leave him to the judgment of God; for, it is written, "revenge is mine and I shall repay it, saith the Lord."

20. Do not, therefore, retaliate, nor return evil for evil, but on the contrary, good for evil: if thy enemy be hungry, give him to eat; and if he be thirsty, give him to drink; for thus you will heap upon his head burning coals of charity and love, by which, being encompassed from head to foot, he will be melted into feelings of love and gratitude.

21. Do not, therefore, permit yourselves to be overcome by the evil inflicted on you, by seeking vengeance; but overcome the evil inflicted on you by acts of kindness, and thus you shall gain a complete victory.

Commentary.

19. "Give place to wrath," may mean, give way to the wrath of the angry man, and retire from him, as did Jacob in reference to Esau; or give way to, and do not anticipate, the wrath of God, which interpretation is rendered probable by the following quotation (Deut. xxxii. 15), "revenge to me, and I will repay." The Apostle in this quotation follows neither the Hebrew nor Septuagint, which seems to be founded on both. The words were originally referred to the punishment with which God was to visit his enemies, the idolatrous Gentiles.

20. Not only should we abstain from taking vengeance for the injuries offered us, we should even return good for evil. "But if thy enemy be hungry, give him to eat." For "but if," the common Greek has *eav ovv, if therefore*, but the chief MSS. support the Vulgate, *alλa eav*. The words for "give him to eat," in Greek, express that kind attention which is shown by a nurse in cutting up the morsels of food for her youthful charge ($\psi\omegaμ\zeta\epsilon$). "Heap coals of fire on his head." Many among the ancients understand the words to mean, thou shalt provoke greater chastisements and punishment from God, and this would appear to be the meaning of the words (Prov. xxv.) which are quoted in this verse. Others, among whom are St. Jerome and St. Augustine, understand the words to mean, these benefits and kind acts on your part shall be like burning coals heaped upon his head, by which he shall be warmed from head to foot and melted into kindness, love, and gratitude. This meaning, besides being the more Christian interpretation, is also rendered more probable by the words in the following verse.

21. This is the only vengeance which a Christian, a son of that Father who is charity itself, and who rains from heaven "upon the just and unjust," is permitted to take, the vengeance of returning good for evil. He obtains a greater victory, who conquers himself, than does he who overcomes cities. "*Better is he that ruleth his spirit than he that taketh cities.*"—(Prov. xvi. 32.)

CHAPTER XIII.

Analysis.

The Apostle employs the first seven verses of this chapter in inculcating the duty of obedience to temporal authority, or, it should be rather said, in enforcing the natural duty of obedience to legitimate authority by the sanction of Christianity: his reason for so doing shall be explained in the Commentary. He grounds the duty of obedience—first, on the source of all authority, God (verses 1, 2); secondly, on the end and object of the institution of supreme and governing authority (3, 4); thirdly, on the fact, that supreme rulers are appointed as ministers of God in securing the general welfare, by protecting the good and punishing the wicked. Hence, their claims to obedience on religious grounds; hence, their claims to tribute on the same grounds (5, 6). In verse 7, he draws a general conclusion regarding the payment of their respective dues to all men in authority. He again reverts to the duty of charity due to all men, of which he treated more at large in chapter xii. (8, 9, 10); and, finally, he exhorts all to enter on a life of greater fervour, to lay aside the works of darkness, and put on Jesus Christ (11).

Text.

1. LET every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.

Paraphrase.

1. Let every man, placed in subjection, be obedient to all who are set in high authority over him; for, God is the source of all supreme and public authority, and the order and distinct arrangements of existing authorities are made by him.

Commentary.

1. "Let every soul," i.e., every human being, without exception, who is placed in subjection, and not himself the occupant of power; for, a man could hardly be called upon to be subject to himself, in the sense here contemplated. "Be subject to higher powers." By "higher powers," are meant persons vested with political power for governing and ruling others, whether kings, princes, magistrates, &c. (verses 4-7). Of course, this obedience has its limits. The duty of submission on the part of the subject, has for limit the matter to which the jurisdiction of the superior extends. If there be question of men, who have usurped, or have unjustifiably possessed themselves of authority, there is no more obedience due to them than to robbers; the exhibition of resistance is a matter of prudence. If there be question of a superior who is lawfully possessed of power, but who outsteps the bounds of his authority, obedience is not necessarily to be tendered to him; should he command what is good or indifferent, he may be obeyed; should he command what is evil, he must be resisted. In this latter case, "*we ought to obey God rather than men.*"—(Acts, v. 29). Obedience, therefore, has its limits. The zeal displayed by the Apostle in inculcating so strictly, both in this and in his Epistle to Titus, &c., the duty of obedience to temporal authority, was, in a certain degree, owing to the spirit of disaffection with which the Jewish converts, as we learn from Josephus (*Antiq.* xviii. 1, *De Bello Jud.* ii. 8), and Suetonius (*Claud.* xxv.), were imbued towards the Roman emperors. Owing to the high and exalted notions which they entertained of themselves, as the chosen people of God—as the descendants of Abraham, to whom were made such magnificent promises, they considered it degrading to them to obey or pay tribute to foreigners and unbelievers. This was the cause of disastrous tumults and rebellions, the most remarkable of which was, that headed by Judas of Galilee (Acts, v. 37). Our Redeemer and his Apostles were Galileans, and the change of religion of which they were the authors, might give grounds for classing them with the followers of this Judas. This charge would serve as the greatest obstacle to the spread of Christianity; hence, the care with which our Redeemer

Text.

2. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.

3. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise from the same.

Paraphrase.

2. Whosoever, therefore, arrays himself in resisting legitimate authority, legitimately exercising its functions, resists the ordinance of God, and by such resistance purchases and deserves for himself eternal damnation.

3. Another reason for tendering obedience to those set in high authority is, the end of the institution of such supreme authority, which is, to favour and protect those who do good, and to restrain evil doers by the fear of punishment. But if you wish to have no dread of supreme power, do good; and instead of punishment, you shall receive a reward.

Commentary.

(Matt. xvii. 26) and his Apostles removed every ground for so false and calumnious an imputation.

"For there is no power but from God," i.e., God is the original source of all power. Whatever may be the *immediate* source of power, whether derived immediately from the popular will, or from hereditary succession, or from conquest, &c., its original source is God, who, having created man for society, and having made the social his natural state of existence, gives to rulers the authority necessary for upholding social order. It appears a very probable opinion, that *secular* power comes *mediately* from God; that it has been *immediately* vested by him in the collection or community, by whom it has been placed as a deposit, in the hands of those who actually exercise it, be the form of government established by them what it may—whether kingly, republican, &c. In truth, we have no formal or explicit revelation awarding supreme authority to this or that individual, and the instances to the contrary mentioned in SS. Scriptures, regarding Saul, David, &c., are only exceptions, which serve to confirm the opposite rule. By others it is maintained, as a very probable opinion, that God makes the election of the people as merely a necessary condition for *immediately* conferring power, himself, on the object of the people's choice. "There is no power," &c. The Apostle is, of course, referring to legitimate power.

"And those that are," &c. (In Greek, *and the powers that be*, &c. The chief MSS. omit the word "powers," and support the Vulgate). That is to say, God is not only the source of *supreme* civil power in general, which exists with his sanction and by his ordinance, but the different *gradations* and *species*, and distributions of governing authority are arranged so by him. In what sense they are arranged by him can be easily inferred from the foregoing. It is remarked by St. Chrysostom, that the Apostle says, "there is no power but from God," meaning all legitimate power. But he does not say, there is no ruler but from God.

2. This is an inference from the foregoing, "resisteth" (in Greek, *αντιτασσομενος*, is arrayed against), "the power, resisteth the ordinance of God;" the Apostle speaks of power legitimately possessed and legitimately exercised, neither pushed beyond its proper limits, nor prescribing anything evil. Usurped or abused authority is not the authority referred to; nor are unjust enactments, strictly speaking, laws which demand obedience as a duty. "Purchase damnation." (In Greek, *λημψονται εαυτους κριμα*, shall receive to themselves damnation), i.e., temporal punishment here for resisting civil "power," and eternal damnation, hereafter, for resisting "the ordinance of God."

As, then, power is "from God," obedience is due to its possessor, as the vicar of God; voluntary, hearty, and interior obedience out of respect for God, whom he represents.

As the distinction and order of power is from Him, we must not only obey *supreme* power, but *subordinate* occupants of power.

Princes and superiors, legitimately created such, are, therefore, to be obeyed, although wicked and impious; for, they derive their power from God. Nero was the reigning prince at this time. They are not, however, to be obeyed when commanding evil.

3. The second argument to prove the duty of obedience derived from the end, &c., (see Paraphrase), which is to deter the wicked from the commission of crime, and protect, favour, and reward the good. "To the good work," (in the common Greek, *good*

Text.

4. For he is God's minister to thee, for good. But if thou do that which is evil, fear : for he beareth not the sword in vain. For he is God's minister; an avenger to execute wrath upon him that doth evil.

5. Wherefore be subject of necessity, not only for wrath, but also for conscience-sake.

6. For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose.

Paraphrase.

4. For, the possessor of supreme power is appointed by God as his minister, to promote the public good as well as that of individuals ; but, if you do evil, you have reason to fear; for, it is not in vain that he carries the sword, the emblem of his power of life and death; for, he is the minister of God, to take vengeance and inflict punishment for the crimes of those who do evil.

5. It is not, therefore, a matter of option, it is a duty of strict preceptive necessity to be obedient to them, legitimately exercising authority; and this, not merely from motives of fear, or, in order to escape punishment, but also from motives of conscience, so as to avoid incurring the guilt of sin before God, whose ministers they are.

6. It is from the same motive of conscience you pay them tribute, as you are bound to do, because they are the ministers of God, in protecting the good and punishing the wicked, laboriously and perseveringly devoting themselves to this duty.

Commentary.

(works). The chief MSS. have the singular, *τῷ αὐθῷ ἐργῷ*, i.e., to him that performs a good work. The Apostle shows first, that they are placed to protect and favour the good. "Do that which is good, and thou shalt have praise from the same."

4. And he gives as proof of this, "for he is God's minister to thee for good," i.e., to promote the good of the community and of individuals. This is the end of the institution of Supreme authority—an end which, doubtless, many placed in authority fail to advance. "But if thou do evil, fear." He now proves that the occupant of power is placed to punish the wicked. "The sword," is carried by him as an emblem of his authority and power to punish. It is put for all instruments whereby punishment might be inflicted, such as chains, fires, gibbets, &c. The Apostle refers to the custom prevalent in his own time, of having a sword carried before the governors and others vested with authority.

As power is given "for good," it is a question, whether, in the case where it is exercised for evil and not for edification, and its end, consequently, perverted, its occupant might not be divested of it, at the call of the people from whom it emanated. Many hold, that the *people* and *chiefs* of a state have a right to release themselves from a state of injustice, to which they might have been unjustifiably reduced, which can, in some cases, be done only by deposition, and that they could lawfully carry on a *just war* against a tyrant who would abuse power to the injury of the community. But as no private individual has power of life or death over his fellow-men, individual resistance is, therefore, never allowed, since it is a practical assertion of the power of life and death.

5. In this verse is introduced the third argument for proving the duty of obedience. "Wherefore be subject of necessity," (in Greek, *ἀναγκῇ ὑποτάσσεσθαι*, it is a necessity to be subject), "not only for wrath," i.e., from fear of punishment, which the violation of the law entails, "but also for conscience-sake," i.e., from religious motives; for God makes civil obedience a matter of religious duty. By "conscience," the Greek interpreters understand the consciousness of benefits resulting from their administration. The interpretation in the Paraphrase is by far the more probable.

6. "Therefore also you pay tribute." "Therefore," i.e., on account of the conscientious obligation you contract, of obeying them, you are in the habit of paying tribute. These words are a further explanation of the words in preceding verse, "for conscience-sake," and they have reference to the following words, "for they are the ministers of God," &c. In one word, it is because of the conscientious obligation, which the relations they hold, of being ministers of God, who wishes to uphold social order, and that the necessary means thereto should be provided, impose on you, that

Text.

7. Render therefore to all men their dues. Tribute, to whom tribute is due: custom to whom custom: fear to whom fear: honour to whom honour.

8. Owe no man anything, but to love one another. For he that loveth his neighbour, hath fulfilled the law.

9. For *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet*: and if there be any other commandment, it is comprised in this word, *Thou shalt love thy neighbour as thyself.*

10. The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

Paraphrase.

7. Render, therefore, unto all men what is due to them. To the man to whom tribute is due, pay tribute; to whom custom is due, custom; to whomsoever reverence and honour are due, render honour and reverence suited to their rank and condition.

8. Finally, discharge all your debts of what kind soever, so as to owe nobody any debt, save the debt of charity and love, which is of such a nature as to be always paid, and yet still due. By this exhibition of mutual charity, you shall fulfil the law.

9. For the precepts of the law, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness against thy neighbour, Thou shalt not covet*, and every other precept of the law whatsoever, regarding our neighbour, are briefly recapitulated and summed up in this short precept of charity, *Thou shalt love thy neighbour as thyself.*

10. The love of our neighbour, in the prescribed degree, neither prompts nor even allows us to inflict injury on him (it, on the contrary, procures for him every possible good). Love, therefore, is the perfect fulfilment of the law.

Commentary.

you pay them tribute. "Serving unto this purpose," i.e., unto the purpose of advancing the cause in which they are ministers of God, viz., the purpose of advancing the public interest, by punishing the wicked and protecting and rewarding the good.

7. "Tribute," is a tax on land, and on persons, such as a *capitation tax*. "Custom," a tax on exports and imports; by "fear" is meant reverential fear, due to such as are placed over us.

8. All other debts, once paid, cease to be any longer due, but the debt of charity is of such a nature, that though always paid, it remains always due; for, our neighbour is to be always loved by us—"He that loveth his neighbour, hath fulfilled the law." By the "law," both in this and verse 10, some understand the *entire* law, as regards God and our neighbour; since the love of God is included in the love of our neighbour, as a cause in its effect; for, the supernatural love of our neighbour and the love of God, have the same motive, the same formal object, viz., God loved for his infinite good *in se*. By loving our neighbour, we wish him the enjoyment of sovereign happiness, which is to enjoy God; and by loving God, we wish him to be enjoyed, known, and loved by all his creatures. Others say, the word "law" only refers to the second table, which regards our neighbour, for it is of the precepts which regard our neighbour he speaks in the next verse.

9. For all the precepts of the law regarding our neighbour, viz., "*Thou shalt not commit adultery;*" "*Thou shalt not kill,*" &c. ("*Thou shalt not bear false witness*" is wanting in the Greek copies), "and if there be any other commandment," i.e., every other commandment regarding our neighbour, are "comprised," i.e., recapitulated or summed up "in this word," i.e., in this general precept: "*Thou shalt love thy neighbour as thyself.*" The word "as" does not imply love in an equal degree, but love of the same kind, as is expressed by our Redeemer: "whatever you would that men should do to you, do you also to them."—(Matthew, vii. 12). The Apostle omits quoting the only positive precept contained in the second table of the Decalogue, "honour thy father and thy mother;" because, it was sufficiently expressed in verse 7, "to whom honour, honour."

10. "The love of our neighbour worketh no evil." There is here, a *Meiosis*. The Apostle intends more than he expresses. He wishes to convey that it prompts not only not to work evil, but also to procure for him all possible amount of good. And hence, by loving our neighbour, we fulfil the entire law which regards him, both as to abstaining from inflicting any injury on him and doing him a service. "The fulfilling of the law,"

Text.

11. And that knowing the season: that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

12. The night is past, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light.

13. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy:

Paraphrase.

11. And with this duty of loving our neighbour, we should the more faithfully comply, as we know the time is urgent; because the hour for us to awake from the drowsiness and sleep of sin has arrived. For, now our salvation is nearer than when first we embraced the gospel.

12. The term of our existence in this world of sin and darkness is fast passing away, and the bright day of eternal and unchangeable happiness is fast approaching. Let us, therefore, cast aside and abandon for ever our wicked works, which cannot bear the light, and are only suited for darkness; and let us put on the armour of light, by becoming clad with good works, which shall serve as a secure panoply to protect us against our enemies.

13. Since, therefore, the day for disclosing our actions is soon to shine upon us, let us conduct ourselves with propriety, and appear in the decent garb suited to such as come forth at day time, not indulging in banqueting or drunkenness, not in lasciviousness or impurities, not in altercation or envious contentions.

Commentary.

may regard the *entire* law, which has reference to God and our neighbour, as in verse 8.

11. "And that," refers to our paying all our debts, and loving our neighbour. "Knowing the season," i.e., knowing the urgency of the time, and the short period we have to work. "Season" may also be interpreted to mean the favourable opportunity, which in Christianity is afforded us, for doing so. The former meaning is rendered more probable by the following words, "for it is now the hour," &c. The day of judgment is fast approaching, and hence, we should be prepared for it, "for, now our salvation," i.e., the day when we are to receive eternal glory as the recompence of our labours. "Than when we believed," i.e., when we first embraced the faith. St. Chrysostom remarks, that the Apostle says this to remind them of their great fervour at the time of their embracing the faith from which they were falling off, according as they receded from that period; and that now he wishes to rouse them to fervour and redoubled piety, as their eternal salvation, which commences for the just at the hour of death, when they shall enter on the life of glory, is much nearer. "Cast off the works of darkness," i.e., bad works which are suited only to darkness; for, "he who does evil, hates the light."—(St. John, iii. 20). "And put on the armour of light," i.e., the shining armour of good works; or, there may be reference to the spiritual panoply mentioned (Ephes. chap. vi.), viz.: the shield of faith, the breastplate of justice, the helmet of salvation, and the sword of the spirit, which enable us to resist the enemy and to do good.

12. Some Commentators, and among the rest, A'Lapide, understand the word "night," of the night of darkness and infidelity in which men were enveloped, before the coming of Christ; and "day," of the period of the Gospel revelation, when the full light of faith and justice has brightly dawned upon us. He says, the words "when we believed," (verse 11), regard the Jews, who also believed in God; "and the night is past," the Gentiles. The interpretation given in Paraphrase is preferable; for, it is quite a common thing with the Apostle to stimulate men to fervour and fidelity in their Christian duties, by the consideration of future rewards.

13. "Let us walk honestly as in the day," i.e., conduct ourselves decently, as persons do who appear in the full blaze of day; "as in the day," would render the interpretation of A'Lapide very probable. The words, however, can be explained and accommodated to our interpretation (as in Paraphrase). "Not in rioting," i.e., feastings, instituted for the purpose of gluttony and debauchery; and "drunkenness," i.e., excessive drinking, even though it were not carried to the extent of causing a deprivation of reason; "in chambering," designates all acts of impurity. "Contention and envy," the result of ambition.

Text.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.

Paraphrase.

14. But so express and manifest in your morals, our Lord Jesus Christ, who by his grace dwells in your hearts, that you may appear to be clothed with his sobriety, chastity, and charity—the opposite virtues of the vices referred to—and thus you will not carry the reasonable care, which each one should take of his body, to the guilty extent of indulging its vices and corrupt passions.

Commentary.

“Put on our Lord Jesus Christ,” so that his sobriety, chastity, and charity—so opposed to the vices enumerated—would alone appear in you as the clothes appear on the man vested with them. This metaphor of putting on Christ is employed by St. Paul in several places:—(Ephes. iv. 24; Col. iii. 10; 1. Thes. v. 8; Gal. iii. 17). “And make not provision,” &c. He does not prevent proper care of our bodies; “for no one hates his own flesh,” &c. (Ephes. v.), but only the indulgence of its vices and concupiscences.

CHAPTER XIV.

Analysis.

The Apostle devotes this chapter to the removal of a practical cause of some differences that existed between the Jewish and Gentile converts. Many among the former, not fully instructed in the faith, were inordinately attached to certain portions of the ceremonial law of Moses; and among the rest they could not be brought to give up the distinction which the law made between clean and unclean meats, and thus abstained from partaking of the latter description of food. These observances were tolerated in the CONVERTED JEWS, until such time as they should be more fully instructed, in accommodation to their weakness, and for the purpose “of burying the Synagogue with honour.”—(St. Augustine). The same indulgence was never extended to the converts from PAGANISM (as is seen, Epistle to Galatians). The tolerated observance of these ceremonial ordinances was made the occasion of differences among the early converts. The Gentile despised the Jew for so doing, and had no regard to his weak conscience; while the Jew censured the other party as violating the law. In order to effect a reconciliation, the Apostle first recommends the Gentiles to instruct the Jews (verso 1); and, after stating the cause of difference (2), he recommends them to abstain from despising or condemning one another (3); to leave such judgments to God (4). And after giving another example of a cause of difference (5), he shows, that both may follow whatever opinion they please on the subject; that neither should be judged, since both intend the glory of God, as well in this point (6, 7), as in all the other actions of their lives (8, 9); and that all judgment belongs to Christ, to whom, therefore, it should be left (10, 13). Having, in the preceding part of the chapter, cautioned the weak against unjust judgments, he now cautions the better instructed against giving scandal; he tells them to respect the consciences of their weaker brethren, and not induce them to commit sin, and violate conscience, by their example (13-22). He, finally, exhorts the weak not to act contrary to conscience, but in all their actions to have an undoubted conviction of the lawfulness of what they were about doing.

Text.

1. NOW him that is weak in

Paraphrase.

1. Among the other duties of fraternal charity, you,

Commentary.

1. “Weak in faith,” i.e., not fully instructed in faith or with respect to the abrogation of the ceremonial law. “Take unto you,” i.e., admit to free and friendly intercourse, in VOL. I.

Text.

faith, take unto you; not in disputes about thoughts.

2. For one believeth that he may eat all things: but he that is weak let him eat herbs.

3. Let not him, that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him.

Paraphrase.

who are better instructed in the doctrines of faith, should take into friendly intercourse, with the view of charitably instructing them, such of your brethren as are still weak, and not yet fully instructed in the faith; and you should forbear contending in argument and acrimonious reasonings.

2. As an example of the subject of weak faith, to which I refer, take the following case: One man fully instructed in the faith is firmly persuaded that it is perfectly lawful for him to partake of all kinds of meats; while another, not so well instructed, partakes of herbs, lest he might eat of anything prohibited by the law of Moses.

3. Now, the man who, in the enjoyment of his Christian liberty, partakes of everything set before him, should not despise his weaker brother, who, abstaining from meats, owing to the weakness of his faith, feeds on herbs; and, on the other hand, the man who abstains should not judge him that partakes of all kinds of meats; for, the Lord has accepted him and made him partaker of his holy religion.

Commentary.

order charitably to instruct him. "Not in disputes about thoughts," *μη εἰς διακρίσεις διαλογισμῶν*, i.e., forbear disputing with him, and perplexing him by your untimely reasonings, lest you might increase his doubts, and drive him to apostacy.

2. "But he that is weak, let him eat herbs." In Greek we have the indicative mood, *εσθίει*, "eats herbs;" and this reading is the more probable; for, in this verse the Apostle is only adducing an instance of the cause of disputes, and of the matter of weakness in faith, in regard to which, he points out, in the next verse, the duties of each party. "Eat herbs;" those among the Jews who were not sufficiently grounded in the Christian faith, in order the more securely to avoid the violation of the law respecting the distinction of clean and unclean meats, contented themselves with partaking of herbs, in which no distinction was made by the law.

3. The Apostle, after stating the case in dispute, endeavours to reconcile both parties, by telling those who, from a full knowledge of the Christian faith, and of the exemption from all ceremonial ordinances which it conferred, partook of all kinds of meats, not to despise their less instructed brethren who abstained from certain meats, from an impression that these ceremonial ordinances were to be continued; on the other hand, he tells such as abstained, to forbear from judging of the others as violators of the law. From the words of this verse Estius infers, that the question in dispute was not between the Jews and Gentiles—for, how could the Jews for an instant suppose that the converted Gentiles were sinning in not observing a law (the law of Moses) which they never received?—but between the well-instructed, and the imperfectly instructed, or weak-minded among the Jewish converts themselves. The common opinion of Commentators, however, is, that it was between the converts from among the Jews and Gentiles these disputes had existed: and that it is the converted Jews on one side, and the converted Gentiles on the other, the Apostle addresses; no doubt, the same reasons adduced with reference to the converted Gentiles, will apply to the well-instructed among the Jews, also, who did not sufficiently respect the consciences of their weaker brethren. The reason adduced by Estius would only prove, that those who were "weak in faith," were very imperfectly instructed in the Christian religion; and owing to this, it is not to be wondered at, if regarding the Mosaic ceremonies as part of Christianity, they should erroneously suppose all converts, from whatever quarter, to be bound by them. "For God hath taken him to him," i.e., has taken him as his servant and worshipper, and has made him a sharer in the blessings of his religion. He is, therefore, God's, and it belongs to God alone to judge him.

Text.

4. Who art thou that judgest another man's servant? To his own lord he standeth or falleth. And he shall stand: for God is able to make him stand.

5. For one judgeth between day and day; and another judgeth every day: let every man abound in his own sense.

6. He that regardeth the day, regardeth it unto the Lord. And he

Paraphrase.

4. But who art thou, to assume the right of passing sentence of condemnation on the servant of another? He shall stand or fall by the sentence of his own master, but he shall stand, *i.e.*, he shall be acquitted and succeed in judgment; because God, who is his master, has power and clemency to absolve him.

5. The distinction of days affords another example of the matter to which I refer; for, the man of weak and imperfect faith makes a distinction between one day and another for religious purposes; while another, better instructed, judges all days to be alike for such purposes. This should not weaken concord amongst you. Let each one follow the full persuasion of his own judgment in this matter.

6. The man who distinguishes one day from another, does so for the glory of God (and the man who

Commentary.

4. He urges the reason referred to in the preceding words, "God has taken him;" he is God's servant. What right, therefore, hast thou to sit in judgment on another's servant? You have no authority whatsoever for this. He has his own master to judge him; to him "he standeth," *i.e.*, he shall be acquitted by him, and shall come off victorious in the cause; or, "falleth," he worsted and condemned in the cause. "But he shall stand," *i.e.*, he shall be acquitted and come off victorious; "for, God is able," &c.; under the word "able" is included not only ability or power, but clemency, and a will to acquit him. Why, therefore, should any one presume to condemn the servant whom God acquits and absolves?

It has been already remarked that the Jewish converts were permitted to retain the use of the Mosaic ceremonies; but, no such indulgence was ever allowed the converts from Paganism.

5. Another example of the legal observances which was the occasion of dissensions, is the distinction of festival days, as in use among the Jews, such as Sabbath days, New Moons, Passover, Pentecost. To these the Apostle refers (iv. 10), in his Epistle to the Galatians, as forming part of the first elements of Jewish infancy. Some Commentators, and among the rest, A'Lapide, say, that by "days" here are meant not festival days, as above, but days of fasting and abstinence. So that here there is only a more diffuse explanation of the foregoing example of Jewish ceremonial ordinances. In the former example, he refers to perpetual abstinence from certain meats; in this, to abstinence from certain kinds of food, on particular days (*v.g.*), from leavened bread during the octave of the Pasch. "For one," the Greek reading in the *Codex Vaticanus* is *ἐσ μεν*, "indeed one," and this is the more probable reading, as the Apostle is here only stating another case in dispute. "Let every man abound in his own sense." The Greek word for "abound," *πληρωφορεισθω*, means, *to have a fulness*, which must be determined from the subject matter to which in each particular case it refers; here, it refers to the fulness of conviction and firm persuasion of the lawfulness of his line of conduct. It means, "let each person follow in this matter the full conviction of his own judgment." I said, *in this matter*, because the Apostle is treating of feasts and abstinences, instituted by the Mosaic law, and abrogated by Christ, but still permitted to be observed on the part of the Jewish converts for a time. It is only in reference to this matter that the words, "let each one abound," &c., are used by the Apostle. But in reference to fasts or festivals instituted by the Christian Church, the Apostle would never have left it optional with the faithful to attend to them or not; he would have commanded them strictly to observe them, as he did in reference to the decrees of the Apostles.—(Acts, xvi. 4). The same is clearly deducible from the doctrine laid down by him in the preceding chapter, when treating of the obligations of such as are subject to others.

6. "He that regardeth the day," *i.e.*, distinguishes one day from another for the

Text.

that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7. For none of us liveth to himself; and no man dieth to himself.

8. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's.

9. For to this end Christ died and rose again; that he might be Lord both of the dead and of the living.

Paraphrase.

observes all days alike, has the same object in view); and the man who partakes of all meats promiscuously, does so for the glory of the Lord, for he gives thanks to God for the food of which he partakes; and the man who abstains, does so from religious motives, for the glory of the Lord; and he, in like manner, gives God thanks for the food which he regards as permitted to him, or for the gift of abstinence.

7. Both of them bless God and give him thanks; for, none of us, after our call to Christianity, is to live or die for his own advantage or glory, but for the glory of the Lord, whose servants we are become.

8. For, whether we live, we live for the glory of the Lord, or whether we die, we die for the glory of the Lord, and in obedience to his will. Whether, therefore, we are living or dead, we are the Lord's, who ransomed us by the effusion of his most precious blood.

9. For, unto this end, has Christ died, and thus paid the price of our ransom, and risen from the dead to lead a glorious and immortal life, that he should exercise dominion over the living and the dead.

Commentary.

purpose of religious worship, "regardeth it unto the Lord," i.e., does so with a reference to the will of the Lord. In the common Greek, we have these words added, *and he who regardeth not the day, regardeth it not unto the Lord*, the meaning of which is quite clear from the opposite clause. The words are wanting in the chief MSS. Beelen thinks them genuine, and fully warranted by the negative placed after the affirmative form of expression in reference to "eating," in the following part. "And he that eateth, eateth to the Lord, for he giveth thanks to God" for the food he receives, and the Christian liberty which exempts him from the yoke of Jewish ceremonies. In the words, "giveth thanks," there is an allusion to the practice among the Jews of giving thanks before and after meals, a custom sanctioned by the example of our Divine Redeemer (Matt. xv. 26; Mark, viii. 14; Luke, xxii.; John, vi.), and universally and at all times observed in the Church.—(1 Tim. iv.) "And he that eateth not, to the Lord he eateth not," i.e., he is to be presumed to have the glory of God in view, "and giveth thanks to God," for this gift of abstinence, or, for the food of another description which he receives; and it is to this latter meaning that the words are restricted by Estius, who remarks that the Apostle does not say, as in the preceding, "for he giveth," &c., but, "and he giveth thanks," as if to say, he refers this act of abstinence to the glory of God, who looks not only to our actions but also to our intentions; "and he gives God thanks" for the other food permitted to him. From this passage we are to infer, that unless in matters clearly and manifestly sinful, no one is to be condemned by us, but rather excused on the grounds of good intention.

7. The Apostle proves that they both refer their actions, in each case, to God; no wonder, he says, that particular actions should have reference to God, when our entire life, and death itself, are subservient to his glory, and should be referred to this end by all Christians, who, by their very profession, are become the servants of God.

8. We live and die unto the Lord, who made us his, and to whom, therefore, we should consecrate our life, death, and all that we have. "Whether we live or die, we are the Lord's," who paid the heavy price of his own most precious blood for us. As slaves, therefore, have nothing of their own, all they possess belongs to their master; so we, the servants, and purchased slaves of God, have nothing of our own; our life, death, and entire being, all belong to Christ.

9. He assigns a reason, why we should live and die unto Christ, and refer our all to his glory. "For, unto this end Christ died, and rose again." In the Greek it is,

Text.

10. But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ.

11. For it is written: *As I live, saith the Lord, every knee shall bow to me; and every tongue shall confess to God.*

12. Therefore every one of us shall render account to God for himself.

Paraphrase.

10. Since, then, we are all the purchased servants of Christ, why shouldst thou, who abstainest, judge thy brother, as guilty of violating the law, when in the exercise of his Christian liberty he partakes of every kind of meat? and, on the other hand, why shouldst thou, who exercisest this Christian liberty, despise as ignorant and weak-minded, thy brother, who, from weakness of faith, abstains from certain meats? You have no authority for doing so; you are only usurping the function of Christ, before whose tribunal we shall all be placed for judgment.

11. For, it is of Christ, as supreme judge of all, we are to understand the words of the Prophet Isaías (xlv. 23): *I swear by my life (saith the Lord) that every knee shall be bent before me as Supreme Lord and Sovereign Judge, and every tongue shall confess me to be their God, by whom alone they shall swear.*

12. Each one, therefore, shall be presented before the judgment seat of a most just and righteous Sovereign Judge, to give an account for himself and not for others, over whom he has no charge.

Commentary.

"Christ died, and rose again," and *has lived again*. In some readings, as in the one from which our Vulgate is taken, this latter clause is omitted. In others (*v.g.*), in the *Codex Vaticanus*, the middle member of the sentence, "and rose again," is omitted; it runs thus, *kai ἀπέθανεν καὶ εγένετο*, died and lived. The sense is, however, fully expressed in ours. "That he might be Lord both of the living and of the dead." Christ, from the instant of his incarnation, had this dominion. To him "was given all power in heaven and on earth," i.e., over the whole Church, militant and triumphant; but, it was only after his death and resurrection, that he was to exercise this dominion, "that he might be Lord of the dead and the living," i.e., of us while in this world and in the next. The Apostle places "the living" after "the dead," to show that this perfect dominion is to regard such as live a life of glory in the future world; for, it is in the elect, that his reign of glory will be conspicuous.

19. No one should judge his neighbour. This is the peculiar province of Christ, and no one should despise his brother, since we know not what judgment an infinitely just and righteous judge may pass on him; perhaps, the very matter for which we despise him, may be the subject matter of his reward. Let us recollect the tremendous judgment of God, and it will be the best check on our rash judgments.

11. These words are taken from Isaías (xlv. 23). There is some slight variation from the Hebrew and Septuagint, but very little difference in the sense. In place of, "I live," it is in the Septuagint, "I swear by myself." However, the former expression is equivalent in sense to the latter; for, as it was an ordinary kind of oath among the Jews to swear, "the Lord liveth;" so, is God often introduced in SS. Scripture, swearing by himself in the words, "I live," Numbers, xiv.; Isaías, xlix.; Ezech. xiv., &c. ("saith the Lord"), are added by the Apostle himself. "*Every knee;*" after these words, in some Greek copies, are added, *of things in heaven, on earth, or under the earth*, but they are rejected by critics.—(See Beelen). "*Every tongue shall confess to God.*" In Isaías it is, "and every tongue shall swear by God;" or, as in the Hebrew, "*shall swear*," which is a homage to his sovereign truth. This power Christ possessed over the good and bad at his first coming, but it shall be fully exercised and perfected only at his second coming. The prophet speaks in the name of the supreme Jehovah; St. Paul, by applying these words to Christ, declares his divinity.

12. "For himself," (in Greek, *τρεπι ταῦτον*, "of himself") not to others, but "to God," the supreme and sovereign Judge. In the preceding verse, there is a forcible

Text.

13. Let us not, therefore, judge one another any more. But judge this rather, that you put not a stumbling-block or a scandal in your brother's way.

14. I know, and am confident, in the Lord JESUS, that nothing is unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean.

15. For if, because of thy meat, thy brother be grieved; thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died.

Paraphrase.

13. We should not, therefore, form unfavourable judgments regarding each other; but you should rather resolve on this, not to place an obstacle or stumbling-block in the way of your neighbour's salvation.

14. So far as I am myself concerned, I know for certain, and, I am most firmly persuaded from the doctrine of the Lord Jesus, that no food is unclean of its own nature. But still it happens accidentally that food is unclean, for him who, through ignorance, thinks it to be such; see, then, the great caution with which we should use our gospel liberty in presence of the weak or ignorant.

15. But if your weaker brother, thinking certain kinds of food to be unclean, sees you partake of them, and is, therefore, troubled with either rash judgment regarding you, or with remorse of conscience for having partaken of such food, after your example, with a conviction of its sinfulness, you no longer observe fraternal charity. Do not so far undervalue your brother, for whom Christ died, as to give occasion to his spiritual ruin on account of your food.

Commentary.

proof of the divinity of Christ. Since it is to prove that Christ is sovereign Judge, before whom all shall appear (verse 10), that he adduces this testimony from Isaías, which shows that adoration shall be paid him; moreover, he calls him "God" in this verse.

13. As, then, each one is to render an account of himself, let us forbear from judging or condemning each other. "But judge this rather," i.e., determine and resolve upon this, "not to put a stumbling-block or a scandal in your brother's way." The words, "stumbling-block" and "scandal" refer to the same thing, viz., whatever is the occasion, whether it be word, deed, or omission, of the spiritual fall and ruin of our neighbour. In the *Codex Vaticanus*, the word "stumbling-block," *προσκόμμα*, is omitted. In the preceding part of the chapter, the Apostle principally addresses himself to the weak; he addresses himself in the remaining portion to the well-instructed, whether converted Jews or Gentiles, and cautions them against giving an occasion of scandal to their weaker brethren, whose infirm consciences he bids them to respect.

14. "In the Lord Jesus," i.e., by the teaching of Jesus Christ himself, "that nothing is unclean of itself," *δι' αὐτοῦ*; in the *Codex Vaticanus* *δι' ἑαυτοῦ*; in some readings it is, "that nothing is unclean by him," *δι' αὐτὸν*, without the aspirate, and this is the reading followed by the Vulgate, *per ipsum*, i.e., by his religion, in which all distinctions of this kind are abolished. The former reading, which is the more common, has reference to the false opinions entertained by certain Jews, who, not fully acquainted with the nature of the prohibition of the law, thought that the law forbade the use of certain meats as being of their own nature unclean; both readings are true. "But to him that esteemeth," i.e., to the man who, from an erroneous conscience, believes "anything to be unclean, it is unclean," and prohibited; hence, the others should take care not to provoke him by their example to commit an act which, from ignorance, he believes to be sinful; for, by performing it, he sins.

15. If, in consequence of seeing you eat meat, your brother "is grieved," i.e., is impelled to rash judgment, or is induced to act against conscience by your example, and so to incur remorse; or, perhaps, in consequence of being perplexed with doubts, to relapse into Judaism; "thou walkest not," &c., i.e., thou sinnest against fraternal charity, "Destroy not him with thy meat," i.e., by taking meats under circumstances in which it shall be to him an occasion of sin, "for whom Christ died," i.e.,

Text.

10. Let not then our good be evil spoken of.

17. For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost.

18. For he that in this serveth Christ, pleaseth God, and is approved of men.

10. Therefore let us follow after the things that are of peace: and keep the things that are of edification one towards another.

Paraphrase.

16. Let not, then, our holy religion be subjected to the blasphemies and reproaches of those who are without, on account of your contentions and divisions about eating or abstaining from certain meats.

17. For, true religion, by which God reigns in our hearts, and on account of which he prepares for us a kingdom in heaven, does not consist in the choice of meat and drink; but, in innocence of morals, resulting from the observance of God's law; in cultivating peace with our neighbour; and in spiritual joy which always accompanies a good conscience.

18. For, whosoever serves Christ in the cultivation of these virtues, pleases God, and receives the approbation of good men.

19. Let us, therefore, diligently cultivate what things soever tend to promote peace; and let us carefully attend to such things as serve to advance mutual edification.

Commentary.

whom Christ valued so highly as to die for him. Hence, Christ died for more than the elect.

16. "Our good," in Greek, ὑμῶν τὸ ἀγαθόν, "your good." The meaning is the same. By "our good" some understand the advantage and blessing of Christian liberty which we enjoy. "Be evil spoken of," βλασφημεῖσθαι, by the weak and infirm brethren, who, seeing us avail ourselves of this liberty, in certain circumstances, judge us as violating the law; others understand by it the Christian religion (as in Paraphrase).

17. The Christian religion, by which God reigns in our hearts, &c., does not consist in the exercise of one's right to partake of all kinds of meat, &c., or in the choice and selection of meat and drink, but in "justice," whereby the law of God is observed. "Peace," has reference to our neighbour; "and joy in the Holy Ghost," i.e., true spiritual joy, resulting from the observance of God's law, and from the cultivation of peace with our neighbour, a joy which the Holy Ghost pours into the hearts of the truly peaceful and devout.

There is not the slightest ground for objection here against the merit of abstinence prescribed by the Catholic Church. 1st. The Apostle does not deprecate the merit of abstinence at all; it is of the use of meat and drink he speaks, and not of abstinence from them. 2ndly. The Apostle, in the entire chapter, is only referring to the abstinence prescribed by the ceremonial law of the Jews. 3rdly. Although the use of food be not of itself sinful, nor abstinence from it of itself meritorious; still, the Apostle would not hold that when this abstinence is commanded by legitimate and competent authority, it would not be so, as is clear from the case of Adam. And that the Church has power to command abstinence in certain cases, is clear from the conduct of the Apostles, in the First Council of Jerusalem, prohibiting the use of Idolothyes—a matter in itself indifferent—to the inhabitants of Antioch and of the adjoining countries.

18. "He that in this." The common Greek has, *in these*, i.e., in the cultivation of these virtues, of true piety towards God, peace towards our neighbour, spiritual joy, wherewith to console our neighbour, instead of irritating him by contentions. The chief MSS. support the vulgate, and have, *ἐν τούτῳ*: such a person "pleaseth God," &c.

19. "And keep the things that are of edification one towards another." The word "keep" is not in the Greek. We only have in it, "Let us follow after the things that are of peace, and the things that are of edification," &c. The word "edification" is a metaphorical expression, well adapted to convey the benefits of good example given to our neighbour; for, Christians are the temples of the Holy Ghost; every act or word, therefore, that promotes their spiritual advancement, builds up and conserves

Text.

20. Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence.

21. It is good not to eat flesh, and not to drink wine, nor anything whereby thy brother is offended, or scandalized, or made weak.

22. Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.

Paraphrase.

20. Beware, then, of destroying, on account of food, the spiritual edifice of God; that is to say, your infirm brother, in whom God dwells by his grace. I admit that, both of their own nature and by the law, all kinds of food are clean; still, the man who partakes of this food, in circumstances where his doing so is an obstacle, and a source of scandal to his weak brethren, commits sin by the act.

21. It is a matter of duty, or, it is far better to abstain from eating meat, and from drinking wine, and from doing anything else, which may prove the occasion of stumbling or falling to your brother, and which may serve to make him more perplexed, and weaker in faith.

22. You may tell me that from the teaching of your religion, you have a firm and undoubted conviction, that all meats are clean, and that you may lawfully partake of them indiscriminately. Keep this conviction within yourself, and in the presence of God; and do not proclaim it aloud to the spiritual detriment of your neighbour. Happy is the man who does not condemn himself interiorly, in that which he approves of, and adopts in his conduct exteriorly (by violating his conscience, either from the force of bad example, or from any other motive whatsoever).

Commentary.

this edifice of sanctity, founded by the Holy Ghost. Two things in particular promote this, viz., teaching and example.—(See 1 Cor. viii. 1).

20. "Destroy not the work of God," i.e., do not spiritually ruin, by inducing him to commit sin, your infirm brother, in whom God resides as in his temple, and whom he prepared for this by his grace. "Destroy him not for meat," i.e., by availing yourself of your perfect right to partake of food in circumstances where he may be induced to follow your example in violation of his conscience, which, although erroneous, it would be sinful for him to violate. "But it is evil," i.e., it is a sinful act on his part "who eateth with offence," i.e., he commits a sin who, without necessity, performs an act otherwise licit, in circumstances where another is led to violate conscience, and thus to commit sin, after his example.

21. "It is good," may mean, it is a matter of strict duty to abstain from meat and wine, or "anything else," i.e., from doing anything else "whereby thy brother is offended." Some versions have "offends," i.e., impinges or stumbles against some obstacle; the Greek, *προσκόντει*, admits of this latter construction. "Or scandalized," means the same as the preceding term, in perhaps a more aggravated form, so as to fall, by either rash judgments, or by imitating, in eating meats, the better instructed; or doing anything else in itself lawful, which they may still, from ignorance, repute unlawful. In such a case they sin, since it is always sinful to act against conscience, even when erroneous; the only remedy is, to correct such a conscience. "Or made weak," perplexed in faith, and tempted to abandon it altogether by apostacy. In such a case, the well instructed are bound by the law of charity to respect the consciences of their weaker brethren, when the advantage they obtain is not necessary for them, and not to be compared with the loss it entails on their neighbour.

22. "Hast thou faith?" Some read these words declaratively, "thou hast faith." There is no difference in sense. The Apostle addresses the well instructed, who knew, from the principles of his faith, that all things were clean; and who, therefore, might say, he had a right to act upon this faith. By "faith" is not meant so much a belief in revealed truths, as a firm conviction of the lawfulness of a certain course, although, in the present instance, the former followed from the latter; the firm con-

Text.

23. But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.

Paraphrase.

23. But he who doubts (whether it be lawful for him to eat or not), if he eat in such a state of conscience, is guilty of sin, and is exposed to condemnation—nay, condemned in his own judgment; because his act is not in accordance with the certain dictates of his conscience; or, because he does not act with a firm persuasion, that he is acting well. But, whatever is done against the dictates of conscience, or without a firm conviction that it is lawful, is a sin.

Commentary.

"viction that all things were clean, flowed from the firmness of Christian faith. "Have it to thyself," &c. There are times when it is a matter of duty to proclaim our Christian faith; but when we are not interrogated by competent authority, and no good, but, on the contrary, evil would result from declaring it—for instance, if there were a probable danger of our denying it, in case of torture, or, should contempt and blasphemies follow—then it would be unlawful to "profess it," as St. Cyprian assures us.—(*Epist. 83*).

"Blessed is he that condemneth not," &c. These words are addressed to the weak brother, who violates his conscience, and does exteriorly what he thinks to be unlawful; in such a case, he commits sin by acting against his conscience.

23. "He that discerneth." (In Greek, *διακρίνεται*, *doubts* or *fluctuates*), "because not of faith," his act does not proceed from a firm conviction and full persuasion that it is lawful, so long as he is in this state of doubt. By "faith" here, and verse 22, is meant, not *divine faith*; but a *practical faith* or firm persuasion regarding the lawfulness of an action. "For all that is not of faith is sin." Whoever, therefore, acts with a dubious conscience, commits sin. Before a man performs any act, he should resolve his doubts into a certainty, by some *reflex* judgment, as is always done by the advocates of Probabilism. They never allow a person to act on a *proximately* probable or dubious conscience. By a *reflex* principle (*v.g.*) that the obligation or law is doubtful, and, therefore, not binding at all, *Lex dubia non obligat*, &c., they render the conscience, which was remotely probable and dubious, unhesitating, and practically certain, before performing the action; and hence, they act in every case from "faith," in the sense required here by the Apostle.

CHAPTER XV.

Analysis.

In this chapter, the Apostle, addressing the better instructed among the Christians at Rome, exhorts them to bear patiently with the infirmities and unmeaning scruples of their weaker brethren, and to seek to promote their interests, even at the sacrifice of personal gratification and the abandonment of personal opinion (verses 1, 2); and for this purpose he proposes the example of Christ (3, 4). He next prays God to grant them the grace and blessing of perfect concord, and encourages them to its practice by the example of what Christ did for both Jew and Gentile. The Gentile should bear in mind, that our Redeemer was himself a Jew, and sent to the Jews, in the first place, in order to fulfil God's promises; and the Jews should be reconciled to the Gentiles, by the consideration, that the Prophets had foretold the gratuitous and merciful call of the Gentiles to be members of the same fold with them (5-12). He begs for them the blessing of God's grace (13). He, then, with a modesty and prudence truly apostolic, apologises for whatever in his admonitions might be calculated to give them offence; and says, it was only in the exercise of his Apostolic ministry that he wrote to them at all (14, 15). And, after stating the nature of his ministry, and the cause he had for glorying in it, owing to the wonders God wrought through him (16, 17, 18, 19), and the vast districts he traversed (20, 21, 22, 23), he expresses his purpose of visiting them after his return from Jerusalem (25-30). He recommends himself to their prayers, and prays, in turn, for them.

Text.

1. NOW we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.
2. Let every one of you please his neighbour unto good, to edification.

Paraphrase.

1. Now, we who are more advanced in knowledge and in Christian virtue, should not only avoid scandalizing our weaker brethren, but we should, as a matter of duty, charitably bear with their ignorance and infirmities, and not seek our own pleasure or advantage, regardless of the interests of others.
2. Let each one of us make it his duty to gratify and serve his neighbour in things that tend to his advantage and spiritual advancement—viz., in matters appertaining to faith and eternal salvation.

Commentary.

1. "To bear." The Greek word, *βαραγειν*, contains an allusion to strong persons, who help their weak fellow-travellers, by occasionally carrying their burthens. It here regards the duty of charitable forbearance and condescension towards our weaker brethren. "Infirmities;" *ασθενηματα*, the ignorance and scruples, no matter how unfounded. "And not to please ourselves," may also mean, and not to feel complacency in ourselves on account of our superior knowledge and virtue, which would make us disregard the good of others. As in the natural body, the stronger members support and bear up the weaker; so also should it be in the body of the Church; the stronger ought to support the weak, by communicating to them their knowledge and their strength; and instead of feeling complacency in their own superior attainments, they should employ them for the advantage and salvation of their neighbour.

2. "Let every one." In some Greek copies we have "for let every one." *For*, is wanting in the chief MSS. and rejected by critics. "Of you," (in Greek, of *us*); "please his neighbour," i.e., endeavour to gratify him, not, however, in acceding to his wishes and feelings when they lead to evil; but "unto good, to edification," by

Text.

3. For Christ did not please himself, but as it is written : *The reproaches of them that reproached thee, fell upon me.*

4. For what things soever were written, were written for our learning : that through patience and the comfort of the Scriptures, we might have hope.

5. Now the God of patience and of comfort grant you to be of one mind one towards another, according to JESUS CHRIST :

Paraphrase.

3. For, our heavenly model, Christ, did not seek his own pleasure and advantage, regardless of the good of others ; on the contrary, he sought our advantage at the sacrifice of great personal sufferings ; as he says of himself, when addressing his Father (Psalm lxviii. 13), the reproaches and insults offered you by men, so affected me, that I took upon me to expiate them, and thus secure man's salvation.

4. Now, although this directly regards Christ, it still, in a certain sense, regards us also, and was intended for our instruction ; for, all the SS. Scriptures were written for our instruction, that by the exercise of patience, to which they stimulate us, and by the consolation which the examples and promises they contain carry with them, we might have hope of eternal happiness in the midst of suffering and adversity here below.

5. Now, I pray God—the source of patience and of consolation—to grant you perfect concord and unanimity ; such concord, as becomes Christians, or, such as the life and example of Christ inculcates.

Commentary.

leading him to good, and by promoting his spiritual welfare. In this, mundane cupidity differs from charity, that the former seeks to gratify our neighbour, even in evil, to his perdition ; the latter wishes to please, only to secure his salvation.

3. Although everything that Christ did was most pleasing, still he did not seek his own ease, nor his own will, to the exclusion of the interests of others, which is the meaning of the word "please," in this passage. "But as it is written" "but" he sought to advance the glory of his Father, and our salvation, "as it is written." "*The reproaches*," &c., may refer to his anxiety for his Father's glory, which was so great, that the reproaches and the insults which his Heavenly Father received, affected him as much as if they were heaped upon himself. This is the meaning intended in Psalm lxvii. But the meaning given in the Paraphrase, which makes the words, "*fell upon me*," refer to his having endured death to expiate the crimes of man, and thereby to save him at the sacrifice of his own life, is the one directly intended here by the Apostle, and the one best accommodated to his purpose, which is to show that we should undergo some sacrifice for our neighbour, as Christ has done for us.

4. He now assigns his reason for quoting, for our instruction, a text which directly and immediately had reference to Christ; because the entire Scriptures "were written," (the common Greek text has "written before," προεγραφη, in both places), and intended for our instruction, that, deriving courage from the exercise of patience, which they strongly commend, and supported by the consolation which the examples and promises they contain hold out to us in adversity, we might look forward with stronger and firmer hope to the blessings promised us in the life to come. "And the comfort," &c. The chief MSS. have, "and *through* the comfort," &c. We see here the fruits we are to expect and to derive from the reading of the holy Scriptures—"patience, comfort, and hope." They are intended to enlighten our faith, strengthen our hope, and increase our charity. How many, nevertheless, read them from mere curiosity ? How many read them without the proper dispositions, without due humility of heart, without proper feelings of docility to the Catholic Church, which God has appointed as the infallible interpreter of those obscure oracles, which many wrest to their own destruction, as the history of modern sectaries too clearly testifies ? "*We nourish ourselves*," says an ancient Father, reproachfully, "*by the rind of the book, and not by the bread of the word.*"

5. God is the author and giver of the patience, of the comfort, and of the hope which he wished us to seek for in the SS. Scriptures. "To be of one mind, one

Text.

6. That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

7. Wherefore receive one another, as Christ also hath received you unto the honour of God.

8. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

9. But that the Gentiles are to glorify God for his mercy, as it is written: *Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.*

Paraphrase.

6. That with one heart and soul, and one expression of the same thoughts and feelings, you may, laying aside all dissensions, glorify God and the Father of our Lord Jesus Christ.

7. Wherefore, mutually receive and charitably sustain and cherish one another, as Christ has received and associated us all to himself, to make us partakers with him of God's glorious inheritance of salvation.

8. Christ receivod us all, both Jew and Gentile, and associated us to himself. For, I say, that, in the first place, Jesus Christ became himself the minister, the preacher of salvation to the Jews, to prove that God is veracious in fulfilling to the children the promises made to their fathers:

9. And I say that the Gentiles, who have been admitted through the pure mercy of God to the blessings of salvation, should glorify him for this great favour, to which they had no claim, even on the grounds of a promise made their fathers, as in the case of the Jews, but which was still predicted by the prophets (*v.g.*), in Psalm xvii. Therefore, will I celebrate thy glory amongst the Gentiles admitted by faith into thy Church; and I will sing a canticle of praise to thy name.

Commentary.

towards another," *i.e.*, to have the same judgments—the same feelings. "According to Jesus Christ," may mean, according to the example left us by Christ, who sought our good at so much sacrifice.

6. By unanimity of heart and soul, and identity of confession and expression, they would give God the greatest amount of glory, and show the world that they obeyed his commandments, and were truly his disciples. "God and the Father of our Lord Jesus Christ," may mean, "the God and the Father of our Lord," &c. This is the meaning of the Greek, *rōv θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν*, the article is not repeated, and so the words, "of our Lord," must depend on "God" as well as on "Father."

7. "Receive one another," cherish and prop up one another; the strong, him that is weak; the learned, him that is ignorant. Let the Gentile cherish the Jew, and the Jew, the Gentile; "as Christ has received us"—has taken care of the salvation of us all. "Unto the honour of God," is connected by some Commentators with the words, "receive one another, unto the honour of God;" for thus God's honour and glory shall be promoted, and his religion cleared from calumny. Nothing so much attracted the Gentiles in the infancy of the Church, as the love of the first Christians for one another; hence, they would exclaim in admiration: "see how they love one another."—(Tertullian). Others connect it, as in the Paraphrase, with the words immediately preceding.

8. The Apostle in this and in the following verses, shows how Christ received all, both Jews and Gentiles; the Jews, in order to redeem the promise made to their fathers; the Gentiles, through pure mercy, without any promise being pledged them to that effect; their call was, however, predicted by the prophets. In this he also assigns reasons for the most perfect concord between both. The Gentile should not despise the Jew, to whom Christ himself in person announces the tidings of redemption; nor ought the Jews feel indignant that the Gentiles should be sharers in the blessings which their own prophets had predicted for them.

"Jesus Christ was minister of the circumcision," *i.e.*, of the Jews; to them alone did he announce his gospel: "the lost sheep of the house of Israel."

9. "But that the Gentiles," &c. Some word is understood to fill up the sense. "But (*I say*) that the Gentiles should glorify God for his mercy," *i.e.*, for calling them

Text.

10. And again he saith: *Rejoice, ye Gentiles, with his people.*

11. And again: *Praise the Lord all ye Gentiles; and magnify him all ye people.*

12. And again *Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.*

13. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

Paraphrase.

10. And again, in the canticle of Deuteronomy, the Scripture says: "*Rejoice, ye Gentiles, with his people,*" of whom you form a part.

11. And again (Psalm cxvi.): "*Praise the Lord all ye Gentiles, and magnify him all ye people;*" for his mercy to you through Christ.

12. And again, *Isaias says* (xi. 10): There shall come forth a descendant of the race of Jesse (viz., Christ descended of David, the son of Jesse); and he shall stand forth as a leader to rule the Gentiles, who shall flock to his standard, and in him all the Gentiles shall hope.

13. But I pray God, the author of peace, to grant you the abundance of spiritual joy and concord in the belief and profession of the same faith; so that, having laid aside all dissensions, your hope may increase, and be strengthened more and more through the grace and powerful gifts of the Holy Ghost, which serve as an earnest of future glory.

Commentary.

to his faith out of pure mercy, without the interposition of a previous promise, as in the case of the Jews, although this did not make it cease to be a great mercy, even with respect to the Jews, since the promise itself proceeded from mercy; "as it is written." He proves from the Old Testament that this great blessing was to be extended to the Gentiles. "*Therefore I will confess to thee, O Lord! among the Gentiles.*" "*Therefore*" has reference to the promise contained in the preceding part of the Psalm, respecting the subjection of the nations to him, &c.—*Psalm xvii.* "*I will confess*" regards the confession of divine praise; it means, I will celebrate thy divine praises "*among the Gentiles*" associated to thy Church. "*And I will sing to thy name;*" these words are spoken in the person of Christ addressing his heavenly Father. The words, "*O Lord!*" are not found here in the Greek. Hence, they must have been taken in the Vulgate from *Psalm xvii.*, where they are found.

10. "*Rejoice, ye Gentiles,*" &c. These words are taken from the Canticle of Moses (*Dcut. xxxii. 43*), according to the Septuagint version. In our Vulgate, they have been translated by St. Jerome from the Hebrew, "*praise, ye nations, his people.*"

11. "*Praise,*" &c. (*Psalm cxvi.*) In both the Hebrew and Greek it is, "*praise the Lord all ye nations, and praise him all ye people.*" In these words, all the nations and peoples of the earth are called upon by the Jews to praise God, which is a proof that they were to be partakers of salvation, and to be mercifully called to the faith. This, then, is a clear prophecy of the gratuitous call of the Gentiles, "*the Gentiles are to glorify God for his mercy.*"—(Verse 0).

12. This quotation is taken from *Isaias*, xi. 10, according to the Septuagint. According to the Vulgate it is, "*in that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech.*" In which words there is an allusion to the banner or ensign of his cross, around which the Gentiles shall flock. The sense of both the Vulgate and Septuagint has been given in the Paraphrase. "*A root of Jesse,*" i.e., an offshoot from the root of Jesse; or, "*root*" most probably means a descendant from Jesse, the father of David. He alludes to Christ, "*he shall rise up to rule the Gentiles,*" who shall form a part of his people; "*in him the Gentiles shall hope*" as their Saviour. These multiplied quotations from the Old Testament are adduced to convince the Jews, whom it was more difficult to persuade of the fact, that the Gentiles were to be called; and hence, they should cordially unite with them as forming a part of the same people of God.

13. The prayer contained in this verse is a sort of connecting link between the foregoing admonitions and the following apology, "*that you may abound in hope and in the power,*" &c.; "*and*" is not in the Greek, which runs thus, "*in hope, in the*

Text.

14. And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15. But I have written to you, brethren, more boldly in some sort, as it were putting you in mind: because of the grace which is given me from God.

16. That I should be the minister of Christ Jesus among the Gentiles: sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

Paraphrase.

14. (But in asking these blessings for you, and thus admonishing you, I have not the remotest idea of depreciating your virtues); for, I am fully assured, regarding you, that you are gifted with charity and benignity; and that you are furnished with all necessary knowledge, so that of yourselves, without any admonition from me, you are able to admonish each other.

15. But I have written to you, indeed perhaps a little too freely, not so much with a view of removing ignorance, under which you did not labour, as of recalling to your minds what you before knew; and this I did in the discharge of a function which has been gratuitously conferred on me by God.

16. The function confided to me is, that of being the sacred minister of Jesus Christ unto the Gentiles, sacrificing, not mute animals, but spiritually immolating men converted to the faith, so that the Gentiles thus spiritually immolated may become an oblation acceptable to God, and sanctified by the fire of the Holy Ghost.

Commentary.

power of the Holy Ghost;" according to which reading, the meaning is, that the power of the Holy Ghost, his grace and gifts, which are an earnest of future glory, would increase their hope in this glory of which they have received the earnest. In our reading, the words, "and in the power," &c., may refer to charity, which is infused by the power of the Holy Ghost; and hence, according to it, he prays for them, faith, hope, and charity.

14. The Apostle, with truly apostolic prudence and modesty, apologises for anything in the preceding admonitions that might give them offence. In his admonitions he did not wish to imply that they needed his instructions, since they fully possessed the two qualities necessary for admonishing each other—viz., the science which fits us for this duty, and the charity or benignity which urges us to it. "That you are also full of love," of yourselves, without any instruction from me.

15. He excuses himself for any excess of freedom or boldness which may appear in his admonitions, "because of the grace," i.e., the function of Apostle.

16. He explains the nature, and at the same time extols, the dignity of his ministry by a metaphor or allegory derived from the priestly functions of offering sacrifice. "The minister," the Greek, *λειτούργος*, means, a *sacred* or *priestly minister*; and according to ecclesiastical usage, it means one employed in offering sacrifice. "Sanctifying the gospel of God;" in Greek, *ἱεροποιῶντα*, "consecrating or sacrificing the gospel of God," i.e., preaching it as priest of the new covenant. "That the oblation of the Gentiles," i.e., that the Gentiles thus spiritually offered up as *living victims* (chapter xii.) may be an "acceptable" oblation to God, and "sanctified," not by mere external rites, but by the influences of the Holy Ghost. In the words, "sanctified in the Holy Ghost," there is an allusion to a rite of the Jewish sacrifices, whereby the victims were prepared to be an *acceptable* sacrifice by some external purification. The Apostle here exhibits the conversion of the Gentiles as a metaphorical sacrifice, in which St. Paul is the priest; the Gentiles, the victim; the preaching of the gospel, the consecration of the victim; and the Holy Ghost, the fire by which the victim is consumed.

The fact of the Apostle here calling the conversion and faith of the Gentiles a sacrifice, in metaphorical sense, is no argument against the existence of a true sacrifice and priesthood in the Church; since it is clear that he speaks in a figurative sense, and that the use of such a figure supposes the existence of the reality from which the figure was borrowed. From this passage, those who are engaged in the exalted ministry of preaching, may derive a wholesome lesson regarding the great purity and zeal with which they should acquit themselves of this sacred function.

Text.

17. I have therefore glory in Christ Jesus towards God.

18. For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed.

19. By the virtue of signs and wonders, in the power of the Holy Ghost: so that from Jerusalem round about as far as unto Illyricum, I have replenished the gospel of Christ.

20. And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation.

21. But as it is written: *They to whom he was not spoken of, shall*

Paraphrase.

17. I have, then, in this capacity, matter for glorying before God, not in myself, but in Jesus Christ, whose place I hold, and by whose power I am sustained.

18. For, I have not the presumption, like others, to mention things which were never wrought through my ministry. It is sufficient for me to mention the great things he made me instrumental in performing towards the conversion of the Gentiles, both by the word of preaching and the operation of miracles.

19. Through the power of working strange and stupendous wonders, and through the gifts of the Holy Ghost, which were abundantly shed on them; so that from Jerusalem, in a circuitous route, to Illyricum, I diffused the Gospel far and wide, and propagated it through the adjacent countries.

20. But I have taken special care to preach this gospel in places where the name of Christ was not previously announced, and where the glad tidings of salvation had not already reached; lest, as Apostle, I should be building on the foundation already cast by others.

21. But, by preaching in places where he was not before heard of, I fulfilled the prophecy of Isaías.—

Commentary.

17. "Glory," καυχησιν, matter for glorying.

18. Some Expositors understand these words to mean, "I cannot bring myself to mention all that Christ has done through me," i.e., how much he has done through me. It is more probable, however, that he disclaims every idea of arrogating to himself what he was never made instrumental in performing, in which he censures some false teachers, who scrupled not to do so, and leaves us to infer, on the contrary, that all he lays claims to was real, and that this was sufficient matter for him to glory in. "For the obedience," i.e., conversion to the faith, which requires obedience of the intellect and will.

19. "By the virtue of signs," &c. "Christ worketh by me," (verse 18), by the virtue of signs, i.e., the power of working wonders and prodigies (v.g.), casting out devils, curing diseases, raising the dead, &c. "In the power of the Holy Ghost." In the ordinary Greek, πνεύματος Θεοῦ, "of the Spirit of God," i.e., in communicating the gifts of the Holy Ghost (v.g.), tongues, prophecies, &c. The Codex Vaticanus has simply, πνεύματος, of the Spirit. "So that from Jerusalem," not in a direct line, but "round about," in a circuitous route, "to Illyricum"—(a Roman Province, which lay between the Save, the Drave, and the Adriatic)—including, therefore, the provinces of Asia Minor, Achaia, and Epirus. Its extent and boundaries were different at different periods. "I have replenished the Gospel of God." In Greek, ὠστέ με πεπληρώκεντα, "so that I have filled the gospel of God; the meaning of which, most probably, is, to preach fully, to extend, and announce the gospel.

20. "And I have so preached." The Greek, φιλοτιμοῦμαι εὐαγγελίζεσθαι, means, "I have anxiously exerted myself to preach," like the anxiety of a man ambitiously striving for honours. "Lest I should build on another man's foundation." He regards the foundation of faith laid by the preaching and labours of others. The Apostle did sometimes preach where Christ was before heard of, as at Damascus, and, in the present instance, to the Romans; but he acted not as an Apostle, whose chief duty it is to preach to infidels, he only confirmed and comforted them.

21. These words are taken from Isaías, chap. lii. verse 15, according to the Septuagint, and are referred by the Jews themselves to the Messiah.

Text.

see, and they that have not heard shall understand.

22. For which cause also I was hindered very much from coming to you, and have been kept away till now.

23. But now having no more place in these countries, and having a great desire these many years past to come unto you :

24. When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you.

25. But now I shall go to Jerusalem, to minister unto the saints.

26. For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem.

27. For it hath pleased them ; and they are their debtors. For if the Gentiles have been made par-

Paraphrase.

The Gentiles, to whom no announcement was made regarding him, shall see him by the eyes of faith through the preaching of the Apostles ; and they who heard nothing regarding him, shall know him through the same faith.

22. On which account, I was oftentimes prevented from carrying out my desire of going to see you ; and I am still impeded by the multiplied cares and occupations of my ministry.

23. But now, since there is no longer any place in these regions, in which the gospel has not been announced, and since, moreover, for many years past, I ardently desired to visit you :

24. When I shall proceed on my journey into Spain, I hope to see you on my way, and to be brought thither by you, after having first been partly refreshed and cheered by your presence and conversation.

25. But, at present, I am about setting out for Jerusalem on a message which has for object the relief of the temporal wants of the poor and afflicted Christians there.

26. For it pleased and seemed fit to the Churches of Macedonia and Achaia to make some contribution out of their means, towards the relief of the poor distressed Christians of Jerusalem.

27. It seemed good to them to do so, and deservedly, since they are the debtors to these Christians of Jerusalem ; for, if the Gentiles have shared in the

Commentary.

22. "For which cause," i.e., on account of my constant occupation in carrying the gospel to places where it had not been heretofore announced. The words, "and have been kept away till now," are not in the Greek, and only explain the preceding words.

23. "No more place," not before favoured with the gospel ; or, "place" may mean, no more occasion for my ministry here.

24. He intends passing from Greece through Italy into Spain. After the words, "my journey into Spain," are found, in some copies, *I will come to you*, but they are wanting in the chief MSS., and rejected by critics generally. "If first, in part, I shall have enjoyed you." He says "in part," to show the greatness of his desire to see them, which he does not expect fully to satisfy, but in part only.

That St. Paul did not immediately, after executing his commission to Jerusalem, set out on this intended journey to Spain, is clear from Acts, chap. xxi., where it is stated, that after having been apprehended at Jerusalem, he was sent a prisoner to Rome, and detained there for two years; whether, after his liberation from prison, he set out for Spain, is disputed.—(*Vide Baronium, lib. 1, Annal. A.D. 61.*)

25. He adds this to show that they are not to expect him very soon. He was to be the bearer of the alms, which the Christians of the Churches of Achaia and Macedonia (the names of the two Roman provinces into which northern and southern Greece was divided) had contributed in support of the poor Christians at Jerusalem, of whom some had voluntarily laid all their property at the feet of the Apostles, and others were plundered of their goods.—Heb. x. "To minister," διακονῶν, giving relief.

27. He says, this was justly determined on by the Macedonians and Achaians, since they were only discharging a debt which they owed the Jews ; for, if the Gentiles were made sharers in the spiritual riches of the Jews, from among whom the Apostles

Text.

takers of their spiritual things; they ought also in carnal things to minister to them.

28. When therefore I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.

29. And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

30. I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God.

Paraphrase.

spiritual riches of the Jews, from whom the Apostles came forth to preach the gospel, it is but just that they should, in turn, minister to the poor of Jerusalem, and make them sharers in their temporal wealth.

28. As soon, therefore, as I shall have discharged this duty of charity, and shall have safely and securely deposited in the hands of the afflicted poor, this fruit of holy benevolence, I shall pass into Spain, making my way by you.

29. But I know that my visit to you shall be marked by the plentiful effusion of the blessings and graces of the gospel of Christ.

30. In the meantime I beg of you, brethren, through the merits of our Lord Jesus Christ, through the charity infused into our hearts by the Holy Ghost, to assist me in my struggles, by your fervent prayers to God in my behalf.

Commentary.

came forth to preach, &c., the Gentiles should, in turn, minister to their *corporal* wants out of their *temporal* substance.

The Greek word for "minister," *λειτουργοῦσι*, means, *to sacrifice*; it shows the great excellence of alms-deeds, which is a sort of acceptable sacrifice offered to God. How much must the Apostle not value the ministry of attending to the relief of the poor, since for it he relinquished the great ministry of preaching to the Gentiles! Who, then, can deny that among the first duties of the pastoral is to be reckoned, "*the paternal care of the poor and of other miserable persons?*"—(Conc. Trid. ss. xxiii. de Ref. c. i.)

28. "And consigned to them." The Greek word for "consigned" *σφραγισάμενος*, means, *to deliver up sealed*. Hence, it would appear, that the Apostle wished that this money should be sealed, to avoid the remotest imputation of appropriating any of it to himself—a wise precaution, which should never be forgotten by those who are intrusted with the charities of the poor. "This fruit," i.e., alms, which were the fruit of his own teaching, of the piety of the faithful, of the tears and sighs of the poor themselves.

29. St. Chrysostom explains the words thus: "I know that at my coming I shall find you replenished with all spiritual gifts; so that, instead of imparting, I shall profit by receiving spiritual graces from you"—a meaning which accords well with the Apostle's modesty, and with his words, verse 14. In the interpretation adopted in the Paraphrase, he expresses his conviction, that his visit shall be productive of abundant spiritual blessings, and a more abundant knowledge of the mysteries of faith, of greater charity, and spiritual consolation among them. "Of the blessing of the gospel of Christ." The word "gospel" is wanting in the chief MSS., which are read thus: *of the blessing of Christ*.

30. "By the charity of the Holy Ghost." In Greek, "by the charity of the Spirit." "Holy" is not in the text. The Apostle foresaw that he had a great conflict before him (Acts, xx., xxii.); and hence, he begs the assistance of their prayers. If, then, the Apostle did not derogate from the honour due to God and the supreme mediation of Christ, in begging the prayers of the faithful on earth, as well here, as Eph. vi.; Col. iv.; 1 Thes. v.; 2 Thes. iii.; Heb. xii.; surely, it cannot derogate from the same to beg the assistance of St. Paul in turn, and of the other saints now in heaven to intercede for us; and if he placed such reliance in the efficacy of the intercession of the saints on earth, as to beg it in the most solemn language of obtestation; surely, the intercession of God's friends now reigning with him in glory cannot be less efficacious.—(See 1 John, ii. 1, 2). "That you may help me." The Greek words, *συναγωνισθαι με*, mean, *to strive earnestly together with me*, which shows the value of mutual intercession.—(Kenrick).

Text.

31. That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints.

32. That I may come to you with joy, by the will of God, and may be refreshed with you.

33. Now the God of peace be with you all. Amen.

Paraphrase.

31. Implore first for me, that after I shall have come into Judea, I may be delivered from the unbelieving Jews; and, secondly, that my ministry of carrying and distributing the alms may be acceptable and grateful to the holy poor of Jerusalem;

32. And, thirdly, that after having been successful in my ministry, I may come to you with joy, and may be for some time refreshed with the pleasure of your society.

33. But I pray that God, the author and preserver of peace and concord, may always remain with you and assist you. Amen.

Commentary.

31. The unconverted Jews bore St. Paul a deadly hatred, and sought his life; and even with the converted Jews he was an object of suspicion, as the enemy of the law and the patron of the Gentiles; hence, his doubts whether his ministry would be accepted by them, i.e., whether they would receive the alms conveyed by him or not. "That the oblation of my service." In the common Greek it is, ἵνα ἡ διάκονια μου, "that my deaconship or ministry." In the Vaticane and other MSS. it is, ἡ δωροφορία μου, "my ministry of carrying presents." This latter is the reading followed by the Vulgate.

32. "With joy." After having succeeded in his ministry of carrying alms to the distressed brethren of Jerusalem, it would be a source of grief to him, if they declined receiving the alms from him, "And may be refreshed with you." The ordinary Greek is, "and I may rest with you." There is no word in the *Codex Vaticanus* for either *rest* or *refresh*; hence, they are rejected by critics.

33. After soliciting their prayers, he, in turn, begs for them the priceless blessings of concord and peace.

CHAPTER XVI.**Analysis.**

In this chapter, the Apostle commands to the Romans, Phebe, the Deaconess of the Church of Cenchrea, the bearer of this Epistle, and a benefactress to himself and several others (verses 1, 2). He salutes many of the saints of Rome, and mentions their names with much praise. He exhorts them to note the authors of scandal and dissension, and to shun them; for, such persons are solely actuated by motives of selfishness, only serving themselves and not Jesus Christ. By shunning these, they will preserve their faith without any admixture of error. He both prays for them and promises them the divine assistance against such impostors (verse 20). He mentions the names of those who send their salutations to the Romans (21, 22, 23), and, finally, after blessing them, he closes the Epistle with a doxology, in which he extols the attributes of God.

Text.

1. AND I command to you Phebe, our sister, who is in the ministry of the church that is in Cenchrea:

Paraphrase.

1. But I command to you Phebe, our sister in the Lord, who discharges the functions of deaconess in the Church of Cenchrea (and who is the bearer of this Epistle).

Commentary.

1. "Our sister," in the Christian faith and religion, "who also is in the ministry of the Church," &c. The Greek, οὐσαν καὶ διάκονον τῆς εκκλησίας, is literally rendered,

Text.

2. That you receive her in the Lord as becometh saints: and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3. Salute Prisca and Aquila my helpers in Christ Jesus.

4. (Who have for my life laid down their own necks; to whom

Paraphrase.

2. I beseech you then to receive her in the name of the Lord, in such a way as a holy woman should be received and treated by saints, and to assist her in whatever matters she may require your assistance. She is eminently entitled to this attention from you, for having herself frequently assisted and extended relief to many of the saints, to myself among the rest.

3. Salute Prisca, and her husband Aquila, my co-adjudicators in promulgating the gospel of Christ.

4. They also were sharers in my dangers; for, they exposed and perilled their lives in defence of

Commentary.

who is also a Deaconess of the Church, &c.; also, is found in the *Codex Vaticanus*, but wanting in the common Greek copies. These *Deaconesses* were an order of devout females, who, from the very days of the Apostles, were deputed to perform certain functions in the Church. They were generally selected from among the ecclesiastical widows, of whom mention is made (1 Tim. chap. v.) Hence, St. Epiphanius (*Heresi*, 79), and the Council of Laodicea (Can. 11), call them, *elderly widows*. Persons also who lived in perpetual virginity sometimes discharged the office of Deaconesses, as is stated by St. Ignatius (*ad Smyrnenses*), St. Epiph. (*Expos. Fid. Num.* 21), and others. It is clear from this passage, that they existed from the time of the Apostles; and the junior Pliny (*Epist. 96, Lib. x. to Trajan*), speaks of having put two Deaconesses to the torture: “*Qui magis, inquit, necessarium credidi ex duabus ancillis, quae ministra dicebantur, quid esset veri et per tormenta exquirere.*” Their age, at the time of the Apostle, should be sixty (1 Ep. to Tim. chap. 5). But, in course of time, this rule was departed from, and it was fixed in the Council of Chalcedon, held under Pope Leo, that they might be admitted at the age of forty, and the same was sanctioned in the Council of Quiniusextum.—(Canon 14). Their duties were—firstly, to assist at the baptism of females, which was then given by immersion, and thus consult for modesty; secondly, to instruct at their houses the female catechumens, in the Christian doctrine; to carry aid and assistance to the martyrs and confessors detained in prison, when the Deacons were not allowed access to them; and also to attend at the entrance to the church on the side in which the females entered.—(St. Clement, *lib. 3, Constit.* chap. 15 and 16; St. Epiph. *Heresi*, 79; St. Ignatius, *Ep. 12, ad Antiochenos*). The common opinion is, that they were admitted to the rank of Deaconesses by the *imposition of hands*, which, of course, did not confer on them any holy order or sacrament, but was merely an ecclesiastical ceremony. The 19th Canon of the Council of Nice would appear to be opposed to this; but, if examined closely, it is not in reality opposed to it, since the Canon of Nice prevents the ceremony of the imposition of hands, only in reference to such as were converted from the heresy of the Paulinianists. The office of Deaconess gradually fell into disuse, and was abolished in the Church.—(*Vide Devoti, lib. 1, Titulo ix. et Cabassutius, Notitia Ecclesiastica, sec. 2da, Dissertatio 2da.*)

“That is in Cenchreae.” Cenchreae was one of the ports of Corinth, on the Asiatic side, where St. Paul had written this Epistle, of which Phebe is generally supposed to have been the bearer to the Romans.

2. “In the Lord,” i.e., in the name and on account of Christ, “as becometh saints,” in such a way as Christians should receive each other. “For she also hath assisted,” (in Greek, *προστασίς ἐγενήθη, has been a protectress to*) “many” of the saints, or such Christians as required her aid, and to myself among the rest.

3. These were of Jewish extraction, well instructed in the faith, and tent makers by trade. They had returned to Rome after the death of the Emperor Claudius, by whose edict all Jews were banished from Rome. “My helpers,” &c. They assisted and cooperated with the Apostle in the work of the gospel.

4. “Who have exposed their necks for my life.” This must have happened either in the tumult raised at Corinth (Acts, xviii. 12), or in the one at Ephesus (Acts, xix. 24).

Text.

not I only give thanks, but also all the churches of the Gentiles.)

5. And the church which is in their house. Salute Epenetus my beloved: who is the first fruits of Asia in Christ.

6. Salute Mary, who hath laboured much among you.

7. Salute Andronicus and Junias my kinsmen and fellow prisoners: who are of note among the apostles, who also were in Christ before me.

8. Salute Ampliatus most beloved to me in the Lord.

9. Salute Urbanus our helper in Christ Jesus, and Stachys my beloved.

10. Salute Apelles approved in Christ.

11. Salute them that are of Aristobulus's household. Salute Herodian my kinsman. Salute them that are of Narcissus's household, who are in the Lord.

Paraphrase.

mine; to them, therefore, not only I, but all the churches of the Gentiles, whose Apostle they have saved, and in whose conversion they have co-operated, return thanks.

5. Salute also their entire Christian family. Salute also Epenetus, who was the first to embrace the faith when I preached in Asia, and is, therefore, my first-born in Christ from that country.

6. Salute Mary who has laboured much for you.

7. Salute Andronicus and Junias, my kinsmen, sharers in my sufferings and incarceration for Christ, who are distinguished among the preachers of the gospel, and have this advantage over me, that they believed in Christ before I received that grace.

8. Salute Ampliatus, most dear to me for his piety.

9. Salute Urbanus, our co-operator in the work of the gospel, and Stachys, very much beloved by me.

10. Salute Apelles, who has been tried and proved in the profession of his faith; or, found by experience to be a sincere Christian.

11. Salute the family of Aristobulus. Salute Herodian, my kinsman. Salute the Christian domestics of Narcissus.

Commentary.

5. "The church which is in their house," i.e., their entire Christian family, which was as orderly and as well regulated as a church, and which was also distinguished for piety. It may be that the word "church," applied to their house, has reference to the constant celebration of the praises of God and divine offices there, before the faithful could have obtained public places of worship.—(See Philemon, verse 3; Col. chapter iv.; 1 Cor. chapter xvi.) "The first-fruits of Asia." Some versions have, "the first-fruits of Achaea," but erroneously, since Stephanus was the first-fruits of Achaea (1 Cor. xvi. 15). The most learned among critics prefer the reading in our Vulgate, "Asia," to the one in which *Achaea* is found: της Αστας, is the reading of the chief MSS.

6. "Among you," in the common Greek, εἰς ἡμᾶς, unto us, or for us. The *Codex Vaticanas*, εἰς ὑμᾶς, unto you. Who she was, cannot be determined with certainty.

7. "My kinsmen," probably of the same tribe of Benjamin; for there were a great many at Rome of Jewish extraction, who would be equally his kinsmen, if the words merely regarded their being of Jewish origin. "Junias," is more probably supposed, from the following words, "of note among the Apostles," i.e., preachers of the gospel, to have been a man, and not the wife of Andronicus, as some imagine. "Fellow-prisoners." It is not well determined when or where they were in prison with him. They were called to the faith before the Apostle.

8. "Most beloved in the Lord," expressed his Christian affection for him.

10. "Approved in Christ." The Greek word for "approved," δοκιμον, means found, by trial and experience, to be a true and sincere Christian.

11. "Those that are of Aristobulus's household," and of course, Aristobulus himself in the first place. "Herodian my kinsman," i.e., of the same tribe of Benjamin with me. "Of Narcissus's household who are in the Lord;" hence, it is probable, that some of his household were unbelievers.

Text.

12. Salute Tryphena and Tryphosa, who labour in the Lord. Salute Persis the dearly beloved, who hath much laboured in the Lord.

13. Salute Rufus elect in the Lord, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.

15. Salute Philologus and Julia, Nereus and his sister, and Olympias; and all the saints that are with them.

16. Salute one another with an holy kiss. All the churches of Christ salute you.

17. Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrines which you have learnt, and to avoid them.

Paraphrase.

12. Salute Tryphena and Tryphosa, who co-operate, in their way, in the propagation of the gospel. Salute Persis, most dear to me, who has laboured much in the cause of the Lord.

13. Salute Rufus, distinguished for his piety, and his mother, whom I also love and venerate as a parent.

14. Salute Asyncritus, Phlegon, Patrobas, Hermas, and the other brethren, who are connected and associated with them.

15. Salute Philologus and Julia, Nereus and his sister, and Olympias; and all the Christians who live with them.

16. Salute one another with a holy kiss, which is the sign of mutual and holy Christian love. I am so well assured of the charitable feelings of all Christian Churches towards you, that I send you their salutations.

17. But I entreat of you, brethren, to mark well those men who beget dissensions and cause scandals amongst you, teaching false opinions, opposed to the true doctrine, which you have been taught; mark these and shun them.

Commentary.

12. These three females laboured, in their own way, towards the propagation of the gospel, by extending hospitality and kindness to its preachers.

13. "Elect in the Lord," i.e., distinguished among the Christians, and his mother, for whom I entertain the feelings and veneration of a son.

14. "Hermas," is supposed by Origen to have been the author of the book called PASTOR, which was a work of great authority among the ancients. It was publicly read in some churches of the Greeks, as St. Jerome, Eusebius, and Origen testify, but it is not to be reckoned as part of inspired Scripture, as Pope Gelasius has asserted in his decree concerning the Canonical Scriptures and Apocryphal books.

15. It is doubted whether Julia was a man or woman. Origen says that Julia was the wife of Philologus. "Olympias," in Greek, "*Olympas*," Estius thinks, was a man.

16. "With a holy kiss," the symbol of charity and concord. It was customary with the Christians to salute one another with the words, *pax tecum*, after the taking of the Holy Eucharist. The men saluted men only, and females those of their own sex, on these occasions. This usage has been long since discontinued in the Church; a vestige of it, however, remains in the kiss of peace given at solemn mass. "All the Churches of Christ salute you." ("All" is not in the Greek, which simply is, *ai ekklesiai, the Churches*). He knows the charitable feelings of all churches towards them, and therefore sends their salutations.

From the omission on the part of St. Paul to send his salutation to St. Peter, Protestants attempt to derive an argument in proof of their unfounded assertion—viz., that St. Peter never was at Rome. But the fact of his having been at Rome, and his having been put to death with St. Paul, under Nero, is so well attested by undoubted historical evidence, that it is needless to dwell on the subject. Why, then, did not St. Paul salute him? Simply because St. Paul knew that he was not at Rome at the time. He was engaged in preaching the gospel in Britain, or Spain, or Africa, as we are assured by Innocent, &c., quoted by Baronius and Bellarmine; for he had not returned thither since the time of his expulsion, together with the other Jews, by the edict of Claudius. And if St. Peter were at Rome *at this time*, would he not have settled the disputes which elicited this Epistle from St. Paul?

17. He alludes to some false teachers, who preached up the necessity of the Jewish ceremonial observances. The language here employed is very like that used in reference to the same.—(Philip. iii, 9).

Text.

18. For they that are such serve not Christ our Lord, but their own belly: and by pleasing speeches and goods words, seduce the hearts of the innocent.

19. For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil.

20. And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

21. Timothy my fellow labourer saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22. I Tertius, who wrote this epistle, salute you in the Lord.

23. Caius, mine host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother.

24. The grace of our Lord Jesus Christ be with you all. Amen.

25. Now to him that is able to establish you, according to my gos-

Paraphrase.

18. For such persons care not about serving Christ our Lord, or about promoting the cause of the gospel; they are only concerned about their own temporal profits, and the indulgence in luxurious living; and, by their bland, plausible words—by their hollow, adulatory professions of friendship and regard—seduce the hearts of the artless and unsuspecting.

19. Moreover, your perfect obedience to Christ in promptly embracing and complying with the gospel, has become known in every place; I, therefore, rejoice on your account; but, at the same time, in order to secure the purity of your faith against being tarnished, I wish you to be prudent and circumspect in embracing what is good, so as not to be deceived by the designing; and to be simple and innocent in regard to evil, so as not to injure or deceive any one.

20. But, may God, the author and lover of peace, quickly crush under your feet Satan, by whom these men are instigated. For this end, may the grace of our Lord Jesus Christ be with you and assist you.

21. Timothy, my fellow-labourer in the gospel, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22. I, Tertius, who, at the dictation of Paul, have penned this Epistle, salute you in the Lord.

23. Caius, my host, and the host of all Christians, from what quarter soever they come, salute you. Erastus, the treasurer of the city of Corinth, salutes you; and so does Quartus, a brother.

24. The grace of our Lord Jesus Christ be with you all. Amen.

25. Eternal glory be given to Almighty God, who is able to strengthen and confirm you in the doctrine

Commentary.

18. The first reason for avoiding them is derived from the perverse morals and deceitful, lying conduct of such persons.

19. The second reason is derived from the celebrity of the faith of the Romans which is announced throughout the whole earth (chapter i.), and which they should preserve inviolate, by shunning all intercourse with the false teachers. "In every place." The Greek is, *εἰς ταύτας, unto all men.* "I rejoice therefore in you," in Greek, *ἐφ' ἡμῖν οὐν χαίρω,* I rejoice therefore *on your behalf.*

20. He begs of God, who is the lover of peace, and who hates dissensions, to give them grace perfectly to overcome Satan, by whom these men are instigated, and whose organs, in perpetuating such disensions, they are.

22. "Tertius" was the amanuensis whom Saint Paul employed in writing this Epistle; and, hence, while writing, he speaks of himself in the first person: "I, Tertius, salute," &c.

23. "Caius, my host, and the whole Church, saluteth you." According to the Greek, it is, "Caius my host, καὶ δῆμος τῆς ἐκκλησίας, and (the host) of the entire Church," i.e., of all Christians from whatever quarter they come, which is a great commendation of his hospitality. "Erastus, the treasurer of the city." (The Greek for "treasurer" is *οικονόμος*). He had charge of the public treasury of Corinth, where this Epistle is generally supposed to have been written.

25. This and the two following verses are, in some Greek copies, read at the close of chapter xiv., and they are explained in the same place by St. Chrysostom and others. However, the most ancient of manuscripts (the Alexandrian and Vatican), and all Latin interpreters, place them as they are here, and make them the final conclusion of

Text.

pel, and the preaching of JESUS CHRIST, according to the revelation of the mystery, which was kept secret from eternity,

20. (Which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith) known among all nations,

27. To God the only wise through JESUS CHRIST, to whom be honour and glory for ever and ever. Amen.

Paraphrase.

of the gospel, which I, everywhere, preach; and which Jesus Christ himself also preached; so as to reveal that great mystery (of the Incarnation and Redemption of mankind through Jesus Christ) which was hidden from the world during all past ages.

26. But which mystery now, under the law of grace, has been manifested by the Scriptures of the Prophets, who wrote beforehand concerning Christ and his gospel, and has been made known among all the nations, by the express command of God, commissioning and delegating his Apostles to preach to them, so as to bring all unto the obedience of faith.

27. To the Omnipotent and only Wise God, (I say), be rendered honour and glory, through Jesus Christ for ever and ever. Amen.

Commentary.

the Epistle; and this arrangement is clearly preferable, since as chapter xv. is a continuation of the matter treated of in chapter xiv., it is not likely that the Apostle would interrupt, and break the connexion of his subject by the intermediate insertion of these verses in that place. In these words, then, the Apostle bursts forth into the praises of God for the great benefit of man's salvation and justification, the nature and mysterious economy of which he had been explaining throughout the entire Epistle, which is thus brought to a suitable close.

"Now to him, that is able to establish you," i.e., to God, "be honour and glory," (verse 27); for, the sense of the entire passage is suspended until we come to verse 27. "According to my gospel" which I everywhere preach. "And the preaching of Jesus Christ." Some interpret these words as a mere explanation of the preceding, thus: "according to my gospel and the preaching concerning Jesus Christ." The interpretation of Piconio has been adopted in the Paraphrase. "According to the revelation of the mystery," i.e., by the preaching of which gospel is brought about the revelation of the great mystery or secret truth. He refers to the redemption of man through Christ, and the adorable system of supernatural Providence, the great foundation of which was Christ's Incarnation. "Kept secret from eternity." The Greek words for "eternity" are, *χρονοις αιωνιοις*, "during the worldly times," or all preceding ages. The words are used to express eternity.

20. "Which," i.e., mystery (as appears from the Greek, *φανερωθεντος*, "manifested," referring to *μνημημον*, which preceded, with which also "kept secret," *στεγνυμενον*, verse 25, and "known," *γνωρισθεντος*, verse 26, agree), "has been made manifest by the scriptures of the prophets," who wrote and predicted concerning the mysteries of our Saviour's life and gospel. "According to the command of the eternal God." These words are to be connected with the last words of the verse, "known among all nations." This mystery, and all the gospel economy founded on it, were by God's command proclaimed by the Apostles, and made known among all the nations of the earth, "for the obedience of the faith," so as to induce them to embrace the faith.

27. "To God the only Wise," i.e., alone Wise by his nature and essence. Here the sentence, commenced at verse 25, is completed. The words, "to whom" are redundant; they are used by the Apostle, according to a Hebrew idiom. In these last verses the Apostle closes the Epistle as he had begun it, by asserting that the gospel which he preached contained nothing false or novel, but that it was perfectly in accordance with the oracles and predictions of the ancient prophets. The words, "made manifest by the scriptures of the prophets," verse 26; and "which he hath promised by his prophets in the holy scriptures," (chapter i., verse 2), are almost identical.

I cannot forbear quoting the beautiful paraphrase of these three verses, as given by A'Lapide: "O King of ages! O Revealer of the mystery concealed during the ages of

Commentary.

eternity! O eternal God, immortal and invisible! O thou, who dwellest in the lofty mountains of eternity; who from thy elevated eminence dost behold the narrow span of our life, and of all times, gliding beneath thee; to thee be honour, to thee be glory for ever and ever! Thou, by thy triumph over death, hast thrown open to us the portals of a happy eternity. Grant us to live always mindful of it—justly, soberly, and piously—so as to be one day partakers of it. Grant us to pass this fleeting moment of life in such a way, by the exercise of heroism and sanctity, as to merit admission to thy enjoyment for ever; to praise thee, and celebrate thee, in the company of all thy angels and saints. O true charity! O beloved eternity! My God and my all." Amen.

O sweet and amiable Mary, mother of Jesus, powerful Virgin!—pray for us.

The ordinary Greek copies have the following subscription:—"Written to the Romans from Corinth by Phebe, Deaconess of the Church at Cenchrea." This, although correct, is not to be regarded as belonging to the Sacred Text. It was, most likely, added by some Greek author to point out the bearer of the Epistle, and the place where it was written. It was wanting, either altogether, or in part, in the ancient MSS. In the Codex Vaticanus we simply have: "Written to the Romans from Corinth."

FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS.

Introduction.

CORINTH, before the time of St. Paul, was a wealthy city, situated on the isthmus that divides the Morea from continental Greece. It was the capital of Achaia; and, owing to its favourable situation for commerce—having a ready communication with the East and West, by means of its ports on the Ægean and Ionian seas—it became the grand emporium in these parts. It abounded in riches, and their attendant vices, of every description. There were two leading vices, however, for which Corinth was particularly remarkable, viz., pride and impurity; the latter of which is often permitted by a jealous God as the appropriate punishment of the former. The dissoluteness of the Corinthian women became, accordingly, proverbial throughout the rest of Greece; and the loathsome vice of impurity was, to a certain extent, publicly sanctioned—Venus being one of the tutelary deities of the city. We are informed by Strabo (lib. 9), and by Herodotus (in Clio), that the temple of this goddess at Corinth was wealthy enough to support more than one thousand courtesans devoted to infamy and prostitution. Such was the wretched state, such the deplorable spiritual condition of this city, on the occasion of the Apostle's first visit (A.D. 52), which is recorded (Acts, xviii.) He remained there eighteen months, and founded a Church composed partly of Jewish, but principally of Gentile converts.

OBJECT AND OCCASION OF THIS EPISTLE.—Its object was twofold. First, to correct some disorders that had crept into the Church of Corinth; and, secondly, to answer some questions proposed to him by the heads of that Church (chapter vii. verse 1). The disorders that called for the Apostolic zeal of St. Paul were—first, a kind of schism, occasioned by an undue value attached by some among the Corinthians to the eloquence of certain preachers, who addressed them after the Apostle's departure. The principal person to whom many of them attached themselves, even to the exclusion of the Apostle, was a certain Apollo, a Jewish convert, a man of distinguished eloquence, who arrived there with commendatory letters from the Churches of Ephesus, after St. Paul had departed for Jerusalem. Many attached themselves to Apollo, and gloried in him, as more eloquent than the Apostle. In the first chapter, the Apostle points out the utter folly of such notions, the direct tendency of which was no other than to have a division made of Christ, to whom all allegiance was virtually renounced by such a foolish line of conduct. He combats their notions regarding the relative claims of their teachers on the ground of superior eloquence; and he shows, from the very economy of Redemption, how the Almighty, in bringing about this great masterpiece of his infinite power and wisdom, had excluded everything that might leave room for men to glory in, rejected human wisdom, and made everything attributable to himself alone.

Another abuse of a crying nature was a scandalous incestuous connexion which a member of the Church of Corinth had with his stepmother—his father being still alive (chap. v.)

The next abuse was that of recurring to Pagan judges in cases of litigation. The Jews were allowed, by the laws of Rome, to settle their disputes by arbitration, without having recourse to the legally constituted tribunals ; so might the Christians also, as the law made no distinction between them and the Jews. Hence, the ground of the Apostle's censure regarding the practice (chap. vi.)

Another disorder arose from the excesses committed in their *Agapes*, or feasts of charity, celebrated in the infancy of the Church immediately before holy communion. The Apostle animadverts on this abuse, and, at the same time, inculcates modesty in female dress, and commands the women to appear veiled in the churches (chap. xi.)

Another disorder combated by him was their abuse of spiritual gifts, particularly the gift of tongues. This gift was principally intended for the benefit of the Pagans, in order to induce them to embrace the faith ; but its main end, so far as the Christians were concerned, was instruction. Now, to serve this end, interpreters were necessary ; and it frequently happened that persons favoured with this gift cared not, while exercising it, whether interpreters were present or not.

Many of the Corinthians had embraced the faith at an advanced period of life, after they had been previously imbued with the scepticism of the Sadducees and the philosophical dogmas of the Greek, which were principally opposed to the doctrine of the resurrection of the body. The Apostle devotes the fifteenth chapter to this important subject, and establishes the fact of Christ's resurrection as the basis of his arguments in favour of the general resurrection of mankind. So far, the *first* object of the Epistle.

The *second* object which the Apostle had in view was, to answer certain questions proposed to him. He was consulted, it appears (chap. vii.), about the states of matrimony and virginity ; about the lawfulness of partaking of meats, &c., offered to idols (chap. viii.). They also consulted him about the relative merits of the gifts of tongues and prophecy ; and the Apostle adjudges the preference in favour of the latter (chap. xiv.)

CANONICITY OF.—The Canonicity, or divine authority of this Epistle, was never questioned in the Church. It is also beyond all doubt, that it was written in the Greek language—the language of the Church of Corinth at the time.

TIME AND PLACE OF.—The Greek copies insinuate that it was written from Philippi. This, however, is by no means probable, because the Apostle conveys in it the salutations of Priscilla and Aquila, who, at this time, were at Ephesus. Moreover, he wrote from Asia (chap. xvi. verse 19). Hence, the common opinion, which asserts that it was written at Ephesus, is by far the more probable. The common opinion also is, that it was written about the year 57 of our era. It was written, therefore, before the Epistle to the Romans, the date of which is not earlier than the year 58. It is clear that this Epistle was written prior to the Epistle to the Romans ; for, in chapter xvi., the Apostle exhorts the Corinthians to *make* a collection for the afflicted poor of Jerusalem, of which collection he speaks, in his Epistle to the Romans (chap. xv.) as *already made*. Moreover, in this Epistle (chap. xvi. verse 4), he *expresses a doubt* as to whether he himself would be the bearer of their charity to the poor of Jerusalem or not. Whereas, in the Epistle to the Romans (chap. xv. verse 25), he says, it is a matter *fixed upon* that he is to go. “But now I shall go to Jerusalem to minister to the saints.”

FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS.

CHAPTER I.

Analysis.

The Apostle commences the Epistle with the usual form of Apostolical salutation (verses 1, 2, 3). In the next place, he congratulates the Corinthians upon the manifold spiritual blessings conferred on them, the glory of which is to be referred to God, their bountiful dispenser, who will also bring these gifts to a happy issue (4-9). He implores of them to heal the schism, of the existence of which amongst them he had been informed (10-12). He shows the consequences of the notions from which these divisions sprang—divisions to which he himself had given no occasion whatever (13-16). He afterwards traces this schism to its very source, viz.: the undue value set by some of them on the eloquence of their respective teachers; and he justifies, from the very economy and plan of human redemption, the simplicity of his own style of preaching. He wished, by this simple style of preaching, to preserve for the cross of Christ its full efficacy; for, whatever unbelievers might think of it, the faithful know that this cross is the power of God (17, 18). He shows, by a reference to the prophet Isaiah, that human wisdom was to be excluded in the work of redemption (19); and he points out the actual fulfilment of this prophecy, by referring to their own experience (20). He shows the congruity of this adorable economy of God, in excluding human wisdom (21).

Another reason why the style of preaching should be simple is, that it should be accommodated to the subject; and this subject propounded by the divinely commissioned Apostles, being no other than Christ crucified, though a scandal to the Jew, and folly to the Gentile, is, to the believer, the wisdom and power of God (22-25).

Resuming the argument from experience referred to (22), he points out to them, in the next place, the description of persons whom God first called to the faith, or made instrumental in its propagation. They were devoid of all earthly recommendations (26). But this economy God fixed upon, to remove all grounds on the part of men for glorying in themselves, and to have all the glory of this great masterpiece of his power and wisdom referred, as was meet, to himself alone (27-31).

Text.

1. PAUL called to be an apostle of JESUS CHRIST, by the will of God, and Sosthenes a brother,

Paraphrase.

1. Paul, called by a heavenly and divine vocation to be an apostle of Jesus Christ, and Sosthenes, a (Christian) brother,

Commentary.

1. "Paul called," &c.—(See Epistle to Romans, i. 1). "Called;" the Greek word *κλητός*, means, "by vocation an apostle," &c. "By the will God," not self-sent or self-commissioned, "and Sosthenes a brother." He is generally supposed to have been the same person of whom mention is made (Acts, xvii.) He was ruler of the synagogue at Corinth, and a man, therefore, of some consideration amongst the Corinthians. St. Paul makes mention of him in order to gain their good will.

Text.

2. To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours.

3. Grace to you, and peace from God our Father, and from the Lord JESUS CHRIST.

4. I give thanks to my God always for you for the grace of God that is given you in Christ JESUS,

5. That in all things you are made rich in him, in all utterance, and in all knowledge;

6. As the testimony of Christ was confirmed in you,

Paraphrase.

2. To the congregation of the faithful believers, at Corinth, that is to say, to those who have received the gift of sanctifying grace, by being incorporated with Jesus Christ in baptism, who are called to a state and profession of sanctity, as also to all who truly worship our Lord Jesus Christ, that is to say, all Christians in whatever place they may chance to be scattered, all over the globe; since that place is ours also by a communication of spiritual blessings.

3. May you receive the abundance of all spiritual gifts, and the quiet, undisturbed possession of them from their efficient cause, God the Father; and their meritorious cause, Jesus Christ, whose purchased slaves we are become by right of redemption.

4. I always render thanks to God on account of the spiritual gifts abundantly conferred on you by your having become Christians;

5. Because you are enriched with the plenitude of all spiritual gifts through Christ, both as regards the abundance of spiritual knowledge, and the power of expressing and communicating the same.

6. (By means of which gifts the gospel of Christ has received further confirmation amongst you).

Commentary.

2. The word, *writes—salutes*, or some such, is understood. “To them that are sanctified,” &c. These words are a more ample explanation of what “the Church of God,” means. “Called to be saints.” Hence, every Christian is by his very profession bound to be a saint. How few are there, however, to correspond with the exalted end of their vocation. “With all that invoke,” &c., a circumlocution for all Christians. The words, “invoke the name,” express worshipping him, in the most general acceptance of the term, implying faith in him, supreme adoration of him, as God, &c. “In every place of theirs and ours.” These latter words show the union that exists between all the members of the Church; they also show that this Epistle was intended as a circular for the instruction of all Christians. “Theirs and ours,” *αὐτῶν καὶ ἡμῶν*, are in the Vulgate connected with “place;” they may, however, be connected with “our Lord,” as if he said, he is not only *our* Lord, he is theirs as well as ours; St. Chrysostom connects them so.

3. The usual form of apostolic salutation.—(See Rom. i. 7).

4. “I give thanks to my God always for you.” As God is the source of all blessings; to him, therefore, all thanks and gratitude are due. “For the grace of God,” &c., *i.e.*, their Christian vocation, and all the blessings flowing from it, which he enumerates, next verse.

5. “In all things you are made rich.” This is spoken in allusion to the commercial wealth of the Corinthians, as if he said, that the converts among them enjoyed riches of a higher order than those so much prized by their countrymen. “In him,” *i.e.*, Christ; “in all utterance and all knowledge.” By “knowledge” is most probably meant the knowledge of all the necessary truths and mysteries of Christian faith; and by “utterance,” the power or faculty of imparting this knowledge of faith to others. “Knowledge” means the spiritual illumination of the intellect; and “utterance,” the power of giving expression to it.

6. “As the testimony of Christ,” &c. This verse is to be included in a parenthesis; and verse 7, immediately connected with verse 5. “As,” *i.e.*, by which gifts of knowledge and eloquence, “the testimony of Christ,” *i.e.*, his gospel, called a “testimony”—because transmitted by witnesses—“was confirmed in you.” The abundant effusion of spiritual gifts (*v.g.*), of miracles, prophecy, tongues, &c., which accompanied the preaching of the Apostles, and the sacraments of baptism and confirmation, affords an additional proof of the divinity of the Christian religion; and although, in particular

Text.

7. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

8. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

9. God is faithful: by whom you are called unto the fellowship of his Son Jesus Christ our Lord.

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind and in the same judgment.

11. For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you.

Paraphrase.

7. So that no grace is wanting to you to bring you to your end of consummate glory, which shall be conferred on you, when our Lord Jesus Christ shall appear at his second coming.

8. And this same Jesus Christ, the giver of all these good gifts, will, I firmly hope, bring these graces to a happy issue, and confirm you unto the end without any grievous sin, or any sin deserving of reproach on the day of his second and glorious coming.

9. My hopes in your perseverance are founded on the veracity of God, who has pledged his unerring word that, provided we comply with the necessary conditions, he will grant us final perseverance and eternal glory, of which he has given us a sure earnest by calling us to a partnership with his Son, of whom we are the co-heirs.

10. I beseech you, then, brethren, in the name of Jesus Christ, to whom you are indebted for the blessings now enumerated, to have the same sentiments on matters of religion, and to have no divisions amongst you; but to become of one mind, and one determination of acting in concert and harmony.

11. It is not without reason that I urge this request; for, it has been intimated to me by the domestics of Chloe, that there are contentions amongst you.

Commentary.

individuals, these external gifts might be found without real interior sanctity, as in the case of Balaam (*Numbers, xxvi.*); still, the same could not be said of a particular society of men. The presence of these gifts would impel others to join in religion with those possessed of them; and hence, God himself would, to a certain extent, be the cause of leading men into error.

7. This is connected with verse 5. In this verse he asserts that all the gifts necessary to bring them to a happy resurrection, were to be found in the Church of Corinth.

8. "Who will also confirm you," &c. All this is conditional. God will bring them to a happy issue; he will preserve them free from all grievous crimes; or, if they fall, resuscitate them, and confer on them the crowning gift of final perseverance, *provided* they comply with the necessary conditions. This is evidently implied in the following verse:—"In the day of the coming." In the Greek, "coming" is wanting; which simply is, *ἐν τῇ ἡμέρᾳ τῶν κυρίων ἥμων*, *in the day of our Lord*, &c. Some MSS. have the word "coming," and omit "day." The Vulgate combines both readings.

9. From this verse it appears, that the Apostle's hopes are conditional; for it is only on condition that they perform their part, that the veracity of God is pledged to them.

10. After having gained their good will by his conciliatory preface, in which he congratulates them on their manifold spiritual advantages, the Apostle enters on the first object of the Epistle, which is, the correction of abuses. The first abuse was, the existence of divisions and schisms amongst them. He implores of them to have the same sentiments, "speak the same thing," *ἴα το ἀντο λεγότε*, which is the same as *το ἀντο* or *το ἐν φρονήτε*, i.e., have perfect concord and unanimity; "be perfect in the same mind," i.e., in the same opinions, and "in the same judgments," i.e., the determination to act in concert together. The Greek for "perfect," *κατηρτισμένοι*, conveys a metaphorical allusion to the repairing a broken vessel, or a rent garment; or, according to others, setting a fractured limb, which was very applicable to the schism of the Corinthians, who were members of Christ's mystic body.

11. "Chloe" was, probably, some pious and respectable Christian female, whose domestics informed the Apostle of the divisions existing among the Corinthians.

Text.

12. Now this I say, that every one of you saith: I indeed am of Paul: and I am of Apollo: and I of Cephas: and I of Christ.

13. Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul?

14. I give God thanks, that I baptized none of you, but Crispus and Caius:

15. Lest any should say that you were baptized in my name.

16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Paraphrase.

12. The contentions to which I refer, are owing to this: that some amongst you select Paul for their teacher; others, Apollo; others, Cephas; while others, acting with greater wisdom, attach themselves to Christ.

13. Is Christ, therefore, divided? Are there to be many Christs to serve as heads for each of the contending parties? Was it Paul, or *any of the others*, that was crucified to redeem and save you? Or, was it *into the name of Paul* (or any of the others) that you have been baptized?

14, 15. I give God thanks that I have afforded no grounds for any such error regarding myself, since I baptized only Crispus (a chief ruler of the synagogue) and Caius (my host).

16. I also baptized the household of Stephanas, and very few besides.

Commentary.

12. The Apostle, in this verse, explains the nature of the contentions to which he refers. It does not appear that these divisions affected the integrity of their faith; they were, however, opposed to charity, and they had a tendency to terminate, and might actually terminate, unless seasonably corrected, in a shipwreck of the faith of the Corinthians. "This I say," what I mean is this—"I am of Paul, and I of Apollo." The reason for following these is obvious; the one planted the faith amongst them, the other was distinguished for his eloquence. "And I am of Cephas." This refers to St. Peter. The class who selected St. Peter as head, may have been the *Judaizantes*, who preferred him in consequence of having specially exercised his apostleship among the Jews. According to others, these words refer to a class who, unwilling to join in the particular preference of any party, said—that they would associate themselves only to the visible head of the Church. It is more probable, however, that they refer to a contentious class. "And I of Christ." This last class are commended for their religious ideas and conduct. They had no connexion with the other parties, but proclaimed themselves as followers of Christ, of whom the different preachers were only the servants and ministers.

13. The Apostle points out the monstrously blasphemous consequences that would flow from their line of conduct. Their mode of acting would imply a division in Christ; for, as the different parties require him—each for head—there should be many Christs to serve as heads for so many parties. "Was Paul, then, crucified?" They ought to follow him alone who ransomed and redeemed them; which, of course, neither Paul, nor any of the others, to whom they attached themselves as leaders, could have done. "Or were you baptized in the name of Paul?" In Greek, *εἰς τὸ ὄνομα*, &c., "*into the name*," &c.; which may either mean, by the authority of Paul, or, more probably (as in Paraphrase), *into the name of Paul*; so that, instead of being called Christian, from your baptism, you would be called Paulinians, Apollonians, &c., as would be implied in your saying, "I am of Paul," &c. Of course, the questions here proposed, regarding Paul, equally apply to the leaders of the other parties, so that he could say, "Has Peter been crucified for you, or Apollo?" &c. He speaks of himself, however, because it was not complimentary.

14. He gives God thanks for having providentially arranged it, that he baptized but very few amongst them.

15. And thus he gave no occasion for the error in question, "that you were baptized in my name." In the common Greek, *that I had baptized into my name*. The Vulgate reading (*εβαπτισθητε*), is found in the best copies, and in the Alexandrian and Vatican MSS.

16. This Stephanas who, it appears, was a man of consideration amongst the Corin-

Text.

17. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void.

18. For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God.

19. For it is written: *I will destroy the wisdom of the wise; and the prudence of the prudent I will reject.*

Paraphrase.

17. (This I do not say to depreciate the ministry of baptism, or charge myself with neglect); for, the principal end of my mission from God, was not the ministry of baptism, but of preaching the word, and that in a simple and plain style, devoid of all human eloquence and philosophic reasoning—a style such as was alone fitted to manifest the full power and due efficacy of the cross in the great work of man's redemption.

18. And my reason for endeavouring to preserve for the cross its full efficacy is, that, though the preaching of the cross, or the cross itself, that is to say, the doctrine of a crucified Redeemer, be, to those who perish and embrace not the faith, a subject of folly and ridicule; still, to them on whom God has shown his gracious designs of salvation, by calling them to his faith, that is to say, to us, it is the powerful instrument which he has employed for bestowing salvation on man.

19. And that in bringing about the great work of redemption, all human eloquence and wisdom were to be discarded, is proved from Isaías (xxix. verse 14), where, addressing those distinguished for knowledge among the Jews, the Almighty declares, that he will destroy their wisdom, and reprobate and reject their prudence, and hence, give them no share in the work of redemption.

Commentary.

thians, was, together with Fortunatus and Achaicus, the bearer of this Epistle. From this verse is deduced an argument against the Anabaptists in favour of infant baptism; for, it is extremely probable, that in the family of Stephanas, as well as in that of the gaoler (Acts xvi.), there were infants on whom the Apostle conferred baptism. "And I know not whether," &c., does not imply ignorance on the part of the Apostle: the words mean, that there were but *very few* besides.

17. The Apostle now traces the divisions, of which he has been treating, to their proper source. The real cause of these divisions was an undue value attached by the Corinthian converts to the eloquence and reasoning powers displayed by some of their teachers, while preaching the humility of the cross. Upon this important point, the Apostle dwells at full length in this and the following chapters; and he says here, that in discharging the ministry of preaching the gospel, for which he was principally sent by God, he avoided setting forth the truths of redemption in a high-flowing strain of human eloquence, or in the abstruse and profound reasonings of philosophy. "Not in the wisdom of speech," because such a mode of preaching would only have the effect of stripping the cross of all its power; for, then, men would be apt to attribute their faith to human agencies, to the eloquence of the orator, or to the reasoning of the philosopher, rather than to its true cause, viz., the all-powerful grace of God purchased on the cross; and it was through the instrumentality of the cross that God wishes to convert our souls; for, it was by the same that they were redeemed.

18. In this verse, the Apostle shows why he wishes to adopt a mode of preaching in which he shall consult for the full power and efficacy of the cross; for, whatever opinion may be formed of the cross of Christ by unbelievers—and their opinion is not of much weight—we who have been enlightened by God himself, know, that the preaching of the cross, or the cross itself (if we make *verbum crucis* the same as *res crucis*), in other words, the preaching of salvation through a crucified Redeemer, is the instrument which the power of God employs in bringing man to salvation.

19. The Apostle proves, from the Prophet Isaías (chap. xxix. verse 14), that in bringing about the salvation of man, human wisdom is to be rejected. "*I will destroy the wisdom of the wise,*" &c. In these words, Isaías directly refers to the wisdom of

Text.

20. *Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?*

21. *For seeing that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believe.*

Paraphrase.

20. And, in point of fact, is not this prophecy literally fulfilled, and may we not, in the language of the same Prophet, Isaías (xxxiii. 18), ask, where is the Jewish scribe or doctor of the law? Where is the Pagan philosopher? Where is the curious searcher into the secrets of nature (or the man profoundly versed in human reasoning?) Where do we see any of this description brought over to the faith, or made instrumental in its propagation? Does not God, in rejecting all such, show, how contemptible—nay, how utterly foolish he has rendered all human wisdom?

21. And the congruity of this adorable economy, on the part of God, in rejecting all human wisdom, appears from this, that although the wisdom of God shone forth resplendent throughout the visible creation; still, the world with all its wisdom knew him not (at least practically, so as to glorify him); it, therefore, pleased God, as wisdom hath failed, to employ an opposite and contrary means, viz., the folly of the preaching of the cross to save (not the learned or inquisitive), but the believers (who reduced their intellect to captivity).

Commentary.

the learned among the Jews, or, according to some, to the evil counsellors of Ezechias, whose counsels God here threatens to defeat; St. Paul here extends this knowledge to all kinds of secular wisdom; for, in the fulfilment of the prophecy (verse 20), he asks, “*Where is the wise?*” referring to the Gentile philosopher—as well as “*Where is the scribe?*” or Jewish doctor of the law. These words are taken from the 29th chapter of Isaías, according to the Septuagint version, with one single change. In the Septuagint, for the words, “*I will reject,*” we have, *I will conceal or hide.* The sense is, however, the same. In the Vulgate version of St. Jerome, the words are read passively thus: “*Wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.*”—(Chap. xxix. verse 14).

20. The Apostle now applies the preceding passage of Isaías to the present case, and asks, is not the prophecy of Isaías now literally fulfilled in the work of Redemption? Is not all human wisdom, both of Jew and Gentile, excluded? Are not the learned amongst them excluded from all participation in the work of converting souls, or in the grace of the gospel? “*Where is the wise?*” i.e., the Pagan philosopher. “*Where is the scribe?*” i.e., the Jewish doctor. “*Where is the disputer of the world?*” i.e., the man who curiously searches into the hidden truths of nature, or, the man deeply versed in human reasoning, by which—he be Jew or Gentile—he would regulate all the principles of faith. These different classes are excluded in the work of Redemption. Some Expositors of Scripture say, that the words of this verse are taken from another passage of the same Prophet (Isaías, xxxiii. 18): “*Where is he that pondereth on the words of the law? Where is the teacher of the little ones?*” It should, perhaps, be said, with others, that the Apostle rather alludes to this passage than quotes from it. “*Hath not God made foolish the wisdom of this world?*” The Apostle concludes, from the negative reply which each of the preceding questions involved, that the Lord “made foolish,” i.e., showed all human wisdom to be foolish and contemptible, and he leaves it to be inferred by us how utterly foolish they prove themselves to be, who resort to human wisdom in bringing about a work founded on the absolute and total rejection of all such human means.

21. In this verse, the Apostle justifies the adorable economy of divine wisdom in employing what to the world appears folly, viz., the preaching of the cross in the work of man's redemption. “*In the wisdom of God,*” i.e., notwithstanding that the wisdom of God shone forth resplendent in the works of the visible creation, “*the world,*” i.e., the men of the world puffed up with worldly wisdom, “*by wisdom knew not God,*” i.e.,

Text.

22. For both the Jews require signs, and the Greeks seek after wisdom :

23. But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles, foolishness :

24. But unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25. For the foolishness of God, is wiser than men : and the weakness of God, is stronger than men.

Paraphrase.

22. (The language should be suited to the matter treated of). Now, in the economy of redemption, it was not by stupendous signs from heaven, the means of conversion accommodated to the Jew—nor by the force of human eloquence or philosophic reasoning, the instrument of conviction suited to the Gentile or Greek—that God wished to bring man to salvation.

23. But by the preaching of Christ crucified, to the Jew, a subject of horror and aversion, and to the Gentile, a subject of folly and contempt.

24. Yet still to those who have received the precious gift of faith, whether from among the Jews or Gentiles, this same Christ crucified is made the powerful instrument in which are displayed the wisdom and power of God.

25. For, although foolishness in the mind of the Gentile, this cross has brought about ends of *wisdom* which human knowledge could never attain; and though weakness in the mind of the Jew, it has effected prodigies of *power* which human strength could never accomplish. (If then the *folly* of God be so *wise*—his wisdom itself what must it not be? And if his *weakness* be so *strong*, what must not his *power* be?)

Commentary.

with all their wisdom, they knew him not practically, so as to glorify him or give him thanks. Similar is the idea (Romans i. 19, 20, 21). A few among the philosophers knew God, but only speculatively, while the great bulk of the people were grossly ignorant even of his primary perfections. Hence, wisdom having failed to renovate the earth, or rather having been instrumental in blighting the beauty of the *first* creation, it was congruous that God should adopt the opposite and contrary means of folly in the work of redemption, which is a kind of *second* and more perfect creation, by which he renovated the face of the earth.

22, 23. "Require signs." In Greek, *σημεῖον*, *a sign*. Several MS. versions and Fathers have *σημεῖα*, *signs*. According to the arrangement adopted in the Paraphrase, this verse contains an additional reason why he should not preach "in the wisdom of speech," (verse 17). It may be also connected with the preceding verse in this way—it pleased God by folly to save the believers; for, while the means of conversion suited to the character of the Jew would be signs from heaven, and the Gentile would seek conviction through philosophical deduction and human reasoning; the subject which we, the divinely commissioned Apostles, are sent to preach, is, Christ crucified, which is a scandal and "a stumbling-block to the Jews," who expected in the Messiah a powerful conqueror; and hence they regard the cross with aversion: "and foolishness to the Gentiles"—("Ἐλλῆστοι, to the Greeks," in the common Greek text. Among the Gentiles, the Greeks were the most polished and distinguished; many ancient MSS., among the rest, the Vatican, have, *εθνῶν*, "the Gentiles,") and hence, as we, Apostles, have acted according to the will of God, it evidently is his will to bring men to salvation by the folly of preaching.

24. Christ crucified is "the power of God," because by bringing about through means, in a human point of view, absolutely weak, ends of power, which the united strength of mankind could never accomplish, God commends his power: and by bringing about ends of wisdom through means foolish and inadequate, God has most clearly manifested the workings of his wisdom. He calls Christ crucified, "the power of God," in allusion to the scandal of the Jews, who, along with signs from heaven, expected that their Messiah would appear clothed with great power and majesty; and hence, his crucifixion was to them a stone of offence and a rock of scandal. And "wisdom," in allusion to the Gentiles or Greeks (verse 22).

25. He proves that "Christ (crucified) is the wisdom and power of God." "The

Text.

26. For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble :

27. But the foolish things of the world hath God chosen, that he may confound the wise : and the weak things of the world hath God chosen, that he may confound the strong :

28. And the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are :

29. That no flesh should glory in his sight.

30. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification and redemption :

Paraphrase.

26. (And to return to my argument founded on experience, verse 20). Look, brethren, to the persons called to the faith, or made instrumental in its propagation. Are not those qualities most prized amongst men, viz., wisdom, power, birth, entirely disregarded? —for, not many wise, humanly speaking, nor powerful, nor distinguished by birth, are to be found amongst them.

27. But in bringing about the work of redemption, the Almighty has selected the foolish things of the world (either as objects of his call, or as instruments in calling others) in order to confound the wise, and the weak to confound the strong, whom he has excluded.

28. And the low and contemptible things of the world, and those that live in the world without consideration or esteem, as if they were not there at all, has God chosen, to confound those who are held in esteem and consideration among men.

29. That no flesh should glory in his sight.

30. But it is in the gratuitous grace of God alone that you are to glory. Since it is to it you are indebted for being Christians, engrafted by baptism on the mystic body of Christ, who, by his merits, has became for you the author and source of true wisdom —opposed to the foolish wisdom rejected by God—of justice, sanctification, and redemption from the temporal and eternal liabilities of sin.

Commentary.

foolishness of God," i.e., what appears foolish in him, according to the ideas of the Gentile, "is wiser than men," i.e., has brought about ends of wisdom which man could never attain. What ends of wisdom would *his wisdom*, therefore, not bring about, if his very *folly* be so wise? "And the weakness," &c. The very disproportion and inadequacy of the means (humanly speaking) for the end attained, show the working of God's power and wisdom; since if God had selected means adequate and proportioned to the end, the work of redemption might be ascribed to human agency; but when human wisdom and power are discarded, then it is that his glorious attributes of power and wisdom shine forth resplendent.

26. The connexion of this verse with the preceding appears to be this:—the Apostle having referred (verse 19) to the testimony of the Prophet Isaías, to prove the utter rejection of human wisdom, in bringing about the great work of redemption, refers, in verse 20, to another passage, or rather to the substance of another passage of the same Prophet, which would appear to be an argument founded on experience. Having discontinued this argument from experience, and turned aside (verse 21), to point out the congruity of such economy on the part of God, he resumes it here: "see your vocation," i.e., the persons first called, and also the instruments employed in calling others by preaching the gospel. "Vocation," probably, includes both.

29. If the Almighty had made the rich, the wise, and the powerful of this world, the *ministers* of his gospel or the *objects* of his first call to the faith, "your vocation," they might naturally attribute this gratuitous goodness of God to their own deserts, and glory in themselves; and the conversion of the world, like the generality of earthly changes, might then be regarded as the natural effect of human power and wisdom, while religion would be embraced by others as a matter of fashion. But it is only when all earthly recommendations are discarded, that the sphere of action is placed beyond the reach of human agency, and the finger of God becomes visible, to whose glory, therefore, all should redound.

30. This verse furnishes no argument in favour of the erroneous doctrine of imputa-

Text.

31. That, as it is written, *He that glorieth, may glory in the Lord.*

Paraphrase.

31. The object of this adorable economy on the part of God—thus excluding human agency in principally bringing about the end of redemption—was to have all the glory of it referred, as was meet, to himself, its true source.

Commentary.

tive justice; for, it is clear, that the *effect* is here put for the *cause* in the blessings enumerated. Christ is said to be the blessings of which he is the cause. Moreover, he is said to be our "justice" in the same way as he is our "redemption" or "wisdom." Now, in the case of wisdom, it is certainly intrinsic: for, by what propriety of language could a fool be said to possess wisdom, because another man is wise? So, in like manner, Christ's having become justice for us does not imply, that we are not ourselves interiorly justified, but the very reverse.

31. The object of all this economy on the part of God, in excluding human wisdom from the work of redemption, was, to deprive men of all grounds for glorying in themselves, and to have all glory referred to himself. "That, as it is written: *He that glorieth,*" &c. These words are taken from Jeremias (chap. ix. verses 23, 24). The quotation from the Prophet is abbreviated. The Apostle does not give his exact words, but still, fully conveys the sense of the passage.

C H A P T E R II.**Analysis.**

In this chapter, the Apostle shows how far he himself acted in accordance with the economy of God in excluding human wisdom in the work of redemption, when he came to preach the gospel to the Corinthians. His preaching was recommended neither by the graces of oratory, nor by the powers of reasoning, because he wished that their faith should rest on its proper basis—viz., the powerful grace of God (verses 1-5). He next asserts his own dignity, and says that, although he rejected all the aids derived from human wisdom, in preaching the gospel among the Corinthians; still, he discoursed on another and more exalted kind of wisdom, on befitting occasions—a wisdom far different from that of men or demons (6)—a wisdom concealed from the world in all past ages, and now revealed for our temporal and eternal glory (7)—a wisdom unknown to the devils (8); and according to the prophecy of Isaías, fully comprehended by God alone (9). But, though hidden and mysterious, it was made known to the Apostle by the revelation of God's spirit, who is intimately acquainted with the divine secrets; and who alone knows the hidden thoughts of the divine mind (10, 11). This was the spirit from whom the Apostle received a knowledge of the general benefits and gifts conferred through Christ on his Church, of which gifts he treats in proper circumstances in manner suited to the capacity and requirements of his hearers; he treats of the exalted truths of faith before those only who are far advanced in Christian knowledge (12, 13). Because it would be useless to treat of them before persons not sufficiently versed in the principles of faith. To such men, truths of this kind would appear folly. Hence, he declined proposing them to the Corinthians (14, 15). He should not be judged or undervalued for this line of conduct; for, to judge him, acting in this way, would be to judge and instruct God himself (16).

Text.

1. AND I, brethren, when I came to you, came not in loftiness

Paraphrase.

1. (Since, then, God has been pleased to confound human wisdom in the work of redemption), I, there-

Commentary.

1. The Apostle applies now to his own case, what he said in the preceding chapter, in general, regarding the decree of God, "to save the believers by the folly of preach-

Text.

of speech or of wisdom ; declaring unto you the testimony of Christ.

2. For I judged not myself to know anything among you, but JESUS CHRIST ; and him crucified.

3. And I was with you in weakness, and in fear, and in much trembling :

4. And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the spirit and power :

Paraphrase.

fore, when amongst you, preaching the gospel of Christ, did not employ the elegant diction of the orator, nor the fine-drawn conclusions and reasonings of the philosopher.

2. For, I judged it expedient, and, therefore, I resolved to pretend to no further knowledge amongst you, except as regarded the principal mysteries of Christ, and especially those of his death and crucifixion.

3. And when amongst you, I was in a state of great weakness, both as regards mental anxiety and bodily uneasiness ;

4. And my private conversation, and my public preaching, were recommended neither by the eloquence of the orator, nor by the reasoning of the philosopher ; their only recommendation were the zeal inspired by the Holy Ghost, with which they were delivered, and the miracles with which they were accompanied.

Commentary.

ing" (i. 21). It was in accordance with the will of God in this respect, that he preached "the testimony," or "gospel of Christ," (in the Greek, *τὸν θεοῦ, of God,*) among them, in a plain, simple style, and "not in the loftiness of speech or of wisdom," i.e., without employing the splendid diction of the orator, or the wisdom of the philosopher, so attractive at the time to the Corinthians.

2. He conducted himself amongst them, as if he knew only "Christ crucified." Not that his preaching was confined to this article merely; for, it is likely, he explained to them all the necessary articles of faith, as well as some duties of Christian morality; but that he merely propounded, in a simple, catechetical way, the rudiments of Christian faith, founded on the article of Christ's crucifixion; reserving for more befitting circumstances the more elevated doctrines of faith, "the wisdom in a mystery," (verse 7). Of what avail will all other knowledge be to us, if we neglect this all necessary knowledge "of Christ crucified?" From this sacred fountain, the saints derived more useful knowledge than they could find in the most learned books. Who can seriously meditate on this prodigy of justice and mystery of mercy, the dead body of a God hanging on a cross, and not be moved to hate sin and forcibly drawn to love God? It is because men never seriously *meditate* on the passion of Christ. It is because they never seriously reflect on, *who* it is that suffers these ignominious tortures. *Why*, is it He thus suffers? It is because they never attend to the *cause*, the *circumstances*, and the *consequences* of His sufferings, that their callous hearts are so insensible to this excessive charity of God, which should press them—*charitas Christi urget nos*.—2 Cor. v. 14.

3. "In weakness," is understood by some to refer to bodily distempers and sickness; by others, to the lowliness of his condition, being obliged to earn his subsistence by working at a trade. "And in fear and in much trembling." The former refers to his mental anxiety; the latter to bodily uneasiness. This was probably occasioned by his fears of persecution from the Jews. Hence, he required a vision from God to comfort him.—(Acts, xviii. 12). According to others, it arose from an apprehension lest he might, either by word or deed, give offence, and obstruct the cause of the gospel. He wishes to convey to us in this verse, that not only was his language simple, but also that his personal appearance was lowly.

4. "And my speech," i.e., private conversation, "and my preaching," in public, "was not in the persuasive words of human wisdom," i.e., recommended by the graces of oratory, or the reasonings of philosophy, which men are apt to employ when they endeavour to persuade others, and which, with the haughty Corinthians, especially, would be a most powerful instrument of persuasion—"but in the shewing of the spirit and of power," are thus interpreted by some, "but in the shewing of the power of the Holy Ghost." It may, however, be better to understand the words

Text.

5. That your faith might not stand on the wisdom of men, but on the power of God.

6. Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, that come to nought:

7. But we speak the wisdom of God in a mystery, *a wisdom* which is hidden, which God ordained before the world, unto our glory:

8. Which none of the princes of this world knew: for if they had

Paraphrase.

5. And I pursued this line of conduct, in order that your faith might be referred to its proper cause only; viz., the power of God (which is particularly displayed in bringing about prodigies of strength by means so weak and inadequate).

6. It is not, however, to be imagined that we are devoid of wisdom. We discourse on the true and exalted wisdom contained in the Christian economy, but it is only before those who are advanced in spiritual knowledge—a wisdom quite different from the wisdom of this world (which has been rejected by God, chap. i. 20)—or from any description of wisdom introduced by the princes of the world—viz., the devils, whose power is destroyed.

7. The wisdom of which we discourse before those advanced in Christian knowledge, is the wisdom of God hidden in mystery; or, the wisdom of the mystery of God, which has been hidden; a wisdom which God had ordained from eternity, to serve our glory in Christianity here, and in heaven hereafter.

8. A wisdom unknown to the devils; for, had they known it, they would have never instigated the Jews

Commentary.

"spirit and power" separately; the former referring to the zeal and energy with which the Apostle discoursed both publicly and privately on the truths of faith—a zeal and fire which displayed the interior workings of the Holy Ghost—and the latter, to the miracles which he wrought in confirmation of the truth of his doctrine.

5. We have disregarded the adventitious aids of human wisdom and eloquence, in order that "your faith," your conversion to Christ might not be ascribed to human wisdom, but to the powerful grace of God; so that it should appear to be, not a human, but, as it is in reality, a divine work.

6. In this verse, the Apostle asserts his own dignity, lest the Corinthians, despising him, might undervalue his teaching, and attach themselves to others who displayed more wisdom and oratorical skill in their discourses. He says, he was not devoid of true wisdom, but that they were not in a condition to hear it treated of. However, he discoursed on it before "the perfect," i.e., those who were advanced in Christian knowledge, and were practised in the principles of faith. Similar is the idea conveyed by the word "spiritual man," (verse 15), and also Hebrews (chap. v. verse 14). By the "wisdom" of which he speaks in this verse, are meant the abstruse truths of Christian faith—predestination, vocation, grace, &c., of which the Apostle treated in his Epistles to the Romans, Ephesians, Colossians—as also the various effects of redemption, and the mystical and moral meanings contained in the different mysteries of Christ's Death, Resurrection, Sepulture, Ascension, which are fully explained on befitting occasions by himself, and by St. Peter, in his Catholic Epistles. "The princes of this world," viz., the devils, who are frequently termed such in Scripture.

7. "But we speak the wisdom of God in a mystery, *a wisdom* which is hidden." The "wisdom" refers to the mode in which the great mystery of man's redemption was accomplished, and to the different consequences of the same. This "wisdom" was hidden "in mystery," because no one could understand it till it actually took place. Similar is the idea conveyed (Eph. chap. iii.) The word "hidden" refers to "wisdom," as appears from the Greek, σοφίαν ἐν μυστηρίῳ, την αποκεκρυψενην. It was the wisdom contained in the mystery of the whole economy of redemption that was "hidden" and unknown, until it was revealed in time by its full accomplishment. Estius explains the words, "in a mystery," to mean, *privately*, or to a few.—*Secretum at apud pauciores.* This is rather an improbable meaning; for, the Apostle said this already, at least equivalently, by saying, he spoke it only "among the perfect," who were but few.

8. Of the wisdom contained in the mysteries of Christ's incarnation and crucifixion,

Text.

known it, they would never have crucified the Lord of glory.

9. But, as it is written : *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.*

10. But to us God hath revealed them, by his Spirit. For the Spirit searcheth all things, yea the deep things of God.

11. For what man knoweth the things of a man, but the spirit of a

Paraphrase.

to crucify the author of glory, from whose death such great benefits have accrued to the human race.

9. But the wisdom of which we speak is that in which are fulfilled the words of the prophet Isaia (lxiv. 4): "Neither hath eye seen, nor ear heard, nor the mind of any man conceived, what God has prepared for those that love him."

10. But, although this wisdom has been mysterious, and for ages hidden from the world, it has been made known to us by the revelation of God's spirit, who is intimately acquainted with all the secret councils of God.

11. (And that the spirit of God, or the Holy Ghost, alone is capable of knowing the secret thoughts and

Commentary.

and the effects following from them, and the secret ways of God in bringing about the great work of redemption, "the princes of this world," that is to say, the devils, were ignorant; otherwise, they would have never crucified the Lord of glory by the hands of the Jews, since by this they destroyed their own dominion. There is another interpretation given of the words in the preceding passage, "wisdom of God," which understands these words of the Son of God hidden in the mystery of the Incarnation. This interpretation is not at all probable; since it is by no means clear, that the devils did not know Christ to be the Son of God. The contrary is deducible from several passages of the gospel; and it is asserted by many, that the cause of Satan's pride arose from envy at the future Incarnation of the Son of God. Moreover, it is not clear, that he would not crucify him out of hatred and malice, although he should have known him to be the son of God. It was the economy and designs of God in the crucifixion of his Son the devils were ignorant of.

9. Of this passage, from chap. lxiv. verse 4, of Isaia, which approximates nearest to the Hebrew, and, consequently, to our Vulgate version, the Apostle does not so much quote the words as the sense, which he accommodates to his present purpose. In the writings of the prophet, as here, the words refer both to the blessings conferred on us in this life, in the multifarious wisdom of God displayed in his Church, and to their final completion in heaven. They are quoted by the Apostle to prove, that the wisdom, of which he treats, is unknown to the devils, as in the preceding verse, since Isaia foretold, that no human experience or knowledge could fathom it. God alone could fully know it. "The eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee."—(Isaia, lxiv. 4). "O God, besides thee," just quoted, exclude every creature from a full knowledge of the wisdom in question. "For them that love him." In Isaia it is, "them that wait for thee." The sense of both is the same. These latter words are not opposed to the gratuitousness of predestination and of the graces consequent on it; because, these graces are gratuitous, although the end of eternal life, to which, as means, they conduct us, is given in consideration of our good works; it is to this accomplishment in heaven that the Apostle principally refers in the words: "What things God hath prepared for them that love him."

10. In this verse, the Apostle answers an objection which might be made to him, viz.:—If these things be so hidden and mysterious, how came you to know them? He answers, that he has known them from the revelation of God's spirit, who is intimately acquainted with the secrets of God. "Searcheth all things." These words express perfect and intimate knowledge, and contain an allusion to the mode in which human knowledge is acquired; for the Holy Ghost sees all things intuitively without requiring to search for them.

11. He illustrates, by a human example, how the Holy Ghost, and He only, is intimately acquainted with the secret designs of God. As no one on earth knows the hidden thoughts of man's mind, but his own spirit; so no one knows the hidden thoughts of God, but "the Spirit of God;" i.e., the Holy Ghost, co-essential with him and possessing the same divine nature. Of course, the Son of God is no more excluded

Text.

man that is in him? So the things also that are of God no man knoweth, but the Spirit of God.

12. Now we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.

13. Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14. But the sensual man perceiveth not these things that are of the Spirit of God: for it is foolishness to him, and he cannot understand: because it is spiritually examined.

Paraphrase.

designs of God, may be easily illustrated by a human example); for, who is it that knows the private and hidden thoughts of man, except his own spirit? So it is also with regard to the private thoughts of the divine mind.

12. And it is this same spirit, co-essential with God—a spirit opposed to the spirit of this world—that we have received, so that through him we may be enabled to know the general gifts which have been bestowed on the Church by Christ.

13. Of which general gifts and blessings, contained in the wisdom of God, we treat, not in the learned language borrowed from human wisdom, but in the language taught us by the same spirit of God, accommodating spiritual language and subjects to spiritual persons.

14. And my reason for not treating of these exalted spiritual subjects indiscriminately before all is, that the sensual or *animal* man, that is to say, the man who is not practised in the principles of faith, cannot understand the exalted truths of God's spirit. To such a man they are folly, because they are to be examined on spiritual principles, with which he is not conversant.

Commentary.

here than the Holy Ghost is in another passage, where it is said: "No one knows the Father but the Son," &c., because when there is a question of the absolute, essential attributes of the Godhead, they alone are excluded, who have a different nature.

12. "Of this world," in Greek, *τοῦ κοσμοῦ*, "of the world." "That we may know the things," &c. These words refer to the general effects of God's goodness, contained in the wisdom of God, of which he speaks all through this chapter. Hence, they furnish no argument in favour of the *justifying faith* of heretics, which requires a particular knowledge, and has a special object, viz., the justification of the particular individual who has this faith; whereas here, there is a question of general knowledge imparted by God's spirit.

13. "But in the doctrine of the spirit." (In the common Greek, *of the Holy Ghost*; the epithet, "Holy," is wanting in some of the chief MSS. and some versions, and rejected by Griesbach). "Comparing spiritual things with spiritual." The interpretation of these words, given in the Paraphrase, is the one that accords best with the entire context. The Apostle wishes to convey by them, that his reason for not preaching the sublime truths of religion to the Corinthians was, because they were not "spiritual" persons, to whom alone such spiritual subjects were suited. This interpretation derives probability from the following verse. The words may also be interpreted thus: "*accommodating spiritual language to spiritual matters or subjects;*" according to which interpretation these latter words are nothing more than a repetition in a different form of the idea conveyed by the words, "not in the learned words of human wisdom." It is by no means unusual with writers to repeat the same idea in different words.

14. "But the sensual man perceiveth not the things that are of the spirit of God." In this verse the Apostle assigns a reason for not preaching the sublime truths of the Christian economy to the Corinthians. "By the sensual (or *animal*) man," is meant the man who, although he may have received the faith and may be a saint—and this the Apostle supposes; for, in the next chapter (verse 1), he calls the same persons, "*little ones in Christ*"—still, is not practised in its principles, and cannot, therefore, relish the more sublime truths of religion, "these things that are of the Spirit of God." "For it is foolishness to him;" such things appear to him quite unmeaning. "Because it is spiritually examined." The Greek, *πνευματικῶς ανακρινέται*, may also be translated, and with more propriety, "because *they* are spiritually examined." These things are

Text.

15. But the spiritual man judgeth all things: and he himself is judged of no man.

Paraphrase.

15. But the *spiritual* man—the man who is fully conversant with the principles of faith taught us by God's holy spirit—understands and discerns all spiritual matters, and he himself is judged by no man for this line of conduct, when acting upon the principles of faith.

Commentary.

to be examined on spiritual principles, in which he is not versed; just, in the same way, as the sublime truths of natural philosophy (*r.g.*), those regarding the revolution of the earth, the magnitude of the sun, &c.—would appear “foolishness” to a child or untutored peasant, who judges from sensation, because such truths are to be examined on scientific principles, with which these persons are not conversant.

15. “But the spiritual man,” *i.e.*, the man who has not only received the faith—in which respect he and the sensual or animal man do not differ—but who is also, unlike the sensual man, practised in its principles. “Judgeth all things.” In Greek, *ανακρίπει περὶ πάντα, discerneth all things.* Such a man understands all spiritual matters. “And he himself is judged,” or examined by no man in order to be set right—not surely by the “sensual man,” who is supposed to be incapable of such a judgment, for “he perceiveth not the things that are of the Spirit of God;” nor by the spiritual man, who would himself have acted in the same way. These latter words are added by the Apostle to show how foolish a part the Corinthians acted in censuring his own mode of preaching.

In order to see how utterly unsounded is the objection against church authority, which is derived from the two preceding verses, we have only to examine the meaning of the several words, and also their bearing on the context. “Sensual” or “animal” has, in Sacred Scripture, different significations, according to the different functions of *anima* ($\psi \chi \eta$), from which it is derived; and *anima* denotes—first, the vegetative soul, or the principle of life; thus it is said of Adam in Genesis, “factus est in *animam viventem*;” secondly, it denotes the soul, inasmuch as it is the principle or seat of *sensation*; thirdly, inasmuch as it is the seat of *carnal affections*, or the *anima concupisibilis*. Abstracting from the grace of God or faith, it designates the inferior part of the soul as it judges from sensation, rather than from reason: $\psi \chi \eta$, its corresponding Greek word, has the same meaning in the Pythagorean and Platonic philosophy; it designates the *animal nature* of man, which is common to him with the beasts. “Spiritual” also has as many significations as the word, *spiritus* (in Greek, $\pi \nu \epsilon \mu \alpha$), from which it is derived. Abstracting from grace and faith, it denotes the superior part of the soul, as it follows reason. So, in a natural point of view, abstracting from grace and faith, *anima* and *spiritus*, from which *animal* or “sensual” and *spiritual* are derived, designate different states or faculties of the soul: *anima*, inasmuch as it is directed by sensation; *spiritus*, as guided more by reason. But, considering the operation of divine grace, the words have another signification analogous to their former meaning. And it is in this latter or spiritual point of view that St. Paul here regards them. He considers the soul as imbued with the principles of faith in different ways. “The *spiritual* man—the man who has the faith, and is conversant with its principles, a signification analogous to that which the word bears, when, in a natural point of view, it means the man practised in the principles of reason. “*Animal*” or “sensual,” the man who has received the faith, is versed in its rudiments and necessary points of belief, but unpractised in its principles. The word by no means signifies a man who has not the Holy Ghost, and is not in justice; for, St. Paul calls the same “little ones in Christ” (chap. iii.), consequently baptized; and these he always regards as saints. Hence, then, the passage means, that the Apostle refrained from discoursing on the sublime truths of faith, “the wisdom of God in mystery,” before the Corinthians. Why? Because, being “sensual” or “animal,” and not conversant with the principles of faith, they were incapable of understanding them, or his explanations regarding them; for “they are examined on spiritual principles,” *spiritualiter examinantur*; just as it would be downright folly to treat of the sublime truths of natural science before children or rustics, whose ideas are derived from sensation. From a want of acquaintance with

Text.

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Paraphrase.

16. For who has known the mind of the Lord so as to instruct him?—(and to judge the spiritual man, acting as such, would be only judging the Lord himself, by whom the spiritual man is instructed). But we, when preaching to you, were instructed by Christ himself.

Commentary.

the principles of science, the very terms thereof would be to them unintelligible. But the spiritual man understands all the truths of faith, because practised in its principles, and he is judged by no one.—(See Commentary, verse 15). Hence, the utter folly of the Sectaries who understand by "spiritual man," the man who has the Holy Ghost; for, then "animal" or "sensual," would mean one who has not the Holy Ghost; and that the Apostle supposes the very reverse, has been already shown. Besides, the answer which the foregoing plain and obvious interpretation of the word "sensual" and "spiritual" contains, in reply to the objection against church authority, founded on this passage, the meaning of the word "judgeth" fully refutes the objection. The word corresponding with "judgeth," in the Greek (*avakipive*), never means passing a judgment or sentence at all; it is a juridical term, designating the examination of witnesses. Hence, St. Paul does not by any means here regard a *definitive* judgment, but only a *discretionary* judgment, or the faculty of understanding the matter in question, in consequence of being versed in its principles. Moreover, can it be supposed for an instant, that St. Paul declined preaching the sublime truths of religion to the "sensual" or *animal* man, because such a person was incapable of passing a *definitive* judgment on the doctrine which he proposed? In other words, can we suppose that the Apostle would submit to the *definitive* judgment of any man the truth of that doctrine, which shall outlive the heavens and the earth: which he received from the Holy Ghost: which he quoted from the Scriptures of the Old Testament, and confirmed by numerous miracles; and, particularly, when addressing men who received the faith (such as "the sensual" man is supposed here)—men whose very first duty it was, "to reduce their intellect to captivity unto the obedience of Christ"?—(2 Cor. x. 5). The judgment, then, of which St. Paul ascribes the faculty to the spiritual man, regards not *disputed* truth, but the mere faculty of understanding *proved* and *admitted* doctrine. And even supposing the Protestant interpretation, for an instant, to be correct, how will they prove that they have the Holy Ghost, according to their understanding of the passage?

No doubt, the words, "sensual" and "spiritual," have here a moral signification also, and convey to us what we know from daily experience, that those gross, carnal men, "whose God is their belly," and who spend their whole lives in the pursuit of forbidden pleasures, and the gratification of their guilty passions, "cannot understand," i.e., can have no idea of the spiritual unmixed joys which the faithful servants of God enjoy even in this life. Talk to these voluptuaries of the mortification of their passions—of faithfully following the model divinely pointed out to them on the Mount—of seeking the things that are above—of the consequent joys and tranquillity of conscience; such language sounds in their ears as no better than folly; they cannot understand it. However, at a future day, when it shall be too late, they shall be forced to see things in a different light. "We fools esteemed their life madness.....behold now they are numbered among the children of God.....therefore we have erred from the way of truth," &c.—(Wisdom, v. 5). Oh! Jesus, crucified for our sakes, preserve us from ever experiencing these unavailing regrets!

16. In this verse, he assigns a reason why the spiritual man, acting as such, can "be judged by no man," not by the *sensual* man, who cannot "perceive the things that are of the Spirit of God," nor by the *spiritual* man, who, in this judgment of discretion of which there is question here, would apply the same criterion or standard of judgment, which he himself had applied—I say, *acting as such*, because, should he not judge spiritually, he may err, and, therefore, be corrected as was St. Peter by the Apostle himself (Gal. ii. 11)—and in it he also assigns a reason why the Apostle himself should not be judged or undervalued for his mode of preaching the Gospel among

Commentary.

the Corinthians. "For who hath known the sense of the Lord?" These words are a quotation from Isaías, xl. 18, at least they express the sense of the prophet. "That he may instruct him." If "him" refer to the "Lord," then, these words are a part of the prophetic quotation. If it refer to the "spiritual man," they are the words of the Apostle, and mean, that to attempt the correction of the spiritual man, judging as such, would be only instructing the Lord himself, by whom he is guided in his spiritual judgments. The Greek word for "instruct," στραβιζεσθαι, in a physical signification, means to *make come together*. In a moral sense, as here, it means to *put mentally together*, to prove, to instruct others.

CHAPTER III.**Analysis.**

The Apostle, having, in the preceding chapters, justified his style of preaching—firstly, on the ground that such was the will of God, who rejected all human wisdom in the work of redemption (chap. i.); secondly, on account of the subject preached—viz., Christ crucified; and having shewn that it was not for want of knowledge on his part, but on account of the utter inutility of doing so in reference to the generality of his hearers, he declined preaching the lofty truths of religion, which are to be discerned and examined on spiritual principles only, in this chapter, applies to the Corinthians what he had spoken of already in general terms. They were not the class of persons to whom such sublime preaching was suited. They required milk—not solid food (1, 2). They are still incapable of deriving profit from such preaching, as is clear from the feelings which they manifest among themselves, and the false notions which they appear to have regarding their teachers, who are mere ministers, mere instruments in the hands of God (3–7). There is no difference between their teachers in this respect; and as for difference of labour, this is a matter which God alone can adequately reward (8). He illustrates the relations which these preachers hold, by examples drawn from husbandry and architecture. He shows what part he had himself in the rearing of the spiritual edifice. He laid the foundation. He cautions the others about the kind of superstructure they may rear on his foundation (9, 10). As to the foundation itself it is unchangeable (11). He points out the superstructure which may be raised on this foundation: and he tells the different builders, that should their work be altogether free from stain, they shall be rewarded for that work; but, in other cases, that the performer of the work shall be punished; however, he shall be saved after passing through the purifying ordeal of fire (12–15). He next points out the relation of a spiritual edifice which the faithful uphold, and declares the fate of the man, who, instead of building on the true foundation, subverts it, to be not salvation through fire, but eternal ruin (16, 17). He next strikes at the root of the schism, telling those who are reputed worldly wise, to become fools in order to be truly wise; and points out in what light God views worldly wisdom, viz., as folly; and this he proves from Scripture (18–20). He concludes from the foregoing, that they should glory in no creature whatever, but in God alone (21). For, as all creatures, whether animate or inanimate, whether present or future, are rendered by God's grace subservient to the salvation of the Corinthians; why, then, glory in creatures? They should rather refer all to the glory of Christ and of God, to whom alone they belong, and whose glory all things are intended to promote.

Text.

1. AND I, brethren, could not speak to you as unto spiritual, but

Paraphrase.

1. And I, brethren, could not address you in the language suited to spiritual men, practised in the

Commentary.

1. He now applies to the Corinthians the principles already laid down, when he said (ii. 13), that he wished to accommodate spiritual subjects to spiritual persons. "But as unto carnal." "Carnal," here, is the same as "sensual" or *animal* (ii. 14); they are

Text.

as unto carnal. As unto little ones in Christ.

2. I gave you milk to drink, not meat: for you were not able as yet. But neither indeed are you now able; for you are yet carnal.

3. For, whereas there is among you envying and contention, are you not carnal, and walk according to man?

4. For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul?

5. The ministers of him whom you have believed: and to every one as the Lord hath given.

Paraphrase.

principles of faith. I was obliged to accommodate my instructions to you, as carnal men—incapable of understanding the lofty truths of faith—as little ones in Christ.

2. I was obliged to give you the milk of easy and plain instruction, and to withhold the strong food of more difficult and abstruse doctrines, from which you were then, as you are even still, incapable of deriving profit; for, you are still carnal, like infants, guided by the senses.

3. For, since there is among you envyng, which begets strife and divisions, do you not show that you are still actuated by the feelings of the carnal, unregenerate man?

4. For, when one says, I indeed am of Paul; another, and I am of Apollo; do you not show that you are carried away by human feelings?—that you are carnal and not spiritual? What, then, is Paul?—what is Apollo?—or any other?

5. Mere ministers of Him in whom you have believed. And in this capacity of ministers, they labour only according to the degree of talent which God has been pleased to impart to each.

Commentary.

both opposed to “spiritual.” They denote the same thing, but differently considered. “Sensual,” implies an inability to understand the things of God, arising from weakness of judgment. “Carnal,” arising from the corrupt passions. The “carnal” are here supposed to be baptized; they are called, “little ones in Christ.”

2. The idea expressed here is borrowed from the difference of food administered to babes and to full-grown men. “I gave you milk to drink—not meat.” Greek, *and* “not meat.” The conjunction is rejected by some of the best critics, and not found in the Alexandrian or Vatican MSS.

3. “Envyng and contention,” (in the common Greek is added, *and strifes*). These latter words are, however, not found in the chief MSS. above quoted). These passions had not matter grievous enough to constitute mortal sin, in which latter respect they are reckoned by the Apostle (Gal. v.), among the sins that exclude from the kingdom of heaven. Here, they sprang from mental infirmity; they were the result of a puerile esteem for the relative excellencies of their different teachers.

4. “For while one saith, I indeed am of Paul,” &c.....“are you not men?” i.e., carried away by human feelings; and do you not prove yourselves incapable of receiving more sublime instruction?

OBJECTION.—Might not men indulge in jealousy and contention, and still be fully capable of understanding the truths of faith? How, then, can *carnal* here, and *sensual* or *animal* (ii. 14), signify the same thing?

RESP.—The occasion, or rather the object, of their contentions, proves them to be *sensual*, in the sense already explained—mere infants in the faith. These contentions regarded the relative claims of their different teachers—a matter about which a dispute would never arise among the “spiritual,” or well instructed in the principles of faith; and it is this the Apostle specially considers, when he undertakes to prove, not so much the guilt, as the utter folly of such conduct. Reverting to their divisions of which he spoke (i. 12), he points out the light in which their different teachers are to be viewed, and shows that there was no reason whatever for glorying in one beyond the other. “What, then, is Apollo?” &c. In the common Greek, *τις οὖν εστι Παύλος;* *τις δε Απολλώς;* *who, then, is Paul, and who is Apollo?* The chief MSS. have *τι οὖν εστι Απολλώς;* *τι δε εστιν Παύλος;* the order followed by the Vulgate.

5. “Ministers of him whom you have,” &c. In Greek, *διάκονοι διών, ministers by whom ye believed.*

Text.

6. I have planted, Apollo watered, but God gave the increase.

7. Therefore neither he that planteth is any thing, nor he that watereth; but God that giveth the increase.

8. Now he that planteth, and he that watereth, are one. And every man shall receive his own reward according to his own labour.

9. For we are God's coadjutors: you are God's husbandry, you are God's building.

10. According to the grace of God, that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Paraphrase.

6. I, as minister of God, have sown the seeds of faith amongst you by preaching the simple elements of Christian doctrine. Apollo has more fully instructed you; but the life of grace, and the increase of faith, must come from God alone.

7. Hence, then, the ministers of God, who only plant and water, are to be held in no consideration, compared with God, who gives the increase.

8. And the man who plants, and the man who waters, if regarded in the light in which they are of any consideration whatever, are but one and the same thing, having but one and the same duty and relation of ministry; and as for the difference of labour, it is no affair of yours; for, according to his labour, each one shall be rewarded by God.

9. We are one and the same thing, viz., co-operators with God in the work of planting the field and rearing the spiritual edifice, and you are that husbandry, that tilled field, which we have helped to plant; the spiritual edifice, which we have co-operated with God in rearing.

10. According to the grace of God calling me to the Apostleship, I have, like an expert or skilful architect, laid the foundation, and traced the outlines of the building; but, another rears the superstructure; let each one take care *how* he may raise the superstructure.

Commentary.

6. He illustrates, by an example taken from husbandry, the character of their different teachers. They only worked in the vineyard of the Lord, in the spiritual field of God's Church. St. Paul himself planted the faith first amongst them. "Apollo watered," i.e., more fully instructed them; but their conversion and perseverance are the work of God.

7. The man who plants, and the man who waters, are to be held in no consideration compared with God. "Any thing," comparatively speaking, in comparison with God.

8. The man who plants, and the man who waters, are the one and the same thing, considered in the respect under which they are to be prized or valued by the Corinthians, that is to say, in their relation of ministers of the gospel; and hence, on this score, they are to be equally regarded. Nor is the one entitled to preference before the other. The conclusion to which the words of the Apostle tend is this: that the line of conduct pursued by the Corinthians in this affair is just as preposterous as would be that of the herbs of the garden, could we suppose them to divide into two parties, one declaring for the man who planted, and the other for the man who watered them; because the ministers of the gospel are either nothing compared with God; or, but the same thing viewed in relation to each other—viz., his ministers and instruments; hence, the folly of the Corinthian schism. "And every one shall receive his own reward according to his labour." How consoling to those who labour for the salvation of souls to know, that the rich rewards, reserved for them in heaven, are proportioned not to their *fruits*, which belong to God's grace, but to their "*labour*."

9. The Apostle here again reverts to the metaphor taken from husbandry, and also introduces a new one, of the building, to show in what light the several preachers of the gospel should be viewed.

10. He asserts his own dignity above the others. He is the principal builder or architect, whose plans the others must follow; but this superiority he attributes to the grace of God, "the grace of God that is given to me." He next turns aside from his subject to admonish the persons engaged in the building of the sort of superstructure

Text.

11. For other foundation no man can lay, but that which is laid: which is Christ JESUS.

12. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13. Every man's work shall be manifest: for the day of the Lord shall declare it, because it shall be revealed in fire: and the fire shall try every man's work of what sort it is.

Paraphrase.

11. I say, *raise the superstructure*, because, as for the foundation there can be no change, it can be no other than the one I myself have laid, viz., Jesus Christ.

12. If any man build on this foundation, gold, silver, and precious stones, wood, hay, stubble:

13. The work of each man shall one day be made manifest and publicly exposed; the day of the Lord shall declare it; for, this day shall be revealed in fire, and the fire shall prove the nature of each man's work.

Commentary.

they should raise on the foundation laid by him. "Let every man take heed how he buildeth thereupon."

11. "For other foundation no man can lay," &c., as if he had said, I deliver no instructions regarding the foundation of this spiritual edifice; for, this is unchangeable, "Christ Jesus." The foundation laid by the Apostle has the same signification here as the words—*Christ crucified* (ii. 2), viz.: faith in the Divinity of Christ and in his doctrine. In neither place, however, are we to confine it exclusively to the mere article of faith in Christ's Divinity. It embraces all the necessary truths of faith, the article of the Trinity, the knowledge of which the faith of the Incarnation supposes, and the other essential articles of Christian doctrine, which each one is bound explicitly to believe. It is likely that he also proposed some precepts of morality; but of all Christian preaching, "Christ crucified" must be the foundation. "For, there is no other name under heaven given to men, whereby we must be saved."—(Acts, iv. 12).

12. There is a great diversity of opinion respecting the meaning of this passage, which St. Augustine (*Libro de Fide et Operibus*, c. 15 et 16), pronounces to be very difficult and obscure. By the "builders," it is clear from the entire context, the Apostle means, the teachers of doctrine; for, it was in reference to teachers, the metaphor of the building was introduced, and by "gold, silver, and precious stones," are meant doctrines preached on the foundation of all Christian teaching, viz., "Christ Jesus." And although the conclusion, to which the Apostle wishes to direct the attention of the preachers, extends to all kinds of work; for, of every work it is true to say, that "it shall be revealed in fire," (verse 13); still, the evident scope of the Apostle directly and immediately refers to the works of teachers, whom he cautions, both as regards the *doctrine* they propound and their *mode* of propounding it. By the "gold, silver, and precious stones," then, is meant doctrine in every respect conformable to the gospel, and preached in a manner free from sin of any kind; for, it is only such that would stand the test of fire, as the Apostle supposes, and would merit a reward (verse 14). By "wood, hay, and stubble," is meant, not heretical doctrine, as some assert; for, such doctrine would subvert the foundation, instead of building on it; and, moreover, of the propounder of such doctrine, the Apostle would never say, "he shall be saved as by fire," (verse 15)—on the contrary, "him shall God destroy," as the violator of his temple (verse 17),—but, doctrine sound in faith and morals, still mixed up with many curious opinions, no way conducing to edification; or, rather, doctrine preached in a manner better calculated to please the ears of the hearers, and gain their applause, than to produce the full effect on their hearts; and this is what the Apostle himself has, by his own example, been condemning in the Corinthian preachers.

13. "For the day of the Lord shall declare it." The words, "of the Lord," are wanting in the Greek, in which the reading runs thus: *ἡ γὰρ ἡμέρα δηλώσει for the day shall declare it.* But the article prefixed, *ἡ γὰρ ἡμέρα*, clearly shows it to have reference to the day of the Lord. What is meant by this "day of the Lord" is a subject of controversy with Commentators. Some understand by it the day of tribulation or suffering during the course of this life. This is, however, by no means a probable interpretation; since, the day referred to here is a fixed, definite day, "*the day*," and the

Text.

14. If any man's work abide, which he hath built thereupon : he shall receive a reward.

15. If any man's work burn, he

Paraphrase.

14. If the work which a person has raised on the proper foundation be so pure in every respect as to escape the action, and stand the test of the fire, like pure gold in the furnace, for such a work he shall receive a reward.

15. But the man, whose work, not pure in every re-

Commentary.

term of the present life is not the day of *the Lord*, but our day, according to SS. Scripture. Again, tribulation, which is common to the good and to the bad, would not "declare (the quality of) the work of each." Hence, it more probably refers to the day of general judgment, which is frequently, in SS. Scripture, termed "the day of the Lord," and of it we also find it said, as here, that it "shall be revealed in fire." And on that day all the works of man shall be made manifest. It shall, therefore, manifest the work of each teacher.

This day "shall be revealed in fire," which shall precede and usher it in—a fire purgatorial of the good and destructive of the wicked—and that same fire shall prove the nature of each man's work. The man whose work is altogether pure, shall not be purged by that fire; it shall only serve as the instrument of his death; but the man whose works are not altogether pure and free from stain, shall be purged by it, while causing torture, in a degree more or less intense, according to the degree of venial guilt in his actions.

14. "If any man's work abide," &c., i.e., if any man's work be in every respect so pure, as not to be subject to the purifying effect of that fire, he shall receive a reward for that action in judgment.

15. "If any man's work burn," &c., i.e., if any man's work be such as to subject him to more intense pain and suffering in the fire of conflagration, than is required to cause his death, which that fire shall inflict on all, both good and bad; such a man "shall suffer loss," *ζημιαθησεται*, shall be fined, i.e., shall suffer punishment in the fire of conflagration, which is to be purgatorial for such a work, "but he himself shall be saved." In order to obtain this salvation, however, he must pass through "fire." The words, "he shall suffer loss," imply not simply, the loss of the work, but the suffering of punishment; since, it is opposed to the receiving of "a reward," (verse 14), and moreover, "wood, hay," &c., were never worth anything; hence, to lose the reward of them would be no loss whatever. The same is also clear from the words, "if any man's work burn," since, it is through the man who performs it that the work shall burn; or, in other words, he shall burn for his work. There is no inconvenience, however, in interpreting the words of the loss of the reward to which the work would otherwise be entitled. Such a man loses the work, and shall be punished for the venial sinfulness found in it, but he himself shall be saved (*σωθησεται*), after passing through a fiery ordeal.

The question next to be considered is—Can the Catholic doctrine of Purgatory be proved from this passage? It was the opinion of the Latin Fathers at all times, and of many among the Greeks, that it furnishes a satisfactory proof of the doctrine of Purgatory. This was expressly held by the Latin Fathers of the Council of Florence, in the fifteenth century. The Greek Fathers of that Council, while admitting the doctrine of Purgatory, denied, however, that a proof of it was contained here. Were they to admit the proof from this passage, they should also admit material fire to be the instrument of purification, which was contrary to their opinions. They maintained that the *pain of sense* in Purgatory was caused, not by fire, but, by sorrows and labours. This opinion, though false, was not, however, condemned either at Florence or Trent. In the exposition adopted in the Paraphrase, the word "fire" is made to refer to the same thing throughout, viz., the fire of conflagration. In this interpretation, the Catholic doctrine of Purgatory is clearly proved from the present passage. For, the Apostle, in holding out threats of punishment to those who were building up "wood, hay, and stubble," on the foundation which he laid, must, surely, be referring to some punishment to which he knew they were liable, and which they would certainly undergo in the life to come, in "the day of the Lord." He cannot be supposed to be holding out to

Text.

shall suffer loss: but he himself shall be saved, yet so as by fire.

Paraphrase.

spect and without alloy, shall burn like hay or stubble, shall suffer punishment for it, but he himself shall be saved, like one who saves his life by passing through a house on fire.

Commentary.

the teachers in question, the vain and useless exhibition of punishment, to which he knew they would never be subjected. Now, the Apostle was well aware, that the great day of judgment was very distant, as appears from the 2nd Epistle to the Thessalonians, written before this, and that, consequently, these vain teachers, and thousands like them, would never live to be purified and saved through the fire of conflagration; and hence, the Apostle, although directly referring to the fire of conflagration throughout, must include under it another fire, to which those shall be subjected in the life to come, in "the day of the *Lord*," (for the time of this life is *our day*), who commit sins which shall not entail damnation, but which shall cause them to burn and be purified. This is what Catholics call the fire of Purgatory. The reason why the opinion which understands the Apostle to refer directly to the fire of conflagration seems preferable to any other is, that it is quite usual with him in all his Epistles to refer to the day of judgment, as near at hand for those whom he addresses. This, of course, he could assert without the slightest deviation from truth, if the measure of time as viewed by God be considered ("with him one thousand years is but as a day," 2 Peter, iii. 8); and, moreover, if it be borne in mind that for each one the general judgment commences virtually at death. The Apostle wishes to refer to the general judgment in preference to the particular, which shall take place at the death of each one; because, it shall be a solemn ratification of the sentence passed at particular judgment, and a public declaration, before all the nations of the earth, of the quality of each man's works. Hence, when referring here, in accordance with his usual custom, to the *general judgment* under which the *particular* is included, he refers also directly to the fire of conflagration, which shall usher in that day, and shall be purgatorial of the good, who are not perfectly free from stain. Under this fire of *conflagration*, however, the fire of *Purgatory* must be included, in which the just who die in venial sin, or liable to temporary punishment for mortal sins already remitted, shall be punished, but still saved through the purifying influence of this fire. We must hold that under the fire of conflagration, which is similar in its effects to the fire of Purgatory, the latter fire is included by the Apostle, or, hold one or other of the following propositions, viz.: that the men who, in the day of the Apostle, and all subsequent ages, built "wood, hay, and stubble," are not to be admitted into heaven before the day of judgment, and to be reserved for the saving effects of the fire of conflagration—an error condemned by the Church—(Council of Florence, last Session; Benedict XII., the successor of John XXII., had also condemned the same as heretical); or, that the lot of those venial transgressors, who shall have died during all ages preceding the fire of conflagration, shall be better than the lot of those who shall be alive then, which cannot be admitted either; for, it is in reference to the men of his own day that the Apostle says, they "shall be saved as if by fire," "they shall suffer punishment,"—"their work shall burn," i.e., they themselves shall be subjected to burning on account of their work. Hence, if the entire passage be understood to refer directly to the fire of conflagration, under it must be included the fire which, in reference to some men who shall have died in all preceding ages, "shall try every man's work," and cause "his work," i.e., himself, "to burn" on account of the work, but still shall save him. This is what Catholics call the fire of Purgatory. Whatever interpretation of the passage may be adopted by any one who does not wish to pervert the sense of Sacred Scripture, the Apostle must be understood to speak of the fire of Purgatory, as it alone could affect those whom he addresses. To it alone could the words, "the day of the *Lord*," apply, at least immediately with reference to the Corinthian teachers, for whom, in the first instance, he intends the threat here enunciated.

"As if by fire." The words "as if," do not exclude the reality. The Greek is, *ὡς πνεύματι, as by fire*. The words are used in the first verse of this chapter to express reality, "*as if carnal*," though he immediately expressly says, they were really carnal,

Text.

16. Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?

17. But if any man violate the temple of God; him shall God destroy. For the temple of God is holy: which you are.

18. Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool that he may be wise.

19. For the wisdom of this world is foolishness with God. For it is written: *I will catch the wise in their own craftiness.*

Paraphrase.

16. Know you not that you are not only the building, but the *sacred* building, or temple of God, owing to the in-dwelling of the Holy Ghost in you by sanctifying grace.

17. If any person violates the temple of God, him shall God destroy. Should any one, therefore, ruin your faith or morals, and be thus instrumental in expelling the Holy Ghost from you, who are his spiritual and holy temple, he shall meet with the punishment due to the sacrilegious profaners of God's temple.

18. Let no man be deceived; if any one among you has a character for worldly wisdom; let such a person become foolish, according to the world; should he wish to be wise, according to God.

19. For, the wisdom of this world is viewed in no better light by God than folly; for, it is written (Job, verse 13): *I will catch the crafty in their cunning.*

Commentary.

"are you not carnal?"—(See also Gospel of St. John, i. 14). The words "as if" are used for no other purpose than to institute a comparison between the escape of such a person and that of a man narrowly escaping through fire.

16. The Apostle now returns to the subject from which he had digressed at verse 10, for the purpose of reminding the teachers of their duty; and following up the metaphor of the building, he says, the Corinthians are not only the *building*, but "the temple," or *sacred* building of the Lord, "and that the Spirit of God," &c. "And" has the meaning of *because* in this passage, "*because* the Spirit of God dwells in you."

17. He here points out the fate of those who, instead of building on the foundation, subvert it by preaching false doctrine, or by corrupt morals. "Violate," (in Greek, *φθειρει*, corrupt), they shall not be "saved by fire," but eternally destroyed. While addressing the people directly, the lesson is intended for the corrupters of their faith or morals. Those, therefore, who, by word or example, are instrumental in ruining the souls of their brethren, are guilty of a spiritual sacrifice, and shall be punished more severely than were even the violators of God's material temple, or the profaners of sacred things, of which we have examples in Baithasar, Athalia, and Heliodorus. (Daniel, v. 2 ; 2 Paralip. xxiii. ; 2 Machabees, iv. 27).

18. Having pointed out the lot of the different builders, on the day of judgment—the perfect to be rewarded; the imperfect, saved by fire; and the wicked, eternally destroyed—the Apostle now again addresses an admonition to those teachers, who prided in the possession of superior worldly accomplishments, and secular wisdom. He tells them not to be deceived, as if each teacher shall not be treated, as has been already explained, some saved by fire, others damned. "If any one among you seem to be wise in this world," i.e., have a character for worldly wisdom, "let him become a fool," according to this world, by reducing his intellect to captivity, "in obedience to" Christian faith, and by proposing the doctrines of faith to others in a simple way, which is folly with the world. "That he may be wise" according to God. The Apostle here strikes at the root of the Corinthian schism, viz., an affectation of superior wisdom on the part of the teachers, and an undue value attached to the same by the people. It is not unlikely that he refers to those men who were attempting to destroy the spiritual temple of God in the souls of men. These he exhorts to lay aside all pretensions to the character of worldly wisdom, and to become fools according to the world by reducing their intellect to captivity, unto the obedience of faith.

19. He assigns a reason for rejecting human wisdom, viz., because it has been rejected by God, in the work of salvation, and regarded by him in no better light than folly; it even proves noxious and injurious to our salvation. "*I will catch the wise,*" &c. (In the Greek, *ο δραστομενος τους σοφους*, "he it is," viz., God "that catcheth the wise

Text.

20. And again: *The Lord knoweth the thoughts of the wise, that they are vain.*

21. Let no man therefore glory in men.

22. For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours:

..

23. And you are Christ's: and Christ is God's.

Paraphrase.

20. And also (Psalm xciii.) it is written: The Lord has known the devices of those men, who are reputed wise, to be vain and foolish.

21. Let no one, therefore, glory in men (but in God alone).

22. (Through whose mercy) all things are yours, whether it be Paul, or Apollo, or Cephas, or the whole world, with all it contains, whether animate or inanimate, whether things present or future, whether gifts of nature or of grace; all are yours, and made, by the grace of Christ, subservient to your salvation; (why then glory in anything that is made subservient to your use?)

23. But you yourselves belong to Christ, who redeemed you, and Christ as man, belongs to God; therefore, we should glory in Christ and God only.

Commentary.

in their craftiness,") that is, he shall frustrate and turn the schemes of the crafty against themselves, so as to educe therefrom the very ends they are desirous to prevent, as in the case of Joseph's brethren, and also in the case of the devil, whose empire the crucifixion of Christ destroyed; or, the words may mean, that he shall clude all the craftiness of the worldly wise. The words are quoted from the 5th chapter of Job, according to the Hebrew, and they are the words, not of Job, but of his friend, Eliphaz.

20. This is from Psalm xciii. 11; "the thoughts," διάλογισμούς, i.e., the *devices* or *plans* "of the wise." In the Psalm it is "the thoughts of men," but St. Paul here applies to the powerful, and those desirous of a character for wisdom, what is said of men in general by the Psalmist.

21. This, then, is the conclusion which the Apostle derives from the foregoing; since all human wisdom and power are utterly worthless, they should not glory in any man, nor in any teacher beyond another. Far from glorying in any creatures, we should refer all glory to God alone, whose ministers the different preachers of the gospel are.

22. The words of this verse convey the same as the passage in the Epistle to the Romans, "all things work together unto good for them that love God."—(Rom. viii. 28). "All things are yours," i.e., subservient and ancillary to your salvation. "Paul," &c., all the preachers of the Gospel announce it for your salvation; "the world," all creatures are intended by God to lead you to him; "or life," to acquire merits during its continuance; "or death," which is a passage unto glory; "or things present," all the gifts of grace or nature which you now enjoy, point to the glory in store for you; "or things to come," all the gifts of glory which are held forth as so many motives for encouragement to perseverance, "all are yours."

23. "And you are Christ's." Christ, as man, has purchased you, and hence, you are his, by right of purchase, "and Christ is God's." All creatures are intended for the use and benefit of man, but man himself is destined to enjoy God hereafter, and promote his glory here. Therefore, we should seek to promote in all our words and actions the glory of God alone, "whether we eat, or whether we drink, or whatever else we do, we should seek the glory of God."—(1 Cor. x. 31). "The Lord hath made all things for himself."—(Prov. xvi. 4). "I the Lord, this is my name; I will not give my glory to another."—(Isaias, xlii. 8). To us God has given the benefit of his gifts, but the glory of them he has inalienably reserved to himself. For God then we are created. We are here below only in a state of probation—a place of exile. Heaven and God is our end, our final, eternal enjoyment. What folly, then, to engage in any pursuit, to indulge in any enjoyment which would imperil this great end of our being, and, which, besides entailing an irreparable loss of infinite good, of boundless happiness, would involve us in excruciating tortures, which would end only with God, and of the never-

Commentary.

ending duration of which we would be irresistibly conscious every moment that we suffered : thus bearing, each moment, the entire torture of Eternity—*pondus sternitatis*. “*Notum fac mihi, Domine, finem meum.....ut sciam quid desit mihi.*”—(Psalm xxxviii. 5). What torture so dreadful as when sentence of eternal damnation is first made known to the trembling soul, at judgment, after a dreadful state of suspense ?

CHAPTER IV.**Analysis.**

The Apostle was well aware that both teachers and people at Corinth were to blame for the schism which he has been endeavouring to cure. Hence, in this chapter, in which he closes the subject, he addresses, in turn, people and teachers. He first points out to the people in what light they are to view their teachers, and what degree of respect they should show them (verse 1), and then, he points out the principal duty of the teachers (2). In the next place, he instructs the teachers, by his own example, to despise the judgments of men, and not to seek praise from them (4, 5), and he instructs the people not to judge their teachers, but to leave all judgment to the Lord. He gives a reason, why it is, in treating of the Corinthian schism, he speaks of himself and Apollo only, as if they alone gave occasion to this evil, and the reason is made to apply to both teachers and people (6). Addressing himself to the teachers, he tells them that they had no grounds for glorying in their superior accomplishments, inasmuch as everything they possessed was purely the gift of God (7); and addressing them in a strain partly ironical, he shows how exaggerated were the notions which they formed of their own excellence (8). He points out the wretched condition of the true Apostles of Christ (9), and contrasting their condition with the worldly prosperity enjoyed by the Corinthians (10), he gives a glowing picture of the extreme wretchedness, want, and persecution which he himself and his fellow-Apostles were doomed to endure (11–13). He says that, in referring to this matter, he only has in view the correction and amendment of his dearest children (14), in whose regard he alone holds the endearing relation of spiritual father; and hence, he calls upon them faithfully to follow the example which he has set them (15, 16); it is in order to do so, that he has sent Timothy to them (17). He threatens some persons among them, that he shall soon come, and inquire into their conduct, and see how far they contribute by their zeal and good works to establish the kingdom of God in the hearts of men (18–20). Upon their reformation shall depend the manner in which the Apostle is to treat the Church of Corinth.

Text.

- LET a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God.
- Here now it is required among the dispensers, that a man be found faithful.

Paraphrase.

- Let each person regard us (teachers) in the proper light, viz., as ministers or servants of Christ, and stewards appointed to dispense his mysteries.
- Now, the first quality, the distinguishing excellence of every steward is, fidelity to the interest of his master.

Commentary.

- This verse is to be connected with chapter iii. verse 21. The Corinthians should not “glory in men,” or pay them undue honour. They should view them in the light of “ministers” (in Greek, *ὑπηρέτας*, *servants*) of Christ.” As *servants*, they are not to be unduly valued, and, as *servants of Christ*, they are not to be disrespected. “Dispensers.” The corresponding Greek word, *οἰκονόμος*, means *stewards*, as in Luke, xvi. 1–3–8. “Mysteries” embrace all the doctrines of Christ, and under them the great channels of divine grace, viz., the sacraments; in word, every spiritual gift dispensed in the Church through the hands of her ministers. The minister of religion should be respected as the visible representative of Christ, and any insult offered to Christ’s anointed, is offered to his divine master, Christ himself.
- In the preceding verse is pointed out the duty of well-ordered respect, which the

Text.

3. But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self.

4. For I am not conscious to myself of anything, yet am I not hereby justified: but he that judgeth me, is the Lord.

5. Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

6. But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes; that in us you may learn, that one be not puffed up against the other for another, above that which is written.

Paraphrase.

3. As for myself, I am not in the least concerned about the judgment which either you or any other human tribunal may pass on me; for, what concern should the judgment of others give me, when even I myself am unable to judge of my real state?

4. For although conscious to myself of no fault in the discharge of my duties, still, I am not, on that account, to regard myself as justified; the Lord alone can judge of that.

5. Cease, therefore, from all judgment on this point, until in his own good time, at his final coming, the judge of all shall bring publicly to light, not only the most private actions, but the very intentions and motives conceived in the recesses of the human heart; and, then, shall it appear what degree of praise each one deserves at the hands of God.

6. These things (which I have written regarding the authority of teachers and the relation in which they stand) I have proposed in my own person and that of Apollo (from the feeling of delicacy, and through fear of giving offence, I forbear mentioning others); and this, for your instruction, that you may learn from our example, not to indulge, while contending about the relative merits of your several teachers, in empty and foolish boasting, so much at variance with the instructions which you have received.

Commentary.

people owe their pastors; in this, the duty the pastors owe Christ, viz., fidelity, to seek his interests, and hence, to promote his glory and not their own.

3. "Or by man's day." "Day" is put for the trial or judgment; probably, because a day was appointed for those who were cited to be tried in judgment. Hence, by a Hebrew idiom, the "day" is put for the judgment which is to take place on it. Besides, the phrase, "man's day," contains an allusion to the "Lord's day," which is put frequently in Scripture for the judgment of the Lord, with which human judgment is here contrasted. Similar is the expression of Jeremiah, chapter xvii. : "and I have not desired the day of man." From this we are not to infer that the Apostle was reckless about his good name, regarding which the Holy Ghost tells all to be solicitous: "*Take care of a good name; for this shall continue with thee more than a thousand treasures, precious and great.*"—(Eccles. xli. 15). It is only in matters that fall not under human cognizance, viz., how each one stands before his God, that he disregards the opinions of men.

4. From this verse, it clearly follows that no one can be *absolutely* certain in this life whether he be in the state of grace or not. For, St. Paul says, it is only the Lord can judge of this, and that his judgment shall be unknown to others until the end of the world (verse 5). Hence, whether there be question of justification from faith or from good works, the general assertion of the Apostle holds true, from whatever source justification comes; the Apostle says, it is only the Lord that can "judge," or (as the Greek word, *avakpivov*, means) discern our justification.

5. They should not, therefore, anticipate the time when this judgment is to be made known; viz., the day of judgment, when "the Lord shall come." "And then shall every man have praise from God," i.e., then it shall be seen what degree of praise is due to each one deserving of praise, not only before men, whose opinions are often-times erroneous, but before God, the just judge of all. The Corinthians should, therefore, wait for this manifestation of the just judgment of God at the proper time, regarding a point which he alone can judge.

6. "But these things," viz., which he has written regarding their different teachers, and the relation wherein they stand with God in the salvation of souls. "I have in a figure transferred to myself and to Apollo," i.e., I have proposed in my own person, and

Text.

7. For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received; why dost thou glory, as if thou hadst not received it?

8. You are now full: you are now become rich: you reign with-

Paraphrase.

7. For, who is it that distinguishes thee from others? What distinguishing quality dost thou possess which is not received from another, viz., from God? And if received, why glory in it, as if it came from thyself?

8. You are already, as you imagine, filled and perfectly replenished with all spiritual knowledge,

Commentary.

in that of Apollo, as if we were the only persons to whom they apply. This is what he means by "transferring in figure" (*μετερχυματισμός*), which literally means, to change form or habit; and figuratively, as here, to transfer by accommodation to one's self what may apply to another. The Apostle put forward in his own name what was intended to apply to others, whom, from motives of delicacy and charity, he forbears mentioning. The words may also contain an allusion to the different metaphors of architecture, agriculture, &c., by which he illustrated the relations in which the different teachers stood (chap. iii.) These words are addressed to the people, but chiefly intended for their teachers, as appears from the following (verse 7). It does not, however, appear that he alludes to the false teachers, whom, in his second Epistle, he denounces as "ministers of Satan." We have no grounds for thinking that these had appeared at Corinth at this time. Moreover, far from employing conciliatory language towards them, the Apostle would, at once, denounce, as wolves in sheep's clothing, the disseminators of false doctrine among the children whom he himself had begotten in Christ. He, then, addresses the class of teachers of whom he has been treating from the very commencement of the Epistle, viz., the teachers who propounded sound doctrine, not without an admixture of wood, hay, stubble, &c. "That in us you may learn, that one be not puffed up against the other for another," &c. In the Greek, the reading runs thus: *ἴνα εὖ γῆμεν μαθητε το μη ὑπέρ α γεγράφαι φρονεῖν, ίνα μη εἰς ὑπέρ τοῦ ἔνος φωτισθε κατα τον ἑτερον:* that you may learn in us, not to think beyond what things are written, that ye be not puffed up, one against another, &c. According to this reading, the former member of the sentence, viz., that you may learn not to think beyond what things are written, or, to think more of yourselves than you should, according to what has been written, is addressed to the teachers; and the latter, viz., that ye be not puffed up, &c., is addressed to the people. The words, "for another," are interpreted by some thus: for another gift, such as the gift of prophecy, or the like, with which one teacher may have been favoured preferably to another. According to this interpretation, the meaning would be: Let no teacher be puffed up on account of a gift which another has not been favoured with. The reason is assigned in the following verse.

7. In this verse, the Apostle addresses the teachers, who either themselves gloried in the superior gifts with which they had been favoured; or, were the occasion of this contentious glorying, and of these unmeaning divisions, on the part of the people.

How calculated is not the serious consideration of this passage, to inspire even the most gifted with sentiments of profound humility. All that we possess in the order, whether of nature or of grace, are the pure gratuitous gifts of God. Why, then, glory in the gifts we possess, as if they could ever come from ourselves? It is, however, to be borne in mind, that the boasting here condemned by the Apostle is the boasting on the part of creatures in themselves as the source of all their gifts. To acknowledge God as the great source of all good gifts, and refer all the glory of them to him, is both good and laudable.

This was a favourite passage with St. Augustine against the Pelagians, who maintained that man, of his own natural powers, unaided by divine grace, could attain salvation; as also against the semi-Pelagians, who asserted, that of himself man could have the beginning of faith. Against both, this passage is quite conclusive; for, if of himself man could either attain salvation, or have the beginning of faith, and thus be separated from the mass of the reprobate and unbelieving, his being distinguished would then come from himself, which is contrary to the express words of the Apostle.

8. These words are probably addressed to the teachers; not, however, to the false teachers referred to in his second Epistle, and denounced by him "as false Apostles, deceitful workmen, ministers of Satan."—(2 Cor. chap. xi.) For, he would never have wished

Text.

out us; and I would to God you did reign, that we also might reign with you.

9. For I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men.

10. We are fools for Christ's sake, but you are wise in Christ: we

Paraphrase.

you are enriched with all spiritual graces: you consider yourselves fully competent to reign, and you actually reign over the people without any dependence on us. I wish, however, you had governed and reigned over them in God, and for their spiritual profit and advantage, in order that we might come in for a share of the blessings of the peace and security of your reign, to which, as your father in Christ, we have an indisputable claim.

9. Nor is it without cause that I entertain such a wish, considering how different our lot is from yours; for, I am firmly persuaded that God himself has exhibited us (Apostles) as the most desppicable of men, like the victims of public exhibition condemned to the wild beasts; for, we are made a public show to the world, that is to say, to men and angels.

10. We are regarded as fools on account of our plain preaching of Christ, and him crucified; you,

Commentary.

that this class of men should in any way reign over the people. He is addressing the teachers of sound doctrine, (*see* verse 6). Hence, the words, although conveying a certain measure of irony, are not altogether ironical; for, although both teachers and people were favoured with spiritual gifts, they still did not receive them to the extent which they themselves imagined. "You reign without us," *i.e.*, you assume the spiritual government of the people, as perfectly competent to govern them without any advice or instruction from us; and, of course, you enjoy the blessings of peace and security from danger, resulting from this ascendancy which you have gained over them. "And I would to God, you did reign, that we also might reign with you." In the preceding part of the verse, the Apostle expresses what the teachers in question thought of themselves. They imagined that they were fully competent to assume the spiritual government of the people, and they actually did assume it without any dependence on him. He now expresses a wish that they would really govern them in Christ, and for their spiritual advantage, in order that he himself might be a sharer in the merit of their true reign, and in the blessings of peace and security resulting therefrom, to which he had an evident claim, as their spiritual father, who had begotten them in Christ. It would appear from the contrast which the Apostle institutes between his own condition and that of the Corinthian teachers, and the evident connexion of this verse with the following, that he refers in the words, "that we might reign with you," to exemption from the temporal hardships and miseries to which both he and his colleagues in the apostleship had been subjected.

9. "For I think that God hath set forth us Apostles," &c. As if he said, it is not without cause that I wish for the blessings of peace and security, resulting from your pious and holy government of the people (he never would wish for the peace resulting from sin and misconduct), considering the wretched condition to which we are reduced. "The last," *i.e.*, the most contemptible of men. "As if it were men appointed to death," *επιθαντος*. He probably alludes to the *bestiarum*, *i.e.*, criminals condemned to fight with beasts, or, gladiators, who, after escaping one struggle, were obliged to enter on another, till they were overcome at last. For, "we are made a spectacle," *i.e.*, we are become like the victims of public exhibition on the Roman theatres, whether condemned to the beasts, or to gladiatorial combats; "to the world, and to men, and to angels;" to the world *quod* (that is to say) to men, and to angels. The particle, "and," has the force of the words, *that is*; it expresses who it is that are meant by "the world;" they are "men and angels." By "angels," some understand good angels, who admire the heroism of the Apostles; others, the bad angels, to whom, as well as to wicked men, the Apostles were subjects of cruel pastime and public derision.

10. He contrasts his own condition, and that of his fellow-Apostles, with the condition of the Corinthian teachers. He describes the condition of both according to

Text.

are weak, but you are strong : you are honourable, but we without honour.

11. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode,

12. And we labour working with our own hands : we are reviled, and we bless : we are persecuted, and we suffer it.

13. We are blasphemed, and we entreat : we are made as the refuse of this world, the offscouring of all even until now.

14. I write not these things to confound you ; but I admonish you as my dearest children :

Paraphrase.

on the other hand, have earned for yourselves the character of wisdom, while embellishing the cross of Christ with human art and eloquence. We are weak, unable to resist injury ; you are strong, able to ward it off, by worldly influence and the force of your oratory. We are obscure and unknown, whereas you are distinguished and treated with honour.

11. Up to this very hour, we are continually exposed to, and actually endure, hunger, thirst, and nakedness ; we suffer personal outrage and violence, and are wanderers on earth, tossed about without any fixed place of abode.

12. We are forced to procure sustenance by manual labour ; misfortunes of every kind are invoked upon our heads, and we make a return of benedictions ; we are persecuted, and we patiently submit.

13. Doctrines of a blasphemous character are attributed to us, and we defend ourselves in the most suppliant manner—in language of the mildest expostulation. We are become as the very dross of the human race, like the offscourings of impure objects, only fit for the common sewer, up to the present moment.

14. It is not for the purpose of causing you shame, or of creating in you feelings of self-reproach, that I thus contrast your treatment of me with that which you have shown your other teachers, but it is for the purpose of admonishing my dearest children, and of effecting their amendment.

Commentary.

the notions which the world entertains on the subject. "We are fools for Christ's sake," i.e., on account of preaching Christ crucified in plain, unadorned language ; and it may also extend to the hardships they were submitting to for the gospel of Christ. "But you are wise in Christ," i.e., your style of preaching Christ has earned for you the character of wisdom, wherein you foolishly glory. "We are weak," &c.—(See Paraphrase).

11. In this verse St. Paul minutely details the several privations of the Apostles. From the very beginning of their preaching the gospel to the moment when he wrote, they suffered hunger, thirst, and contumelious treatment of all kinds, even to buffettings ; and they are wanderers on earth, without any fixed place of abode, like the great model of all apostolic men, "who had not whereon to place his head."—(Matt. viii. 20).

12. "And we labour," &c. This, St. Luke testifies (Acts, xviii.), and St. Paul himself (Acts, xx., and 1 Thess. ii.) He worked at the trade of a tent-maker, in order to procure the necessary means of support.

13. "We are blasphemed," i.e., blasphemous doctrines are attributed to us, of which we have an example (Rom. iii. 8). The words may also mean, that their actions and words were blasphemously misconstrued. "And we entreat," i.e., mildly expostulate. "We are made as the refuse of this world." The Greek word for "refuse," *περικαθαρμα*, means the dross and filth which adhere to unclean objects ; "the offscourings of all." The word "offscourings" has the same signification with "refuse;" they both mean the filth which is removed in the cleansing and scouring of unclean vessels or places. Hence, they are metaphorically employed by the Apostle to designate the vilest and most contemptible of men—the scum, the very outcasts of human society.

14. This wretched treatment and condition of the Apostle was a source of confusion and shame not only to the teachers, whose condition was far different from that of the Apostles, but also to the people, who permitted their true fathers in Christ to pine

Text.

15. For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you :

16. Wherefore I beseech you, be ye followers of me, as I also am of Christ.

17. For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord; who will put you in mind of my ways, which are in Christ Jesus; as I teach everywhere in every church.

18. As if I would not come to you, so some are puffed up.

19. But I will come to you shortly, if the Lord will, and will know, not the speech of them that are puffed up, but the power.

Paraphrase.

15. I say, *my children*; for, although you had teachers, be they ever so numerous, to instruct you in the Christian religion, they still hold in your regard no other relation than that of pedagogues or tutors. I alone can lay claim to the endearing epithet of father, having begotten you in Christ Jesus, through the gospel, which I was the first to preach to you.

16. (Since, therefore, I am your spiritual father), I entreat of you to become imitators of me, and follow my example, as I faithfully follow the example set me by Christ.

17. It is in order to enable you the more easily to become imitators of me, that I send you Timothy, who is my dearest son, and my most faithful co-operator in the ministry of the Lord; he will remind you both of my manner of living, according to the precepts of the Christian religion, and of the doctrines which I propound everywhere the same in all the churches.

18. Some persons, supposing that I would never come among you to call them to an account for their misconduct, have grown insolent and rebellious against authority; or, rather, have themselves usurped in church affairs all authority.

19. In this, they are mistaken; for, I will come to you shortly, should it so please the Lord, and take cognizance, not of their charming eloquence, but of the efficacy of their preaching in forming the people to virtue.

Commentary.

away in want, while they treated their subordinate teachers quite differently. Hence, the Apostle, in this passage, addresses the people, and says, that he makes mention of these things solely for the purpose of admonishing them of their duty.

15. He shows why it is that he terms them his "dearest children," because he alone had spiritually begotten them in the gospel, and communicated to them the life of faith; the others, be they ever so numerous—(the words "ten thousand" are put to designate a great number)—hold in their regard the relation of "instructors" or *pedagogues* only, and hence, his affection exceeds the affection of the others for them, as the regard of a father exceeds that of "instructors" or pedagogues. These feelings of affection should be also reciprocated on their part. By the *pedagogue* was meant, as the etymology of the word conveys, the slave who attended his young master going to and coming from school, and also imparted elementary instruction.—See Adams' "Roman Antiquities."

16. It is natural for children to follow the example set them by their parents. "As I also am of Christ." These words are wanting in the Greek, and in many Latin copies; they were probably inserted here in the Vulgate from chapter xi. 1, of this Epistle.

17. Timothy was the constant companion of the Apostle. "As I teach everywhere in every church." Timothy will exhibit to you my mode of living in the Christian faith and my Christian instructions, which are perfectly in accordance with what I teach in every church. Hence, the *unity* and *Catholicity* of doctrine in the true Church.

18. He forbears mentioning the names of those to whom he alludes, from a fear of exciting feelings of irritation against them. He alludes to some of their teachers.

19. "The power." By these words some Expositors understand the power of working miracles. Others understand them of the life and moral conduct of these different teachers. The interpretation adopted in the Paraphrase is, however, the more probable, as allusion is made to their duty as preceptors, or pedagogues, in forming the morals of the people.

Text.

20. For the kingdom of God is not in speech, but in power.

21. What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

Paraphrase.

20. For, it is not in fine words that the establishment of God's kingdom in men's hearts consists, but in the efficacy of good works.

21. Which of the two do you prefer, viz., that I should come amongst you to exercise ecclesiastical authority, of which the rod is the emblem, or, to exhibit the spirit of love and meekness.

Commentary.

20. Their eloquence contributes but little towards the extension of God's kingdom in men's hearts; "for the kingdom of God," by which he reigns in the souls of men, "is not in speech," i.e., is not promoted by fine words, "but in power;" but by good works, which may refer either to the works of the people themselves, by the performance of which they would promote God's kingdom in their own hearts, or to the works of the teachers, whose example has greater effect in forming the morals of the people than words could have. "Power" may also mean, *zeal*; for, the kingdom of God is better promoted by zeal than by high sounding language.

21. In this verse, the Apostle may refer to the undue control permitted to their teachers, and their false system of preaching, from which he wishes them to desist; or he may be referring to the case of the incestuous man; of whom he treats next chapter (v.), upon whose reformation shall depend the treatment which the Apostle will exercise towards the entire Church of Corinth. The pastors of the Church have, then, ordinarily residing in them, the power of exercising ecclesiastical authority, of which the "rod" is the emblem, and of inflicting ecclesiastical censures, when necessary, after the example of the Apostle.

CHAPTER V.**Analysis.**

In this chapter, the Apostle severely rebukes the Corinthians for permitting a man, notoriously guilty of incest with his own stepmother, to continue a member of their body (verse 1). And from this he takes occasion to humble their pride (1, 2). He directs them to separate this sinner from the communion of the faithful, by inflicting on him the sentence of excommunication (3, 4, 5). He, next, censures their foolish boasting as unseasonable, and, by an allegorical allusion to the feast of unleavened bread among the Jews, he points out the duty obligatory on all Christians, during the entire course of their lives, of separating themselves from everything unclean, and from whatever might corrupt the sanctity of life, which they professed (6, 7, 8). He refers to a caution which he had already given them to avoid all intercourse with men guilty of gross crimes (9), and he describes the class of men to whom he referred; they are, not the Gentiles—for, to avoid them they should leave the world—but scandalous Christians, whom he wishes to subject to a sort of minor excommunication (10, 11). He says he has no jurisdiction over unbelievers, and he directs the Corinthians to cut off the incestuous man, by a sentence of excommunication.

Text.

1. IT is absolutely heard that there is fornication among you, and such fornication, as the like is

Paraphrase.

1. It is not without cause I have given you the option of receiving from me mild or severe treatment; for, there is known among you, as a matter of public

Commentary.

1. "It is absolutely heard," &c., i.e., it is a subject of general notoriety, "that there is fornication among you." The word "fornication," *πορνεία*, generally denotes illicit intercourse of all kinds; here, it denotes a case of *incest*. "And such fornication as the like is not among the heathens." In the common Greek, *as it is not so much as named among, &c.* The word "named" is wanting in the chief MSS. and many versions.

Text.

not among the heathens; that one should have his father's wife.

2. And you are puffed up; and have not rather mourned, that he might be taken away from among you, that have done this deed.

3. I indeed absent in body, but present in spirit, have already judged, as though I were present, him that hath so done.

4. In the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus;

5. To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

Paraphrase.

notoriety, a case of fornication, and such fornication as the heathens themselves are strangers to; viz., the case of a son living in a criminal state with his own stepmother, while his father is still alive.—(2 Cor. viii. 12).

2. And, notwithstanding your knowledge of this crying scandal, you are puffed up with pride, and engaged in foolish contentions, when you should be buried in mourning and humiliation, and should have adopted measures for expelling from among you the man who is guilty of such gross misconduct.

3. For my part, although absent in body, still present with you in my affection and solicitude for you, I have decreed as if I were present.

4. In virtue of the power and authority of our Lord Jesus Christ (you being assembled together, while my spirit shall also join in your act, aided by the power given me by our Lord Jesus Christ).

5. To deliver over to Satan such a person, that is, the man who has acted thus, for the destruction of his carnal desires, that having become repentant, owing to this salutary chastisement, his soul may be saved on the day of judgment.

Commentary.

QUERITUR.—How can the Apostle say such a crime was unknown among the Gentiles, since in Leviticus (xviii. 8), among the crimes of the Gentiles—whom the Lord is about to exterminate—is mentioned that of uncovering the nakedness of a father's wife?

RSP.—Moses, in the book of Leviticus, refers to the wife of a deceased father; or, at least, to the wife repudiated by a living father; whereas, here, there is question of criminal intercourse with the wife of a living father, and where no such repudiation took place. This is clear from 2 Epistle, vii., where the Apostle refers to him, “who suffered the injury,” who can be no other than the father whose wife lived in criminal intercourse with her stepson. Moreover, it may be said that the Apostle speaks of the Gentiles known in his own days, who were generally governed by the laws of Rome, framed for public honesty and decency.—(Estius *in hunc locum*).

2. They were inflated with pride, and engaged in contentions, instead of being buried in the deepest sorrow, and of adopting measures for the removal of this scandalous man from all intercourse with the faithful, by inflicting on him the sentence of excommunication.

3, 4. “I indeed absent in body.” In the Greek it is: *for I indeed, as absent in body* (as is wanting in the chief MSS. and versions). As if he said, you may indeed not be as fully alive as you ought to be to this scandal; but, for my part, I have judged or pronounced in the name, and by the authority, of our Lord Jesus Christ, such a person to be deserving of being delivered over to Satan, &c. The words, “in the name of our Lord Jesus Christ,” may be also joined with the following: “you being gathered together, in the name of our Lord Jesus,” &c. Or, they may be referred to the execution of the sentence (verse 5), “to deliver up to Satan, in the name of our Lord Jesus,” &c., “with the power of our Lord Jesus,” to which is added in the common Greek, “Christ,” but it is wanting in the chief MSS. and versions.

5. “Such a one,” is a mere repetition of the phrase (verse 3), “him that hath done so.” The punishment of which the Apostle judges the incestuous Corinthian deserving, is evidently the dreadful sentence of excommunication. The Apostle himself does not inflict the sentence on him; he only directs the Corinthian pastors to do so. “The delivering over to Satan,” is effected by expulsion from the Church; for, outside the Church is the kingdom of Satan, in which “he worketh on the children of unbelief.”—(Eph. ii.) “For the destruction of the flesh.” These words are generally understood,

Text.

6. Your glorying is not good. Know you not that a little leaven corrupteth the whole lump?

7. Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed.

8. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Paraphrase.

6. Your vain boasting is very unreasonable. Are you not aware, that a little leaven ferments and corrupts the entire mass? (You should, therefore, beware lest the contagious example of this wicked man should corrupt the entire assembly of the faithful).

7. Put away, then, the old leaven; dissociate yourselves from this scandalous sinner, that you may become a new mass, and may be holy and pure, free from all leaven of sin, as you ought to be; for, Christ, our pasch, is immolated.

8. Let us, therefore, celebrate our long Christian pasch, which continues during our entire lives, not with the leavened bread of the old man of sin, nor with the leavened bread of wicked and sinful actions, but with the unleavened bread of pure morals, and of true sanctity, free from affectation or hypocrisy.

Commentary.

by the Greek Fathers and Interpreters, to refer to his being corporally possessed and tormented by the devil, an effect of excommunication not uncommon in this early age of miracles. It is more probable, however, that they refer to the corporal afflictions he would have to endure, in consequence of being deprived of all intercourse with the faithful. This would be the occasion of his entering into himself, and of becoming, by the mortification of his passions, repentant for the crime which drew upon him such heavy chastisements. "In the day of our Lord Jesus Christ." In the common Greek text, it simply is, "in the day of the Lord Jesus." Some of the chief MSS. and versions support the Vulgate. In the *Codex Vaticanus*, it is "in the day of the Lord," *εν τῇ ἡμέρᾳ τοῦ κυρίου*.

We have here an early instance of the exercise of the power residing in the pastors of the Church, to inflict the sentence of excommunication. St. Paul pronounces the incestuous man deserving of excommunication, by the authority of Christ; and he wishes that it should be inflicted upon him in a full assembly of the faithful, at which his spirit would preside, aided by the authority of Christ (verse 4). Hence, it should be executed by somebody representing the Apostle; and hence, the authority does not reside in the body of the faithful.

It may be asked, where were the monitions and inquiry which should precede the excommunication?

Resr.—The *notoriety* of his guilt—"it is absolutely heard" (v. 1)—precluded the necessity of investigation. And it is not unlikely that he was admonished more than once by the heads of the Church of Corinth. Besides, he had the admonition of the Apostolic canon, "not to keep company with fornicators," (verse 9), which, though referring to crimes of lesser magnitude than this, still served as a monition, *a fortiori*, for greater crimes, deserving of heavier punishment.

6. The vain boasting referred to here is understood by some of their glorying in the incestuous man as an eloquent preacher. This, however, is very improbable; for, it is by no means likely, that they would glory in any man, no matter how eloquent, guilty of such grievous crimes. It is, therefore, to be understood of their boasting in general of the eloquence of their different teachers. "Corrupteth the whole lump." (In Greek, *ἀλον το φύραγα γυμοι, leaveneth the entire lump*).

7. Purge out the old leaven." In the common Greek text we have "Purge out, therefore, the old," &c. "Therefore" is wanting in the chief MSS. and versions. "For, Christ, our pasch, is sacrificed." Hence, we should he without the leaven, or the corrupting impurity of sin, since our pasch is immolated, as the Jews were without leaven during the seven days that their paschal solemnity continued.

8. In order to understand the meaning of the allegorical allusion which the Apostle makes in these two verses, and the force of the exhortation founded thereon, it is to be borne in mind, that the Jews, in remembrance of their deliverance from the Egyptian bondage, and of the immolation of the paschal lamb, owing to the sprinkling of whose

Text.

9. I wrote to you in an epistle, not to keep company with fornicators.

10. I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols: otherwise you must needs go out of this world.

11. But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a rainer, or a drunkard, or an extortioner: with such an one not so much as to eat.

Paraphrase.

9. In a preceding Epistle, I instructed you not to keep company with fornicators.

10. When I thus wrote to you, I did not refer to the lewd, dissolute men, who are of this world, that is to say, who are not of the household of the faith; nor to the avaricious, who unjustly acquire or fraudulently retain the property of others; nor to extortioners, who publicly plunder and rob their neighbour; nor to the servers of idols; for, if you were obliged to avoid all these, you should leave the world altogether, owing to the universal corruption which prevails.

11. But now, what I really meant in writing to you is, that you should not hold intercourse with a person calling himself a Christian brother, if guilty of the above-named crimes; or if, in addition to them, he be a rainer, who gives loose rein to a bad tongue, and utters imprecations; or, if he indulge too freely in wine; with such a person you should not so much as take food.

Commentary.

blood on their doorposts, the exterminating angel recognised the dwellings of the Hebrews, and, passing by, slew the first-born of the Egyptians, celebrated, during each successive year, the pasch or feast of unleavened bread. This festival lasted for seven days; the paschal lamb was immolated; and no leaven was to be found in their houses; they should put it away during the festival days. These were intended as so many figures of the things that were to happen in the New Law. "All these things happened to them in figure," (x. 11). The paschal lamb was a figure of Christ. The sprinkling of the blood, which saved the Hebrews, was a figure of the more precious blood, which saved the world. The putting away of leaven, for the seven days of the festival, among the Jews, was a figure of the exemption from the corruption and leaven of sin which should characterize all Christians. St. Paul, in this passage, argues from the type or figure to the thing typified, thus: "As the Jews were obliged, during the seven days of their pasch, to put away all leaven, so should we, during our entire lives, during which Christ, our paschal lamb, is slain, prefigured by the seven days among the Jews, be exempt from all kinds of sin, which exemption from sin was signified by the unleavened bread among the Jews." We should, therefore, celebrate our Christian festival, our long pasch, not "with the old leaven," that is, the leaven of our former sinful lives; nor, with the leaven of sin and corruption ("the leaven of malice" refers to sin in general; "of wickedness," to sins of fraud and hypocrisy), "but with the unleavened bread of sincerity;" i.e., of purity, opposed to "malice," and of "truth," opposed to "wickedness," i.e., to fraud and deceit. "The unleavened bread," the word "bread" is not in the original, which simply is, *εν αζυμοις, in the Azymous;* or, "*unleavened*" "bread" is understood.

9. What "Epistle" does he refer to? Some say he refers to this chapter, in which he denounces the incestuous man; others, more probably, refer it to a former Epistle written by him, but now lost; nor is there any inconvenience in this, since it is not so much by inspired writings, as by oral tradition, that God wished to have his truth transmitted to us.

10. "I mean not with the fornicators," &c. The Greek is, *Οὐ παντως τῶις πορνοῖς, not altogether with the fornicators, &c.* In the common Greek text, "κατ," is prefixed, "and not altogether," but it is wanting in the chief MSS. and versions. "Covetous" may also mean sordid misers, who close their hearts against the miseries of the poor. "Nor with the covetous." The words, "of this world," are to be added to each word of this verse. The Apostle gives no positive injunction here regarding the avoidance of *Pagan* sinners. The gospel is sufficiently express in forbidding all intercourse with them, whenever they are a source of danger to us, as frequently happens, either with regard to faith or morals.

11. "But now I have written to you." The word "now" does not refer to time; it

Text.

12. For what have I to do to judge them that are without? Do not you judge them that are within?

13. For them that are without, God will judge. Put away the evil one from among yourselves.

Paraphrase.

12. This line of conduct I prescribe to you with reference to those inside the Church; because, as pastor of the Church, what jurisdiction have I over those outside its pale? Do not you yourselves, or those who preside over you, judge those only, who are within the Church?

13. However, those who are outside its pale shall not escape judgment; for, these God himself will judge. Remove from among you this wicked sinner, by the sentence of excommunication.

Commentary.

is only resumptive of the subject (as in Paraphrase). "Server of idols," must refer to the Christian who partakes of meats offered to idols, to the scandal of his brethren, or with an erroneous conscience on his part, imagining that he joined in idol worship. "Drunkard." This does not necessarily imply habitual indulgence in drink to the extent of causing a deprivation of reason. This sin is ordinarily committed by excessive indulgence in strong drinks. *Væ illis qui potentes sunt ad bibendum vinum, et viri fortes ad miscendam ebrietatem.*—(Isaias, chap. v.) *Væ illis qui commorantur in rino, et student in calicibus epotandis.*—(Prov. xxiii.) The construction of the words of this verse is rendered differently in several versions. In some, as in our Vulgate, the phrase "is named," is joined with "brother;" according to which the words mean (as in Paraphrase), "if any person who bears the name of brother be guilty of these crimes," &c. The construction may be also arranged that the words "is named," would refer not to the word "brother," but to the following, thus: "If any brother be named a fornicator, or covetous," &c., that is to say, if he be so publicly guilty of these crimes as to go by the name of fornicator, or covetous, or drunkard, &c., do not take food with him. This latter construction is preferred by Eumenius, by St. Augustine (against Parmenianus), by St. Ambrose (*de Panitentia*), and by many other Fathers; and it has great probability; for, the Apostle would hardly exclude from the society of the faithful a man *privately* guilty of these crimes. It is only the man who is publicly and scandalously guilty of them, so as to go by the name of "fornicator, drunkard," &c., that he wishes to subject to a kind of *minor excommunication*. "With such a one not so much as to eat," which is a lesser punishment than "the delivering of him over to Satan" (verse 5). The words mean that they should avoid all familiar intercourse and intimacy with such a person, which is clearly conveyed by saying, they should avoid sitting at the same table with him.

12. "For what have I to do to judge them that are," &c. (In the common Greek, to judge them "*also*," who), &c. "*Also*" is cancelled by critics, on the authority of the chief MSS. and versions. He says he has no jurisdiction over those who are outside the Church. What business is it of mine to exercise jurisdiction over those who are outside the Church? "Do not you judge," &c. He proves from the mode of acting followed by those who preside in their Church, that he has no power over Pagans; they confine their judgment to such as are inside, thereby acknowledging that their jurisdiction does not extend to such as are without.

13. "God will judge." In the common Greek, *judgeth*. The future, *κρίνει*, is preferable. "Put away the evil one," viz.: the incestuous man, by a sentence of excommunication. The common Greek text has, *καὶ ἐξαπατεῖ*, "therefore, put away," but (*καὶ*) is cancelled by critics on the authority of the chief MSS.

CHAPTER VI.

Analysis.

In this chapter, the Apostle corrects an abuse prevalent among the Christians of Corinth, viz., that of recurring, in cases of litigation, to Pagan tribunals, when they might have recourse to arbitrators taken from among themselves. With indignant surprise, he refers to the affair, and condemns it on account of the judges selected (verses 1-5), the parties engaged in litigation (6), and the litigation itself (7). He condemns it both in the offending and offended parties, plaintiffs and defendants (8). In order to correct such an abuse, he reminds them that the unjust shall never enter on God's inheritance, and from this, he takes occasion to enumerate many of the grievous sins, that exclude from the kingdom of heaven, of which sins, many of the Corinthians were formerly guilty, but from which the grace and mercy of God has now cleansed them (9, 10, 11). In the next place, he answers an objection which might be made against his teaching on the subject of suits at law (12), and adduces one or two other reasons to dissuade Christians from becoming involved in litigation (13). He then proceeds to point out the enormity of the sin of fornication, which was regarded as a matter in itself indifferent among the voluptuous Corinthians; and he shows its grievousness in a Christian, on the ground of the contumely he offers Christ, by transferring the members of Christ, so as to render them members of a harlot, with whom he becomes one flesh, instead of being one spirit with the Lord (14-19). He, next, points out its enormity, as rendering the body of the Christian, bestial and sordid, and violating the temple of the Holy Ghost; and, again, on the ground, that it makes a transfer of what belongs to another, viz., the body of a Christian, whom Christ purchased with his precious blood (19, 20).

Text.

1. DARE any of you, having a matter against another, go to be judged, before the unjust, and not before the saints ?

2. Know you not that the saints shall judge this world? And if the world shall be judged by you: are you unworthy to judge the smallest matters?

Paraphrase.

1. Is it possible, that any one of you, having a matter of complaint against his brother, such as would furnish ground for a suit at law, could bring himself to have the case tried before unbelieving Pagan magistrates, instead of having it settled by arbitrators selected from among your Christian brethren?

2. (By doing so, you derogate from the authority with which God has invested the faithful). Are you not aware, that on the last day the just shall sit as assessors with Christ in judging the world? And if you are by concurrence to judge the world and decide matters of eternal interest, are you unfit to decide matters of trivial importance, such as the subjects of litigation generally are?

Commentary.

1. "Dare any one of you," i.e., can any one among you endure? τολματίς τις ὄμων, this strong form of expression conveys that the thing cannot be endured. "Having a matter," i.e., subject matter for a suit at law, "against another" Christian, since in case of litigation with a Pagan, the rule could not hold, "go to be judged before the unjust," by whom are meant unbelieving Pagan magistrates, who are destitute of true justice before God. By employing the term "unjust," to designate Pagan magistrates, the Apostle insinuates how preposterous it is to expect justice at the hands of those who are unjust themselves. "The saints," the general designation for Christians, who are called to a state of sanctity. The indignant surprise here expressed by the Apostle refers to the plaintiff in the case, because, if cited, the defendant had no alternative but to appear before the Pagan tribunals.

2. After exposing the abuse in the foregoing verse, the Apostle now points out its

Text.

3. Know you not that we shall judge angels? how much more things of this world.

4. If therefore you have judgments of things pertaining to this world, set them to judge, who are the most despised in the church.

5. I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren?

6. But brother goeth to law with brother: and that before unbelievers?

7. Already indeed there is plainly a fault among you, that you have

Paraphrase.

3. Know you not that we shall judge the apostate angels? How much better qualified are we not to decide on matters connected with the support of a transient life, such as food, clothing, and the like things?

4. If, then, you have cause for litigation about worldly matters, of this sort, matters connected with the sustenance of life, you should appoint as judges even those who are in the least esteem in the Church, if necessary, rather than have recourse to Pagan tribunals.

5. This I say, not by the way of laying down a rule for your guidance, but rather with a view of causing you shame and confusion, implying as much as that you had no person of judgment amongst yourselves, not even one, to decide the controversies that may arise between Christian brethren.

6. But far from contenting yourselves with the arbitration of some prudent persons taken from amongst yourselves, one Christian brother carries on a lawsuit with another, and that before Pagan tribunals.

7. Now, assuredly it is a fault in you to be engaged in lawsuits at all; why not rather bear with

Commentary.

enormity. The faithful are to act in the capacity of assessors with Christ on the day of judgment, and by concurrence to take a part with him in the judgment which he shall pass on wicked men ("this world,") and apostate angels, as the Ninevites and Queen of Saba, shall rise in judgment against the Jews.

3. "Know you not that we shall judge angels," viz., the apostate angels, "who are reserved for the judgment of the great day."—(St. Jude, verse 6). Some Commentators extend the word to the *good* angels also, whose sentence of eternal bliss, confirmed at the last judgment, shall be praised and applauded by the just, who, on the other hand, shall triumph over the devils whom they vanquished. The Apostle probably refers here to the passage of the Gospel (Matt. xix.) wherein our Redeemer promises his Apostles to sit on twelve thrones, judging the twelve tribes of Israel. "How much more the things of this world." The Greek word for "this world," *βιωτικά*, means things connected with the support of life, such as food, clothing, and the other subjects of litigation.

4. The Apostle does not lay this down as a rule for their guidance in their controversies—he speaks *comparatively*; they should leave matters to the decision, if necessary, of those who are of least consideration in the Church, rather than have recourse to Pagan judges, and thus bring the gospel into disrepute, and prevent its extension among infidels, by an exposure of the vices of Christians.

5. His recommendation regarding the appointment of those who are of least consideration in the Church to decide their disputes, was intended to cause them shame and confusion, as implying that they had no persons of prudence amongst them, no persons sufficiently versed in the business of common life to decide between one brother and another. "Between his brethren," in the Greek, *ἀνά μέρος τοῦ αδελφοῦ αὐτοῦ*, *between his brother*, i.e., between brother and brother.

6. He repeats in this verse what he mentioned with indignant surprise (verse 1). It is clear that both here, and in verse 1, reference is made to the prosecutor or plaintiff, because the defendant was not free to refuse, if cited before a Pagan tribunal. In this verse, lawsuits are condemned on account of the persons engaged in them; in the preceding, they are condemned on account of the tribunals before which they were brought; and in the following, on account of the evils intrinsic to them, or, at least, in almost all cases attendant on, and resulting from them.

7. "Already indeed there is plainly a fault," &c. The Greek word for "fault,"

Text.

lawsuits one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?

8. But you do wrong and defraud: and that to your brethren.

9. Know you not that the unjust shall not possess the kingdom of God? Do not err: Neither fornicators, nor idolaters, nor adulterers,

Paraphrase.

personal outrage?—why not rather sustain losses in property?

8. But, on the contrary, far from submitting to either one or the other, you offer personal outrage, and inflict losses of property, and that on your very brethren.

9. I need not inform you—for you must already have sufficiently known it—that the unjust shall never enter on the inheritance of God's heavenly kingdom; be not deceived, and rest firmly assured, that neither fornicators, nor idolaters, nor adulterers,

Commentary.

ηττημα, means, an *inferiority*, a failing or defect. Hence, some Commentators interpret this verse to mean, that it is an imperfection in them, or a departure from a counsel of perfection, to have suits of law at all among them. The word, however, more probably means, "a fault," inasmuch as suits at law are always attended with an almost infinite number of evils, with sins against charity and justice: Lest, however, it might be alleged, that lawsuits are necessary to obtain an indemnity for personal outrage and losses, both of character and property, the Apostle says, they should bear with losses of one kind and the other sooner than engage in litigation: "Why do you not rather take wrong?" &c. From this passage, we are by no means to infer, that it is in all cases wrong to have recourse to the legally constituted tribunals, with a view of seeking reparation for losses, either of character or property. We are allowed to recur to them whenever justice or charity does not prevent it; or, whenever the good resulting from the assertion of our just rights would outweigh the evils resulting from litigation. The precept here given by the Apostle is similar to those laid down in the gospel: "if a man will contend with thee, and take away thy coat, let go thy cloak also unto him."—(Matt. v. 40). "And of him that taketh away thy goods, ask them not again."—(Luke vi. 30). These precepts of our divine Redeemer, according to St. Thomas, are not always to be observed in point of fact, but they are to be always kept in the preparation of mind. Non semper observanda sunt hac praecepta Domini in executione operæ, sed semper habenda in præparatione animi, viz., as he himself explains it, we should be always prepared to sustain the loss or perform the work here enjoined, sooner than offend against fraternal charity. But since suits at law, although not intrinsically bad in themselves, rarely take place without, at least, a violation of charity, and in many instances, of justice also; hence, they are rarely without fault, even in the case of the injured party—for, it is of him the Apostle speaks in this verse.

8. The Apostle, in this verse, addresses the offending party—so far are you from patiently submitting to losses in property, or to personal outrage, that you even offer personal outrage to your neighbour, not excepting your Christian brother, and inflict on him losses of property—the circumstance of inflicting injury on a Christian brother aggravates the offence. "Do wrong," αδικέτε.

9. "Know you not," as if he said, I need not tell you, what you must already know, "that the unjust." The Greek for "unjust," αδικοι, has the same signification as "do wrong" of the preceding verse. The Apostle points out the punishment that awaits such sinners, "shall not possess," in Greek, ου κληρονομησουσι, shall not inherit. "The kingdom of God" is called an *inheritance*, because destined for the children of the promise. The Apostle does not say of those who institute suits at law before Pagan tribunals, that they shall be excluded from God's kingdom; although such a proceeding is "a fault" in them, it is only of those who commit injustice he says so. Hence, he insinuates the difference between mortal and venial sins. "Do not err." The Apostle employs these words to arrest attention, whenever he is about treating of any important point either of doctrine or morality. From them is clearly seen how old the error of justification through faith without good works has been.

Text.

10. Nor the effeminate, nor Sodomites, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioneers shall possess the kingdom of God.

11. And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord JESUS CHRIST, and the Spirit of our God.

12. All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

Paraphrase.

10. Nor the unchaste, nor those guilty of the unnatural lust of sodomy—nor those who privately steal, who fraudulently rob, or violently take away their neighbour's property, nor the drunken, nor railers, shall ever enter on the inheritance of God's heavenly kingdom.

11. And indeed, some of you were guilty of a portion of the above-mentioned crimes, and some of others, but you have been washed from the stains of these sins in the regenerating laver of baptism; you have received true and interior sanctity; you have received real and inherent justice, by the merits of the redemption of our Lord Jesus Christ, and the sanctifying gifts of the Holy Ghost.

12. But it may be said, are not all things, which are indifferent and not prohibited, lawful for me; and may I not, therefore, lawfully reclaim my just rights in a court of justice? But all things that are lawful are not expedient; that is, they do not contribute to my spiritual advancement in the particular circumstances in which I may be placed. All things indifferent are lawful. Be it so; but I should not bring myself under the power of any one, perhaps to the detriment of my faith.

Commentary.

10. "Nor thieves," i.e., such as privately take away their neighbour's property, without any pretext or colour of justice. "Covetous," such as fraudulently circumvent him in contracts or usury. "Extortioners." Such as publicly rob him, and openly rifle his property.

11. "And such some of you were." In their Pagan, unconverted state, they were guilty of these crimes, not each of them of every one of those sins; but some of them were guilty of a portion of the crimes already enumerated, and some of others. This is probably added by the Apostle to soften the apparent acerbity of the preceding words, otherwise it might be imagined that he charged all of them with being guilty of every one of these crimes. The following words are also employed for the same purpose, lest it might be imagined, that they still continued in the same sinful state; "but you are washed," regards the interior ablution effected in the laver of baptism. "But you are sanctified—justified," &c. These words prove the *inherent* nature of sanctifying grace, and also show its effects; it "washes" away the filth and stains of sin; it renders the soul pure and without spot ("sanctified"); and it superadds the beauty of that justice and innocence which man forfeited by sin ("justified"); "in the name of our Lord Jesus Christ," i.e., through the merits of his redemption. He is the meritorious cause of our redemption, and the Holy Ghost is the author of our sanctification.

12. Some Commentators say, that the Apostle, in this verse, refers to the prohibition of meats offered to idols, of which, although lawful in themselves, it is inexpedient to partake, as they by no means contribute to our spiritual advancement, particularly when they are the cause of scandal to others. It is more probable, however, that he refers to the subject of litigation, and in reference to it, he proposes a twofold objection, giving a reply to each. In verse 7, the Apostle said it was a fault in them to have lawsuits at all, to which it might be objected. "Is it not lawful to demand our just rights?" To which he replies, certainly: but still, everything not prohibited is not always expedient; and it is only in this sense, and not as bad in themselves, that lawsuits are to be condemned. Secondly, in reply to this indignant censure (verse 1), "dare any of you," &c., it might be objected: "Is it not allowed, even in the presence of Pagan magistrates, to reclaim our just rights?" Admitted. But still, you should never bring yourselves under their power, thus endangering our faith. "The power of any,"

Text.

13. Meat for the belly, and the belly for the meats: but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

14. Now God hath both raised up the Lord, and will raise us up also by his power.

15. Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

Paraphrase.

13. Food is meant for the belly, to appease hunger and sustain life, and the belly is destined for the reception and digestion of food; but God shall soon destroy the use of both one and the other. But you are not to regard fornication as one of the things that are lawful, but inexpedient; the body was not destined for fornication, it was consecrated to the Lord as a part of his members, and the Lord was given to the body, as its everlasting head.

14. But this relation of headship—unlike the relation between the food and the belly—is not of a temporary character; it is everlasting, because God, who raised up our Lord Jesus Christ from the dead, will raise us up also by his Omnipotent power, so as to be eternally united with Christ our head.

15. Consider fully the relation in which you stand with regard to Christ, as a motive to avoid fornication; are you not aware that your bodies are members of Christ? Unjustly, then, withdrawing the members of Christ from the service which they owe him, shall I make them the members of a harlot? May God avert such sacrilegious indignity!

Commentary.

ἔχοντας θύσομει ὑπὸ τίνος, may mean, "the power of any *thing*." The Greek admits of this rendering; and, then, the meaning would be, "I should not make myself the slave of any inordinate attachment to the things of this life, by prosecuting my claims to them beyond the limits of Christian detachment and forbearance."

13. "Meat (in Greek, *τὰ βράβατα, meats*), for the belly," &c. This verse contains additional reasons for not engaging in litigation. The subjects which afford matter for litigation, are, of their own nature, only of trivial value; they are, ordinarily, but matters connected with food and bodily ailments destined for the maintenance of human life. They are, in the next place, but of short duration; hence, Christians destined for a glorious immortality should undervalue them, and be detached from them. "But the body is not for fornication." They should not regard fornication as one of the things which are indifferent, but inexpedient; they should not class it with lawsuits and the like. The Pagans, particularly at Corinth, did not hold fornication in any abhorrence. Their philosophers regarded it as a matter of indifference; on which account, the Apostle cautions the Corinthians against classing it with the things of which he spoke (verse 12, "All things are lawful for me"), and which are rendered unlawful only from peculiar circumstances. "But for the Lord," &c., has reference to the mutual relations of head and members, which subsist between Christ and the faithful. He is the head; they, the members of his mystical body.

14. The Apostle points out the difference, in point of duration, between the relation which the food bears the belly and that which Christ bears his members. The latter is to last for ever. Hence, we should serve our everlasting head in all purity and sanctity, and hold in horror all uncleanness.

15. The Apostle having merely alluded, in verse 13, to the relation which subsists between Christ and every member of the Church, "the Lord for the body," fully enlarges on the subject in this verse, in order to induce them to avoid fornication and the sacrilegious treatment of Christ, which it involves. "Know ye not that your bodies are the members of Christ?" Christ is the head of the entire Church, which is his mystic body, and also the head of each individual among the faithful, who is in turn a member of Christ's body, not only as to soul, to which He communicates, as head, faith, grace, spiritual and divine life; but also, as to body, which is the instrument of the soul, and to which He imparts the faculty and power of more easily obeying the soul. Christ, then, is the mystic head of the Christian, both as to soul and body; for, he assumed the entire nature of man, soul and body, corporeal and spiritual.

Text.

16. Or know you not, that he who is joined to a harlot, is made one body? *For they shall be, saith he, two in one flesh.*

17. But he who is joined to the Lord, is one spirit.

18. Fly fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

Paraphrase.

16. The Christian who commits fornication is guilty of such indignity; for, he who adheres to a harlot is become one body with her, according to the words of SS. Scripture (Gen. ii.) The man and woman by carnal union shall become *one flesh*.

17. But he who is firmly united to the Lord by faith and charity, is made one spirit with him.

18. Fly, therefore, the sacrilegious crime of fornication; every other sin which men ordinarily commit is outside the body; by them, men do not incur the turpitude of dishonouring their own bodies; but by fornication, they sin against their own bodies, which from being Christian and holy, they render polluted and bestial.

Commentary.

The Apostle addresses, in these words, "your bodies are members of Christ," many who had defiled their bodies by fornication. Hence, sinners as well as the just, are members of Christ, and members of the Church, which is his mystic body. "Shall I then take members of Christ?" &c. The Apostle does not mean to say, that by fornication a man ceases to be a member of Christ's body, although he ceases to be a *living* member. "Shall I take," i.e., unjustly withdraw my members from the service they owe Christ: "Shall I make them the members of a harlot?" These words express the affront which the fornicator offers Christ, by prostituting the holy members of Christ so as to become the members of a harlot. St. Chrysostom observes, "*that nothing is more awful than this expression.*" They are not made the members of a harlot in the same sense in which they were members of Christ as head, but in quite a different way, as is explained in the next verse.

16. By carnal union, the fornicator and harlot become one body, "*for they shall be two in one flesh.*"—(Genesis, ii.) Although the words of Genesis were spoken in allusion to the lawful carnal union of man and wife; they are also verified in regard to the illicit intercourse with a harlot; for, as St. Thomas remarks; *Secundum speciem naturae non differunt actus externi fornicantium et conjugum*, that is, physically speaking, there is no difference between both unions, although in point of morality, they differ essentially.

17. He who adheres to the Lord by the spiritual union of faith and charity is become one spirit with him; he shares of God's spirit; he breathes it; he lives in it; he is become one spirit with God. We commonly say of intimate friends, *they are but one soul*. The fornicator is not thus united to the Lord.

18. "Fly fornication." Spiritual writers remark, that it is only by *flight*, by avoiding the occasions, by shunning the society of such as may prove an occasion of sin, that the temptations against purity in particular can be overcome. It matters not what may have been our past firmness, what may be our present sanctity, our resolves in future, let us but frequent the occasion of sin—the oracle of God is pledged for it, and no exception made—most undoubtedly, we shall fall. "He who loves the danger shall perish in it." We cannot pretend to be holier than David, "the man after God's own heart;" we cannot claim to be wiser than Solomon, on whom the fulness of wisdom was poured forth from above; nor can we be more exalted than Peter, the immovable rock of God's Church; and yet they all fell, and fell shamefully, for want of due caution in avoiding the occasion of sin. Let us not be deceived—all moments are not seasons of grace; and we may rest thoroughly assured, that there are moments of passion and circumstances of life, as regards time, and place, and persons, and if we possessed the highest degree of sanctity, if the occasion be present, we shall most undoubtedly fall. The greatest saints have trembled and fled from before the face of danger; and yet we, with a full consciousness of our frailty, recklessly cast ourselves into these appalling circumstances of temptation from which *they* recoiled with a sacred horror. "Every sin that a man doth is without the body," &c. These words may be connected with the preceding, and may be regarded as a reason for *flying fornication*,

Text.

19. Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?

20. For you are bought with a great price. Glorify and bear God in your body.

Paraphrase.

19. Another reason for flying fornication is, that your bodies, as you are well aware, together with being members of Christ, are also the spiritual temples of the Holy Ghost, who, in a special manner, resides in you by his grace, and whom you have received from God; you ought to be aware that you do not belong to yourselves, to dispose of your bodies as you please.

20. You are the ransomed slaves of him who pursued you with the price of his own most precious blood. Glorify God, in your bodies, make them subservient to his glory, and carry him in them by rendering them pure temples in which he may reside, and do not expel him by uncleanness.

Commentary.

and then, they mean: fly fornication, because by this loathsome sin, the body of the Christian, which was pure and holy, is rendered sordid and bestial; or, they may be connected with the following (verse 19), and regarded as an antecedent to the proof contained in verse 19. According to this interpretation, the reasoning of the Apostle would proceed in this way: every other sin that a man commits is outside his body; but by fornication he defiles and sacrilegiously pollutes his body (verse 18), because the body of the Christian is the temple of the Holy Ghost (verse 19), and hence, by fornication, he profanes that which, like a temple, was dedicated to sacred purposes.

The words, then, mean, no sin involves such turpitude, no sin so deeply buries the body in the mire and sink of passion as fornication, and the indulgence of lust; since, it excites the most violent motions of concupiscence, so that this base passion of lust absorbs the entire man, makes him "like the horse and the mule who have no understanding" (Psalm xxxi. 9), blinds him to everything else save the foul and filthy gratification. Spiritual writers assure us that such is the blindness induced by this soul passion, that the impure man would commit sin, even though hell were thrown open before his eyes, and he were certain of being precipitated into it after the commission of sin. How earnestly, then, should we not pray for "a clean heart, and a right spirit within our bowels."—(Psalm 1.)

19. Know you not that your members are the temple," &c. (In Greek, ὅτι τὸ σῶμα ἡμῶν ναός &c., "that your body is the temple," &c.) This is another reason for avoiding fornication. They have contracted a new relation of sanctity, by being the temples of the Holy Ghost, who resides in a special manner in the souls of the faithful. And this Holy Ghost they have received as a gift from God. Hence, by fornication, they, in a special manner, offend God the Son, whose members they are; God the Holy Ghost, whose temple they violate; and God the Father, whose gifts they despise; for, they received the Holy Ghost from God. "And you are not your own." This is another reason why they should fly fornication; because, they cannot dispose of their own members.

20. For, they are the purchased slaves of another who paid for them a great price, no less than the last drop of his own most precious blood. "For you are bought with a great price." "Great" is not in the Greek, which simply is, ἡγούσθητε γὰρ τιμῆς, for you are bought with a price. "Glorify and bear God," &c. "Bear" is not in the Greek. The words convey an exhortation to the Corinthians, to glorify God in his temple, by preserving their bodies pure from uncleanness of every sort, and thus "bear him," by representing him in the purity of their lives.

"In your body," to which is added in the common Greek text, *and in your spirit which are God's*. These latter words, although found in St. Chrysostom, are rejected by the best critics, being wanting in some of the chief manuscripts and ancient versions. From the impassioned denunciation of it by the Apostle in this chapter, we can see the hideous deformity of the foul sin of impurity, so opposed to the sanctity of the Christian profession—a sin which deluged the original world, and caused an Immutable God to exclaim: "*It repenteth me that I have made man*" (Gen. vi. 7)—a sin

Commentary.

which domineers over the human race, and daily peoples hell. Spiritual writers assure us, that the greater portion of the reprobate are damned for this foul sin. O God of purity, lover of pure souls! preserve us from defiling our bodies, those temples which thou hast frequently chosen to reside in, as God of the Eucharist, by these illicit indulgences, in punishment of which thy virginal flesh has been furrowed with scourges. O Mary, ever Virgin, conceived without stain! pray for us.

CHAPTER VII.**Analysis.**

In this chapter, the Apostle replies to several questions, about which he was consulted, regarding matrimony and virginity. The first question was, whether a Christian, engaged in marriage, was allowed marriage intercourse? In reply to this question, he tells them, that taking all things into account, it would be better for the married to abstain altogether from marriage intercourse; as a remedy, however, against incontinence, he says, they may cohabit, unless it be that they consent, on certain solemn occasions of public prayer, to separate for a short time, after which time they should again continue to live on the same familiar terms as before. This, however, the Apostle does not command them to do, but only allows it by way of indulgence; for, if it were possible, he would prefer that all should lead the same chaste life that he followed himself (verses 1-8).

The next question was, whether it was expedient for the unmarried to engage in the marriage state? In reply, he tells them that it is better for them to remain single, if they can do so without incontinence; if not, they should marry (9, 10).

The next question regarded divorce. To this he replies, in accordance with the doctrine of our Redeemer, that the marriage of Christians, once consummated, is indissoluble (10, 11).

The next question regarded the marriage of parties, one of whom is a believer, and the other an unbeliever. He replies, if the unbelieving party wishes to adhere to the marriage contract, and does not interfere with the faith or morals of the believing party, the latter is not free to leave the unbeliever; but, if the unbeliever first break through his marriage contract and abandons the believing party, or does not permit him to enjoy Christian peace—then, the marriage contract is not binding on the latter (13-17). He then subjoins some counsel respecting other conditions in life generally (17-21).

In the next place, he commends virginity, and gives it a preference before matrimony, for several reasons. He gives a counsel, but he gives no command respecting it; he says, that matrimony is good, but virginity and celibacy are better (25-40).

Text.

1. NOW concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

Paraphrase.

1. As to the questions about which you have written to consult me, I say, with reference to the use of matrimony, that it is an act of virtue, or it is better, taking all things into consideration, for a man to abstain from all marriage intercourse with his wife.

Commentary.

1. In this chapter, according to Theodoret, commences the second part of the present Epistle. It appears, from the words of this verse, that he was consulted about certain doubts which the Corinthians entertained on several points both of faith and morals. The first question about which, either the vain teachers, in order to show their zeal for sanctity, or the faithful themselves, for the purpose of prayer, wished to consult him, regarded the lawfulness of marriage intercourse with the wives whom they had espoused before their conversion. To this the Apostle replies that it is "good," *καλὸν*, i.e., an act of virtue; or the word may mean, *better* to abstain from all such intercourse, which is modestly expressed by the Apostle in the words, "not to touch a woman." The words convey the avoidance of the slightest sexual intercourse.

Text.

2. But for fear of fornication, let every man have his own wife, and let every woman have her own husband.

3. Let the husband render the debt to his wife: and the wife also in like manner to the husband.

4. The wife hath not power of her own body; but the husband. And in like manner the husband also hath not power of his own body; but the wife.

5. Defraud not one another, except, perhaps by consent, for a time, that you may give yourselves to prayer: and return together again, lest Satan tempt you for your incontinency.

Paraphrase.

2. But in order to avoid fornication and uncleanness of all kinds, let each husband cohabit with his own wife, and each wife with her own husband.

3. Let the wife and husband mutually discharge the marriage debt.

4. Because from the very nature of the marriage contract, the husband and wife have mutually transferred to each other, a power over their persons. They are not, therefore, at liberty to decline discharging the marriage debt, or to make a transfer of their persons to any other parties.

5. Do not, therefore, defraud one another of your just rights, unless it be, that abstinence from mutual cohabitation be agreed upon by both parties, and that only for a time, for the purpose of more freely discharging the duty of prayer; and afterwards return to the same marriage intercourse; lest Satan may take occasion from your incontinency to tempt you.

Commentary.

2. "Fornication," is in the plural in the Greek, *δια τος πορνειας*. "Have his own wife." The word, "have" bears the meaning of, *cohabit with*, his own wife; in which signification the word is employed (chap. v. verse 1). That there is no precept here conveyed to enter the married state is clear, since the Apostle is evidently addressing those who are already married, as appears from verse 8, where he addresses "the unmarried." Moreover, if the Apostle delivered a precept here for all Christians to marry, he would be contradicting himself, for he says: "he speaks not by commandment, but by indulgence" (verse 6), and wishes all to be like himself (verse 7), and he tells us (verse 38), that virginity is better than matrimony.

3. Although, in the marriage state, the rights of the husband are more extensive than those of the wife, yet, so far as the marriage debt is concerned, both parties are on a perfect equality; "render the debt," *οφειλητην*. In the common Greek text, for *οφειλητην*, we have *την οφειλομενην ευοιαν*, but this latter reading is rejected by Griesbach and other critics, who prefer the former reading, on the authority of the chief MSS. and versions.

4. "The wife hath not power," &c. In this verse is assigned a reason for the precept contained in the preceding; both parties have an equal right, in this respect, owing to the very nature of the marriage contract.

5. "Defraud not one another." The word "defraud" shows the strict justice of the marriage debt. "That you may give yourselves to prayer." This does not refer to the ordinary exercise of prayer, which men are enjoined to practise at all times; it refers to their meeting at public prayer and sacrifice, where, in compliance with early usage, all present partook of holy communion. Hence, the Church counsels the married to abstain from the marriage intercourse some time before holy communion, and that for greater purity of soul. Even in the Old Law, the priests, while engaged in the ministry of the temple, were obliged to abstain from their wives.

In the Greek copies, "fasting" is added to "prayer," thus: *That you may give yourselves to (fasting and) prayer*. In the reading of St. Chrysostom and Theophylact, and many other Greek copies, the word "fasting" is not, however, found; nor does it well accord with the Greek word for "give yourselves to," (*σχολαγητε*). "And return together again," &c., i.e., after the time of public prayer has expired, return again to your former terms of intimacy, lest Satan, taking advantage of your incontinency and infirmity, may tempt you to more grievous sins. The words "your incontinency," may, in the construction, be connected with the words, "return together again," thus: return again to the same marriage intercourse to avoid incontinency, lest otherwise Satan might tempt you. This construction is rendered probable by a

Text.

6. But I speak this by indulgence, not by commandment.

7. For I would that all men were even as myself: but every one hath his proper gift from God; one after this matter, and another after that.

8. But I say to the unmarried, and to the widows: it is good for them if they so continue, even as I.

9. But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

Paraphrase.

6. But all that I have said regarding marriage intercourse is to be regarded not in the light of a precept, but rather of indulgence or permission in condescension to your infirmity.

7. For, I would have you all to be like myself, living in a state of perpetual continence; but, each person has his proper gift from God; one indeed hath this gift, and another that.

8. But to the widows and the unmarried, I say, it is good, or, an act of virtue, for them to remain in a single state, such as I myself continue to live in.

9. But if such persons do not contain themselves, then, let them have recourse to marriage (as a remedy against concupiscence); it is better to marry than be a slave to the passions of lust.

Commentary.

similar passage (verse 2), "for fear of fornication," where the same idea is conveyed by the Apostle as here.

6. All that the Apostle has said about "each man having his own wife," &c. (verse 2), and "return in again" to marriage intercourse, &c., is not a precept, but an indulgence or permission which he grants in condescension to their weakness, and of which they may decline availing themselves, should they please. It is not likely that "indulgence" supposes the opposite course to be sinful; for, St. Paul, instead of permitting a sinful course, would counsel them to avoid all sin whatsoever.

7. It is the common opinion of the Holy Fathers, that St. Paul lived in a state of perpetual continence. St. Jerome (*ad Eustochium de Continentia*, chap. viii.); St. Augustine (*de Libero Arbitrio*, chap. iv.); St. Ambrose, St. Chrysostom, Theophylact, &c. Hence, the unmeaning folly of Erasmus, in his notes on this passage, who holds that St. Paul must have been married, because, addressing those engaged in the married state, he proposes himself as their model. The Apostle addresses, in this passage, not only the married, but "all of them." "For, I would that *all of you* were as myself," and in the Greek reading, which Erasmus himself adopts, it is, θελω γαρ πάντας αὐθόπορους εἰναι ως καὶ εμαυτού, *I wish that all men were even as I am myself.* Moreover, if the words of this verse proved that he was married, the words of the next, where addressing the *unmarried*, he counsels them to continue like himself, would prove him to be *unmarried*, at the same time. "I would that all of you," &c. This wish of St. Paul regards mankind, abstracting from circumstances, and only refers to the absolute superiority of continence, as a *state*, over the opposite state. "But every one has his proper gift from God." The Apostle adds this, lest he might dishearten those already engaged in the marriage state, who, in consequence of their marriage obligations, could not be in the condition in which, abstracting from circumstances, he wished all mankind to be—"one after this manner," &c. The gifts of God are different, and differently dispensed. Those who have not the more exalted gift of virginal chastity, may, still, have the gift of conjugal chastity. He calls one and the other the "gift" of God, because, although requiring human co-operation, they, still, must proceed from God's grace.

8. From this verse it is clear that the Apostle, in the foregoing passage, has been addressing those who were already engaged in the marriage state. The "unmarried" may refer to those who never contracted marriage, in contradistinction to "widows," under whom are included widowers; or, it may simply refer to those now unmarried, without regarding whether they were married before or not. "For them it is good," which does not simply regard their exemption from temporal afflictions and solicitude. The word "good" (*καλὸν*), means, *it is a matter of virtue*, or, *of moral goodness*. "If they so continue even as I am." These words furnish the clearest evidence of St. Paul's having been unmarried; for, how could he exhort others to *continue unmarried* after his own example, unless he himself also remained unmarried?

9. "If they do not contain themselves," which is corruptly rendered in the Protes-

Text.

10. But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband.

11. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

Paraphrase.

10. But, with regard to those already engaged in the marriage state, I give them a command, not from myself, but on the authority of the Lord; that the wife should not depart from her husband.

11. But, if from any just cause she depart, she has but one alternative, viz., that of remaining unmarried, or of becoming reconciled to her husband. And let not the husband put away his wife.

Commentary.

tant version, "if they *cannot contain* themselves," the Greek being, *εἰ δὲ οὐκ ἔκπατενονται*. "Let them marry." Of course, this advice to marry, in case they do not wish to practise continence, is to be taken restrictively, and to be confined to those who may lawfully and without impediment do so. For, speaking in his first Epistle to Timothy (chap. v. 12), of the widows who married in violation of their vows of chastity, he says, "*habent damnationem, quia primum fidem irritam fecerunt.*" Hence, in reference to such persons, St. Paul never would say, "it is better to marry." For, he could never say, any state was *better* or even good, the embracing of which would be a cause of damnation. Such persons must look for other remedies against concupiscence, such as fasting, prayer, pious reading, meditation on God's holy presence, constant occupation, fervent and repeated appeals to the *most chaste* Virgin Mother of God, &c. But they cannot marry. Just as a man already married, who is in danger of violating conjugal fidelity, (*v.g.*), in case of lawful divorce, or in case of the absence, long sickness, or the inveterate aversion entertained towards the other party, cannot marry. Of him the Apostle would not say, "it is better to marry," &c. For, having once freely engaged in the marriage state, he must submit to its inconvenience, and have recourse to other means than remarrying for preserving the chastity of the marriage bed. So, in like manner, a person who has freely and voluntarily made a vow of perpetual chastity, must have recourse to other means different from marriage, to resist the assaults of impurity. God, who never refuses to any one the graces necessary for his state, will, if fervently invoked, give to every such person the graces necessary to preserve chastity. Hence, the words, "it is better to marry than burn," must be received with the limitations which SS Scriptures and reason have affixed to them. The word "burn," does not merely imply violent assaults of impurity. Those, if manfully resisted and combatted, may, and often are, designed by God, as means of heaping up a treasure of merit. It implies *consent* to these temptations; it refers to those who "*do not contain themselves*," just as a person is said to be burned by fire, when he is injured by it. St. Paul himself, though continent, and recommending continence to all, was not, still, exempted from the stings of the flesh.—(2 Cor. xii. 7).

10. Among other things, it would appear from this verse, that the Apostle was consulted regarding the right of separation on the part of those engaged in the marriage state, and also regarding the nature of the marriage tie. This verse is, of course, to be understood with the limitations affixed to this command by the Lord himself in the gospel. The case of separation *quoad thorum*, admitted by the Lord himself as lawful, is that of fornication; because "fornication," i.e., adultery, is the only just cause of separation peculiar to the marriage contract. The other causes ordinarily admitted, are such as are common to any other contract whatever, as well as the marriage contract. "From her husband," *απὸ αὐτοῦ*, "from the husband."

11. It is clear that, in this verse, the Apostle contemplates the case of separation *quoad thorum* with a *just cause*, (*v.g.*), fornication, &c.; since, if the wife departed from her husband without a *just cause*, the Apostle, far from giving the alternative of remaining unmarried, or of becoming reconciled, &c., would order her to return at once to her husband, this being the only way of complying with the precept of the Lord, *non discedere* (verse 18), or, at least, of making reparation for it, when violated. He then supposes, in this verse, a case of *just separation*, such as *adultery*, which is one of the most prominent justifying causes for such separation. And this at once proves the indissolubility of Christian marriage, not excepting the case of fornication, i.e., adultery. Because, if the marriage tie, or *vinculum*, was dissolved by the fornication of the other party, why should the Apostle prevent the woman from marrying?

Text.

12. For to the rest I speak, not the Lord. If any brother have a wife that believeth not, and she consent to dwell with him; let him not put her away.

13. And if any woman have a husband that believeth not, and he consent to dwell with her; let her not put away her husband.

14. For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband:

Paraphrase.

12. For, as to the rest, that is to say, the unmarried, I have no precept on the part of the Lord to propound, I only give a counsel from myself. In reference to the marriages contracted by you before your conversion, I say, if a Christian have an unbelieving wife, and if she consent to dwell with him, let him not send her away.

13. The same is to be said of a Christian wife similarly circumstanced, in regard to an unbelieving or Pagan husband.

14. The reason of this precept is, that if the unbelieving party consent to remain with the believer, both physically and morally, i.e., without any attempt to seduce him into infidelity or any other mortal sin,

Commentary.

OBJECTION.—By saying, “or be reconciled with her husband,” does not the Apostle suppose the departing wife to be in fault; and hence, she is supposed to have departed without *just cause*; for, who is to seek a reconciliation but the offending party?

RESP.—The corresponding Greek word for “reconciled,” *καταλλαγητω*, simply signifies mutual reconciliation of parties at variance, and is understood as well of the offending as of the offended party. Thus, in SS. Scripture, God is said to be *reconciled* with man.—(2 Machabees, i. 5, vii. 28, viii. 20). Thus we also find it said of the Levite, whose wife was guilty of fornication, that “he followed her, willing to be reconciled with her” (Judges, xix. 3), although she was the offending party. The Apostle employs the form “depart” in reference to the woman, and “put-away” in reference to the husband, since the separation was supposed to be effected by the wife departing, and the husband putting her away, although he uses the word “put away” in reference to the wife also—(verse 13).

12. In the Paraphrase, the words, “the rest,” are made to refer to the unmarried, of whom the Apostle treats in the preceding; for, the form is perfectly similar to that in verse 25, where there is reference expressly made to virgins. “Concerning virgins I have no commandment of the Lord.” Again, in the words immediately preceding, he expressly refers to the married; and if the words, “the rest,” be referred to infidels, as is done by some Commentators, the other member of the antithesis would not be clearly expressed; for, the Apostle does not in express terms speak of the believers as such, while he expressly speaks of the married; hence, the opposition requires that “the rest” should refer to the unmarried. Add to the foregoing, the perfect analogy between the phrase here, “I speak not the Lord,” and that employed in verse 25. Others make “the rest” refer to the following, thus: with reference to the married Christians, I have the express command of the Lord, but with reference to the married couple, *both* of whom are not Christians, the Lord has given no precept, but I, as an inspired Apostle, give the following precept, viz.: “if any brother have a wife that believeth not,” &c. In the words, “if any brother,” &c., the Apostle commences a new subject regarding the indissolubility of marriages contracted in infidelity, about which it is likely they consulted him. From this verse it follows that a marriage contracted among unbelievers is not dissolved by the conversion of one of the parties.

13. The Apostle here says, that if the unbelieving party consent to live with the Christian, the marriage is not dissolved. But if the unbelieving party depart, either physically or morally, i.e., if he consent to remain with the believing partner, to the evident danger of corrupting either his faith or morals, the case is quite different, as in verse 15. “Put away her husband,” in the common Greek, “put away *him*,” *αυτον*; the chief MSS. have *τον ανδρα*.

14. In case of consenting to remain on these terms, the unbelieving party, far from imparting defilement to the believer—as many amongst them, probably, seemed to dread—would, on the contrary, become sanctified by this union (*vide Paraphrase*); for, the good example of the Christian party would ultimately have the effect of converting a person thus disposed. “By the believing wife”; “believing” is not in the

Text.

otherwise your children should be unclean; but now they are holy.

15. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.

Paraphrase.

the unbelieving party receives a sort of extrinsic sanctity, and becomes disposed for the true sanctity of the faith by such cohabitation; moreover, if a separation took place, your children would be regarded as illegitimate, or, rather, would receive a Pagan, unchristian education; whereas now, owing to the peaceable cohabitation of the Christian and unbelieving parties, they are permitted to be brought up in a state of sanctity, viz., in the Christian religion.

15. But if the unbelieving party be the first to depart, let him do so; the Christian party is no longer bound by a marriage, the *vinculum* of which is dissolved. He is no longer subject to the servitude entailed by the painful alternative of either remaining unmarried, or of becoming reconciled to such person (verse 11). Because God has called us to a state of peace, and not of annoyance of this sort.

Commentary.

Greek, which is, *ἐν τῇ γυναικὶ*; the same holds regarding "the believing husband"; "believing" is wanting in the Greek. "Your children should be unclean," which, according to some, means, they would be *illegitimate*, the marriage of the parents having been dissolved. According to others, the words, more probably, refer to the idolatrous and unchristian education of the children in all the defilements of Paganism. For, in case of the departure of the Christian party without cause, the Pagan party would, very likely, insist on this, and would be supported by the laws.

"But now they are holy," because in the case made, the Pagan party would allow them to be educated in the Christian faith. This permission on his part would appear to be included in his consenting to "remain" *morally* with the other party; for, if he insisted on bringing up the offspring in Paganism, notwithstanding the pious zeal of the Christian party for the contrary, he would, undoubtedly, blaspheme the Christian religion, and far from consenting to "remain" peaceably, he would *morally* "depart" from the Christian party. This interpretation leaves no room for the heresy of Calvin, viz., that by our birth of faithful parents, we are saints; for, we might equally infer from the passage, that the unbelieving Pagan is really a saint by his union with a Christian spouse. Moreover, the word "holy," or "saints," is frequently employed by St. Paul, as here, to refer to a *state* of sanctity, the profession of Christianity, whether each individual referred to was really a saint or not.

15. The Apostle now explains the words, "and she consent to dwell with him," verse 12. "But if the unbeliever depart," which is understood, both by Canonists and Divines, not only of *physical* but also of *moral* departure. The party is said to depart *morally* when he wishes to seduce the other party from the faith, or lead him into mortal sin, *manet non sine contumelia Creatoris*, as is expressed by Canonists after Innocent III. In the case of either *physical* or *moral* departure, as now explained, on the part of the unbeliever, the believing party is no longer bound by the *tie* or *vinculum* of marriage, no longer subject to the servitude referred to in verse 11.—(See Paraphrase.) From the words of this verse Canonists and Divines commonly prove, that in the case of the conversion of either of two parties united in the bonds of marriage in a state of unbelief, should the infidel party refuse to remain with the Christian, or consent to remain only with evident risk to either his faith or morals, *non sine contumelia Creatoris*, the Christian party may again marry, and the instant he does so, the former marriage is dissolved. This interpretation is given to the passage by Innocent III, and by Divines generally. The former marriage is dissolved even *quoad vinculum*, when the *Christian* party, in whose favour only, this exceptional law of privilege is laid down by the Apostle, actually contracts another marriage, but not before he actually does so.—(See Carriere, *De Proprietatibus Matt.*, pars II.) The case here contemplated is, therefore, an exception to the general law of the indissolubility of marriage propounded by our Blessed Lord in the gospel, and hence, commonly termed, *casus Apostoli*. With us,

Text.

16. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17. But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so in all churches I teach.

18. Is any man called being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised.

Paraphrase.

16. (Nor should the hope of bringing the other party to embrace the faith, be alleged as a reason for remaining in this state of annoyance; for, the hope of conversion in such a case is by no means so certain); for how dost thou know, O wife, whether thou shalt save thy husband? or, how dost thou know, O husband, whether thou shalt save thy wife? (therefore, allow the reluctant party to depart, and use thy liberty).

17. But, however, passing over dubious matters, let each person continue to act or live according to the degree of talents or ability granted to him, and in the condition of life in which God has placed him, and in which he was when called to the faith; and this is the doctrine which I teach in all the churches.

18. With regard to the religion out of which each one was called to the faith, if a Jew, when called, let him not affect the manners of the Pagans and desert the synagogue; if a Gentile, let him not submit to the Jewish ceremonies.

Commentary.

this can hardly ever become a practical case. In infidel countries only, where both parties may contract marriage in a state of infidelity, can it have a practical bearing.

16. In this verse the Apostle meets an objection which might be made against his teaching in the preceding. Ought not the believing party remain in every case, in the hope of bringing about the conversion of the other? He tells them in reply, that the hope of conversion is by no means certain in the case in question, and, therefore, such a hope is no reason why the believing party should remain exposed to the danger of fornication, in the case of the *physical* departure, or, of perversion, in the case of the *moral* departure, of the unbelieving party.

17. The meaning of "however," given in the Paraphrase, to the Greek words, *εἰ μὴ*, (in Latin, *nisi*), seems far the more probable. In them the Apostle commences a reply to other questions proposed to him. It appears, that, among other matters, he was consulted about the propriety of Christians remaining in a state of servitude after their conversion, as being inconsistent with that Christian liberty into which Christ had asserted us all. The Apostle undertakes here the correction of this error, and recommends all to remain in the condition of life in which they were found at the period of their conversion to the faith. He thereby lays down a great principle of Christian policy, and fully meets one of the charges preferred against the Christian religion; viz., that it dissolved the social relations and the other pre-existing obligations, which were the bonds of civil society. Others connect the words "but as" (*εἰ, μὴ*) with the preceding words, thus: Let the unbelieving party depart, for why expose yourself on account of, at best a doubtful good (verse 16), *unless*, indeed, God has inspired you with the courage to submit to the inconvenience of living with such a person, in order to procure his conversion. The former interpretation is, however, the more probable. The common Greek text has, "but as God has distributed to every one, as the Lord has called," &c. Our reading is the one found in the chief MSS. and ancient versions.

18. "Procure uncircumcision," by bringing back the foreskin, a thing said to be attempted in some cases. Among others it is recorded of the famous interpreter of the SS. Scripture, Symmachus, that he attempted to do so. The words, however, more probably mean (as in Paraphrase), *let him not affect the manners, &c.* It is to be borne in mind, that the Jews could at this time practise the ceremonies of their religion. These were, as they are termed, *mortua*, but not *mortifera*, or sinful. This was allowed them, for the purpose, as St. Augustine expresses it, of *burying the Synagogue with honour*.

Text.

10. Circumcision is nothing, and uncircumcision is nothing: but the observation of the commandments of God.

20. Let every man abide in the same calling in which he was called.

21. Wast thou called, being a bond-man? care not for it: but if thou mayest be made free, use it rather.

22. For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewise he that is called, being free, is the bond-man of Christ.

Paraphrase.

19. For circumcision is no avail, neither is uncircumcision. The only thing profitable is the observance of the commandments of God.

20. In whatever state or condition of life a person may chance to be placed, when called, let him remain in that state.

21. If in a state of servitude, be not troubled about it, but even if you could obtain your freedom, avail yourself rather of your former servile condition.

22. For he who is called to the faith, though in a state of servitude, is made the freed man of the Lord, having been freed from the worst species of moral servitude, the slavery of the passions. While in another point of view, the man called to the faith in a state of freedom, is made the slave of Christ; being bound by the indispensable obligation of observing his commandments, or, because he is become such by purchase, at the price of his most precious blood (verse 23).

Commentary.

19. The Apostle speaks of circumcision in reference to the Jews only, for it would be clearly illicit in the Gentiles to practise the Jewish ceremonies, as a matter of precept, or necessity; and it could be only as a matter of precept or necessity a Gentile would resort to their ceremonies.

21. "Use it rather." The Apostle adds this to guard against one of the charges made against Christianity, viz., that it subverted the pre-existing relations of society, as explained, verse 17. Some Commentators, imagining the interpretation now given of the words, "use it rather," too harsh and severe, explain them thus: if you have been a slave, when called to the faith, you should not be concerned about it; this, however, should not prevent you from embracing a state of freedom, as preferable, should an opportunity offer.

This passage furnishes no argument in favour of the inhuman and unnatural treatment of slaves, recorded of many slave-owners in the Indies and the Continent of America. A wide distinction, however, is to be made between *slave trading*, or the unjust abduction of free men into a state of servitude, and *slave holding*. The former is as unjust as any other species of robbery. The latter, as a *status*, does not seem to be opposed to the law of nature; for, it may be privilege in some cases, as when prisoners captured in a just war accept slavery in exchange for loss of life, or when a man sells his natural liberty for some good which he could not otherwise obtain; nor to the divine law, as appears from the case of Abraham, who had slaves. The same also appears from the fact, that among the laws of Moses, there are found some regulating the relations of masters and slaves; and although slavery prevailed very generally at the introduction of Christianity, neither our blessed Lord nor his Apostles denounced it. On the contrary, the Apostle here recommends the slaves whom he addresses, even if freedom were offered them, to persevere in the state of slavery; in other passages of his Epistles (Ephesians vi.; Coloss. iii.; 1 Tim. vi., &c.), he merely contents himself with regulating the relations of masters and slaves; but neither he nor the other inspired penmen denounce slavery *in se*, as opposed to the law of God. Neither does the *status* of slavery seem to be forbidden by the Church; for, although many of the Roman Pontiffs, viz., Paul II., Paul III., Urban VIII., Benedict XIV., Gregory XVI., denounced *trading* in slaves, they still do not seem to have prohibited *slave holding*. Hence, slavery, although a *state* to be discouraged, is not, *per se*, unlawful.

22. The words of this verse render the interpretation of "use it rather," adopted in the Paraphrase, the more probable. In them is conveyed a reason why a man called to the faith in a state of servitude, should not be too concerned about his servile condition,

Text.

26. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.

29. This therefore I say, brethren: the time is short: it remaineth, that they also who have wives, be as if they had none:

30. And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not;

31. And they that use this world, as if they used it not: for the fashion of this world passeth away.

Paraphrase.

28. From this it is by no means to be inferred, that to marry is a sin; if a virgin marry, she commits no sin, although by engaging in the marriage state, she and other such shall have to endure the tribulations of the flesh; but I wish to spare you these, by recommending a course which will exempt you from them; viz., a continuance in a state of virginity.

29. What I, then, say to all of you, brethren, is this; the term of this life is but short; the consequence should, therefore, be, that those who have wives should be as if they had them not, the term of enjoyment being so very brief.

30. And those who are sad from enduring tribulation and the crosses of this life, should be like persons neither sad nor weeping; and those who rejoice from prosperity, should not be, in consequence, too much elated; and those who buy and acquire possessions, should be like persons who, having no permanent dominion over earthly goods, merely enjoy their passing use.

31. And those who enjoy the goods of this world, should be as persons who indulge not in their immoderate enjoyment; for, the outward scene, the external show of this world, quickly passes away.

Commentary.

mend a single state in such a way, as that the married would desert their partners; "bound" and "loosed" are allusive to the perpetual *vinculum* induced by marriage; "loosed," means free to marry. It may regard either those before married, but now free, or those who never engaged in marriage.

28. While praising virginity, he maintains against another class of heretics, that marriage is not sinful but only a less perfect state. "Tribulation of the flesh," refers to temporal inconveniences and crosses, the solicitude about the world, &c. "I spare you." These words are interpreted by some to mean, I refrain from recounting these tribulations in detail, in order to spare the feelings of the married, and also, lest I should deter the unmarried from a lawful state. The interpretation in the Paraphrase seems the more probable.

30. "They that buy" should regard themselves not as masters of their possessions, but as merely enjoying their passing use. The precept of the Old Law, commanding that after the lapse of fifty years the several acquisitions among the Jews should revert to their original owners, was a practical exhortation to that detachment from earthly things here inculcated by the Apostle.

31. "Used it not." The Greek (*καταχρωμενος*), means, abusing it not.—"For the fashion of this world," &c. The Greek word for "fashion" (*συγχώνεια*), means, the outward show of things, the *scene* of this world. It suggests the idea of a theatrical exhibition, wherein several characters are successively brought upon the stage, and the several acts rapidly succeed each other; so it is with the world. All its external glory quickly passes away, one actor in human life, one *scene* quickly succeeds another. The Apostle considers here only the external appearance of the world; for, the substance of this material world shall be changed and transformed into a state suited to the glory of the children of God. Oh! how calculated the serious meditation on the words of the Apostle in this passage is, to inspire us with a salutary detachment from the goods, the honours, the enjoyments, and the pleasures of this life. The world and all its glory are fleeting and transitory; viewed in reference to eternity—to that unchangeable moment of never-ending duration—the longest life is but a mere point; men are but mere actors upon a stage from which they are to be shifted into the imperishable stage of never-ending woe or happiness. "For the things which are seen, are temporal, but the things which are not seen, are eternal."—(2 Cor. iv.) How excess-

Text.

23. You are bought with a price. be not made the bond slaves of men.

24. Brethren, let every man wherein he was called, therein abide with God.

25. Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.

26. I think therefore that this is good for the present necessity, that it is good for a man so to be.

27. Art thou bound to a wife? seek not to be loos'd. Art thou loosed from a wife? seek not a wife.

Paraphrase.

23. Whether slaves or freemen, you are the purchased slaves of Christ; do not, therefore, enter into any engagement, that might in any way interfere with the service which you owe Christ.

24. Brethren, let every one continue in the state wherein he had been when called to the faith, provided, however, it be such a state as may be persevered in, consistently with the duty which he owes God.

25. With reference to virginity, I have no precept from the Lord to propound enjoining its observance, I have only a counsel to propose on the subject; the counsel, however, of a man, who, through the mercy of God, has been called to the exalted office of the Apostleship, to be a faithful expositor of his holy will.

26. Favoured, therefore, with a knowledge of God's will and heavenly counsels for the purpose of faithfully expounding them, I give it as my opinion, that it is an exercise of virtue (or, better) for one to remain a virgin, on account of the pressing necessities of the marriage state.

27. While recommending virginity, I by no means wish that persons already engaged in the marriage state, should seek a divorce. All I recommend is, that the un-married should not engage in marriage.

Commentary.

but should rather, for the exercise of virtue, and particularly for the purpose of removing all grounds for the calumnies preferred against the Christian religion, of subverting pre-existing civil relations, continue in servitude. The Christian freeman is a slave, and the Christian slave is a freeman under different respects; hence, viewed under different relations, both are placed on an equal footing, both are equal in Christ, and so the slave need not be over anxious to leave his servile condition.

23. In this verse is shown the species of servitude condemned by the Apostle, viz., *moral servitude*, or the slavery of sin. The slave should so serve his master as to render his temporal service subservient to the glory of God; hence, this service should not have for ultimate end, the pleasing of men. And the freeman, or temporal master, should refer all his actions to the glory of his supreme heavenly Lord.

24. In this verse, the Apostle repeats his former injunction conveyed to them, in verse 20, to remain in the state wherein they had been when called to the faith, provided it be a lawful one, which is the meaning of the words "with God."

25. The Apostle now enters on quite a different topic, regarding which, it appears, they consulted him, viz., the subject of the excellence of virginity, and also, whether it was a virtue to be observed by Christians. On this point he has no precept from the Lord to deliver, but only a counsel of his own.

26. "The present necessity," means the great difficulty and the many obstacles which prevent the married man from attending to the concerns of his soul, and from which the unmarried man is comparatively exempt. The words have the same meaning as "tribulation of the flesh" (verse 28). Some Expositors understand them to refer to the straitened and distressed condition of the Church of Corinth at the time. However, the Apostle clearly refers to the worldly solicitude induced by marriage, and as he wrote for all times, his words are as true to-day, and in reference to all states of the Church, as when he wrote this Epistle to the Corinthians; moreover, his reasons for dissuading those already married from the exercise of marriage, and the unmarried from entering that state (verse 5), "to give yourselves to prayer" (verses 33, 34), apply to all times and all circumstances. "That it is good (*καλὸν*) for a man," is but a repetition of words, "it is good," for emphasis sake.

27. While recommending virginity, he would by no means be understood to recom-

Text.

32. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.

33. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

34. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband.

35. And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power, to attend upon the Lord, without impediment.

36. But if any man think that he seemeth dishonoured with re-

Paraphrase.

32. Now, in dissuading you from entering the marriage state, and in exhorting you to celibacy, I have only in view to free you from all the solicitude that interferes with the concerns of the life to come. The man who is without a wife has all his solicitude centered in the things whereby he may serve God in a most perfect degree.

33. Whereas, the married man has his solicitude centered in the things of this world, his whole anxiety is, how he may best please his wife, and thus his care is divided between his wife and God.

34. The same is equally true of the virgin and married woman. The former is anxious about the things of the Lord, and the service of God, preserving her body free from all carnal defilement and her soul from the least stain of sin; whereas, the latter is distracted by the cares of the world, and by endeavouring to please her husband.

35. Now, in all that I have said in praise of virginity, I had solely for object to promote your spiritual interests; I, by no means, intended to lay a snare for you, by deterring you from embracing a lawful state, and forcing you to embrace the state of virginity which may not suit you. I had solely in view to encourage you to embrace that more perfect state, which will afford you greater facilities of serving God without interruption or restraint.

36. If a man thinks himself exposed to ridicule and derision on account of his virgin daughter having

Commentary.

sive, then, the folly and madness of those who, knowing from faith, that when they die, they shall not take anything with them, nor shall their glory go down with them to the grave, yet still devote their whole time and energies to the amassing of wretched pelf, or to leave behind them an empty name, which shall avail but little in hell. Why not, therefore, seek after the eternal possessions of God? Why continue "dull of heart? Why love vanity, and seek after lying?"—(Psalm iv.)

32. In this verse, the Apostle assigns a reason for recommending virginity in preference to marriage "Without solicitude." He by no means condemns all solicitude, but only the solicitude that interferes with the affairs of salvation. It is clear, that the Apostle prefers virginity not simply on account of the exemption it gives us from temporal troubles and uneasiness, but principally on account of the facility it affords us of discharging our duty to God, and gaining eternal life.

33. "He is divided." Is not marriage, therefore, unlawful, since God hates a divided heart?

Resr.—The married Christian is not always divided in heart, in the sinful manner referred to; that is to say, in such a way as to make creatures his *ultimate* end. It frequently happens that he makes creatures his *immediate* end, with the danger of ultimately resting in them; but the unmarried man has God always not only for *ultimate*, but also for *immediate* end.

35. "To cast a snare," &c. The Apostolic would have laid a snare for them, if by making a precept of that which was merely a counsel, he induced them to embrace a state of virginity, which might be above their strength. From this and the preceding verses it is clear, that the Apostle estimates the advantages of a single state over the married, not so much on account of the exemption it affords from temporal solicitude and anxieties, as on account of its advantages in a religious point of view.

36. "He sinneth not, if she marry." In Greek, οὐχ ἀπαρτάει, γαμεῖτωσαν, *he sinneth not, let them marry*, i.e., the girl and her suitor.

Text.

gard to his virgin, for that she is above the age, and it must so be: let him do what he will: he sinneth not, if she marry.

37. For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38. Therefore both he that giveth his virgin in marriage, doth well: and he that giveth her not, doth better.

39. A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will: only in the Lord.

40. But more blessed shall she be, if she so remain, according to my counsel: and I think that I also have the Spirit of God.

Paraphrase.

passed the flower of her age, and if it must be, that she will marry, he may act as he pleases, he shall not sin, if she marry.

37. For, he who comes to the determination, without any necessity to pursue a different course, and having free power to act as he pleases; he, I say, who comes to the determination of preserving his virgin in an unmarried state, does well.

38. To remove, then, all difficulties on the subject, he who gives his virgin in marriage, does well—marriage being a lawful state—but he who preserves her in a state of virginity does better, virginity being a more perfect state than marriage.

39. During her husband's life-time, the woman is bound by the indissoluble tie of the marriage law; but after his death, she is free to marry whom she pleases; he should, however, be a Christian.

40. But she shall be more happy, by remaining, according to my advice, in a single state, in the state of holy widowhood; for, in giving this counsel, I am persuaded that I am following the dictates of God's spirit.

Commentary.

37. "Having no necessity," i.e., without being necessitated to adopt a different course, either from motives of conscience, arising from the dispositions of his daughter to marry; or, from the circumstances of the impossibility of disposing of her in marriage, owing to personal deformity, want of means, &c. (for if he cannot dispose of her, there is no virtue in his retaining her in a single state); "having power of his own will," having free power to act as he pleases. In this passage, the question of retaining the virgin unmarried, or of giving her away, is referred to the will of the father or guardian, because it is their business to arrange such things; for, although the personal will of the virgin herself should be principally consulted, still, it would not be quite consistent with virginal modesty on her part to bring about such arrangements.

38. From this verse, it is clear, that, it is in reference to the spiritual concerns of the life to come, the Apostle considers the excellence of the state of virginity; for, otherwise, how could he say, that the man "who gives his virgin in marriage does well," in reference to exemption from temporal solicitude, when, by the very act of engaging her in marriage, he is involving her in temporal troubles and anxieties? It is needless to argue from this text, in favour of the superior excellence of virginity over marriage. If words have any meaning, they convey this in the clearest form; and hence, as the words of God, dictated by the Holy Ghost, they prove it to demonstration. "Doth well," and "doth better," uttered absolutely, clearly shows the superior excellence of one state of life beyond the other.

39. It appears that, among other points, the Apostle was consulted about the indissolubility of matrimony. To this point he gives a reply in this verse. "Only in the Lord," i.e., he ought to be a Christian. Hence, it would appear, that even at this early period, infidelity was at least a *prohibent* impediment of matrimony.

40. The Apostle, although perfectly sure that he was under the influence of God's spirit, still employs the words, "I think," through a feeling of humility.

CHAPTER VIII.

Analysis.

In this chapter, the Apostle severely censures the conduct of certain well instructed persons among the Corinthians, wh^o, regardless of the scandal which their weaker brethren might conceive from their conduct, freely partook of *Idolothytes*, or things offered to idols. And because they did so from a vain confidence in their superior knowledge, the Apostle shows the evil of knowledge unaccompanied by charity (1, 2, 3). In the next place, he combats the principle on which they acted, viz., that an idol was nothing; and hence, as no sacredness was imparted to the things offered to it, there could be no harm in partaking of them. He admits the truth of the principle (4, 6, 0); but he denies the truth of the practical conclusion which they drew from it, viz., that they could lawfully eat of meats offered to idols, when this might prove an occasion of scandal to their weaker brethren, who, in consequence of not being fully instructed on this point, and from an impression that by eating of these things they join in idol worship, sin against their conscience and offend God (7, 8, 0). He shows how calculated the conduct of the well instructed is to mislead their weaker brethren (10), as also the grievousness of the sin of scandal, as being a sin against Christ (11, 12). He proposes himself as a model in this respect.

Text.

1. NOW concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up: but charity edifieth.

Paraphrase.

1. As to the things offered to idols, we know, for we all have knowledge, but knowledge of itself inflates, renders us proud and haughty, whereas charity, or the love of God and of our neighbour, edifies, i.e., promotes our neighbour's spiritual interest.

Commentary.

1. "Now concerning those things that are sacrificed to idols." It is likely that among the questions submitted to him by the Corinthians, the Apostle was consulted about the lawfulness of partaking of *Idolothytes*, i.e., meat, bread, wine, &c., offered to idols. Viewed in themselves, these meats, &c., had no more sacredness imparted to them by being offered to idols, than had any other similar things exposed for sale at the market. It might, however, happen, that the partaking of them would be sinful, viz., when it proved a scandal, or an occasion of sin to others, who, from want of instruction and spiritual knowledge, might regard them as in some respect sacred, and influenced by the example of their better instructed brethren, might partake of them contrary to their conscience, under the conviction that they joined in idol worship, and thus would sin mortally. The Apostle, in this chapter, condemns the conduct of those well informed Christians who partook of the *Idolothytes*, regardless of the consciences of their weaker brethren. "We know"—here the sense is suspended as far as verse 4, where it is resumed:—the intermediate parts are to be included within a parenthesis—"that we all have knowledge." He identifies himself with the better instructed among them, with a view of rendering his reproof less harsh. "Knowledge puffeth up," &c. Knowledge, although in itself good, and the gift of God, and necessary for many, is said to puff up, and render us insolent; because, considering the corrupt inclinations of human nature, it gives occasion to pride, unless accompanied with charity. Just as the letter of the law is said to kill (2 Cor. ii.), because it is the occasion of sin, although in itself "the law is holy, and the commandment holy, just, and good."—(Rom. vii. 12). "But charity," i.e., the love of God and of our neighbour—and it is under the latter respect that St. Paul here considers it "edifies." A metaphorical expression well adapted to express Christian perfection; for, Christians are the temples of the Holy Ghost. Every one, therefore, who, by word or example, promotes the

Text.

2. And if any man think that he knoweth any thing, he hath not yet known, as he ought to know.

3. But if any man love God, the same is known by him.

4. But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God, but one.

Paraphrase.

2. But if any man merely feels complacency in his own knowledge, regardless of the spiritual interests of his neighbour, such a person knows nothing as he should know it, that is to say, in a way conducive to salvation, the end to which all knowledge should subserve.

3. But he who loves God, the same hath been foreknown by him with a knowledge of approbation and eternal love.

4. As to the things, then, I say, which have been immolated to idols, we know that, in its representative capacity, or as the image of a false God, an idol is nothing in the world, because the thing represented by it does not exist as such, that is to say, invested with divinity, and we also know that there is but one God.

Commentary.

spiritual advancement of his brother, builds or conserves the edifice of sanctity founded by the Holy Ghost, which the man who gives scandal pulls down. The words, "knowledge puffs up," and "charity edifies," together with the other words included in the parenthesis, are allusive to the scandal of which the Apostle is about to treat, and which resulted from knowledge unaccompanied with fraternal charity.

2. "And if any man," &c., i.e., if any man, thinking that he possesses knowledge, is, therefore, inflated, "he hath not yet known as he ought to know"—viz., with humility and charity. The common Greek text has, οὐδέτερος οὐδὲν ἔγνωκε, "he has yet known nothing." *Nothing*, is wanting in the chief MSS., which are read thus: οὐτος ἔγνω, as in our Vulgate. As the rich are not the proprietors, but the depositaries of riches, so it is with the learned in regard to knowledge. They ought to communicate it for the edification of others, and not appropriate it to themselves, or pervert it to the scandal of their brethren. *There are persons who acquire knowledge for the purpose of having knowledge; and this is curiosity. Others, to have the reputation of being learned; and this is vanity. Some, to vend it; and this is the spirit of filthy lucre. Others, to be edified; and it is prudence. Others, to give edification; and it is charity.*—Saint Thomas quoting Saint Bernard, in *hunc locum*. O God! what account will they have one day to render, who, filled with all knowledge, and bound by the laws of God and his Church to impart instruction to others over whom they have assumed charge, still suffer them to remain in spiritual ignorance, in many instances not knowing the Father, who created them, nor the Son, who redeemed them, nor the Holy Ghost, who sanctified them. To such men does the reproach of the Apostle literally apply—"qui veritatem Dei in *injustitia* detinent."—(Rom. chap. i.)

3. If any one have the love of God, and, consequently, the love of his neighbour—for both are inseparably united—"the same is known by him." These words are expressed in the past tense in Greek, ἔγνωσται *tv̄t av̄rov̄*, to express that the love of God for us has preceded our love for him. It was he that first enabled us to love him, by having first loved us from eternity.

4. In this verse the Apostle resumes the subject from which he digressed at verse 1. "But as for the meats (I say) that are sacrificed to idols, we know that an idol," although viewed *materially*, it is something (*v.g.*), a block of wood or stone, still, viewed *formally*, or in a representative capacity, *ratione signi*, as the representation of a false god, it "is nothing in this world," because the thing of which it is a representation does not exist; and although there exist demons—"all the gods of the Gentiles are devils"—still, they do not exist as represented by idols, that is, as invested with divinity; for, "there is but one (true) God." In the Greek we have this reading, περὶ τῆς Βράχεως οὐν τῶν εἰδολοθύτων. "As to the eating, then, of the meats that are sacrificed to idols." However, the sense is conveyed in the Vulgate, *de escis autem quæ idolis im-molantur*. "No God but one," in the common Greek text, we have, "no other God but one;" *other*, is wanting in the chief MSS. and versions.

Text.

5. For although there be that are called gods, either in heaven, or on earth (for there be gods many, and lords many);

6. Yet to us there is but one God, the Father, of whom are all things, and we unto him: and one Lord Jesus Christ, by whom are all things, and we by him.

7. But there is not knowledge in every one. For some until this present with conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled.

8. But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

Paraphrase.

5. For, although there are beings termed celestial gods—viz., the sun, moon, &c., and terrestrial gods, that is to say, men enrolled among the gods, Jupiter, Mars, &c. (for, in the minds of the Pagans, there are many gods and supreme lords vested with sovereign power and divinity).

6. Still, we, who have been instructed in the unerring principles of our faith, know, that there is but one God, the Eternal Father, who is the principle and source of all things, and we for his glory; and one Lord Jesus Christ, by whom are all things, and we also through him in a particular manner, in virtue of our redemption.

7. But although all Christians have faith in the unity of God, still all have not *science*, that is to say, they have not the powers of reasoning to enable them to apply this truth practically to particular conclusions. Hence, with an erroneous conscience regarding idols, they partake of the things sacrificed to them as sacred, and so their weak and erroneous conscience is polluted.

8. Moreover, the partaking of these meats shall not render us more acceptable with God. For, by partaking of them we shall not abound more in grace or sanctity, nor shall it take away from our sanctity to abstain from them.

Commentary.

5. "And lords many." From the opposition instituted between these and the "one Lord Jesus Christ," in verse 6, it is clear that they are understood of such as were vested with Divine power in the opinion of the Pagans.

6. "Of whom are all things." God the Father is the principle of everything; of creatures, whom he brought out of nothing, and of the two other Adorable Persons of the Trinity, because, *he is the principle and fountain of the Divinity*. "Of whom," in reference to creatures, is, by *appropriation*, attributed to the Father, although it might be equally attributed to the Son and to the Holy Ghost. "By whom," is, by *appropriation*, attributed to the Son, being the Word "by whom all things were made." (John, chapter i.) This passage does not furnish the Arians with even the shadow of an argument against the divinity of our Lord Jesus Christ; because, when it is said of the Father that he is "one God," those persons only are excluded who possess not the same divine nature. Moreover, if their argument held good, from it would follow that the Father was not "Lord," since the son is here termed the "one Lord." The passage is even more favourable to the divinity of the Son than to that of the Father, because the epithet of "Lord" applied to Jesus Christ, is the same as the Hebrew *Jehovah*, the incommunicable name of God; whereas, "God," or *Elohim*, is sometimes applied to creatures (e.g.), in the passage, "*Ego dixi dii estis et filii excelsi omnes.*" And that the Lordship here mentioned does not merely refer to his dominion over us as man, in consequence of having purchased us with his blood, may be clearly seen by comparing this passage with the text of the gospel of St. John, "*omnia per ipsum facta sunt.*" the sense of which is clearly identical with that of the words under consideration.

7. "Knowledge," in Greek, *γνῶσις*, "the knowledge." The article denotes the special science of reasoning and drawing practical-conclusions: "and their conscience being weak is defiled." Because, by partaking of the *Idolothyes*, to partake of which they erroneously consider to be sinful, although, in point of fact, lawful; they act against conscience, and so commit sin, and incur moral defilement.

8. There is not the slightest ground here for objection against the laws of abstinence enforced and practised in the Catholic Church. The Apostle utters not a single word in depreciation of the merits of abstinence from meats. He only says, that by such

Text.

9. But take heed lest perhaps this your liberty become a stumbling-block to the weak.

10. For if a man see him that hath knowledge sit at meat in the idol's temple; shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

11. And through thy knowledge shall the weak brother perish, for whom Christ hath died?

12. Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.

Paraphrase.

9. But take care lest the liberty which you have to eat of these things, in themselves indifferent, be the occasion of scandal or impediment to your weaker brethren.

10. For, should one of your infirm brethren behold a man instructed in the faith, and, probably, possessing some influence, sitting at a table on which are served meats offered to idols, would not his conscience, although weak and erroneous, be confirmed to partake of the things offered?

11. And thus a weak one, nay, even a brother, still more, a weak one and a brother for whose salvation Christ died, will perish on account of your knowledge, which warrants you in eating of these as well as of any other meats.

12. And thus, sinning against your brethren, and wounding their weak consciences, you sin against Christ.

Commentary.

abstinence, we shall not lose in point of sanctity; he says not a word in praise of the contrary. It is also to be kept in mind, that St. Paul here views *Idolothyes* as things indifferent, affected by no law. And this subject of *Idolothyes* suggests a positive proof in favour of the Catholic discipline. For, some years before this, the Apostles, assembled in the first Council of Jerusalem (Acts, xvi. 30), prohibited the use of such meats to the people of Antioch and the surrounding country. This prohibition did not reach Corinth; otherwise, the Apostle could not permit the eating of them as a matter of indifference. From this decree of the Apostles in the Council of Jerusalem, we can infer the power of the Church to prohibit the use of things in themselves indifferent. St. Paul here considers *Idolothyes* as affected by no prohibition.

10. "See him that hath knowledge." In the common Greek text, ἰδη σὲ τὸν ἔχοντα γνῶσιν, which is elegantly rendered in the Protestant version, "see thee, which hath knowledge." The chief MSS. have the Vulgate reading ἰδη τὸν ἔχοντα γνῶσιν. "The idol's temple." What this refers to is disputed. Many, with Estius, are of opinion, that, although the word sometimes refers to the temple of idols, still, here it only means a table on which were served up meats, &c. (see Paraphrase), and not the temple itself; because the eating of these meats in the very temple of idols would be denounced by St. Paul in the strongest language, and could not be regarded by him, as he appears to view it here, as something indifferent; for, he merely calls the conscience wounded by such an act "weak" (verse 12). If the word be taken to refer to the temple of idols, then, the Apostle must regard the scandal as aggravated by the very sinfulness of the act itself, which is denounced by him (chap. x.) as equivalent to a virtual renunciation of the faith.

11. This verse renders the interpretation of Estius more probable, because the sinfulness of the act referred to is grounded on the *weakness*, i.e., the ignorance of the uninstructed Christian. Hence, Christ died for more than the predestined. Hence, grace is not inamissible. Hence, acting against an erroneous conscience is sometimes a mortal sin. The rendering of this verse 11, in our English text, does not accurately convey the Greek or Vulgate reading, ἀπόλλυται γὰρ ὁ ἀθεύων τὴν γνώσην, ὁ ἀσέλφος δὲ ὁ Χριστός, &c. The Vulgate, "et peribit infirmus in tua scientia, frater proper quem Christus," &c., which should be rendered thus: "and the weak one will perish through thy knowledge, the brother for whom Christ died." The aggravating circumstances are mentioned, a weak one is ruined, a brother is ruined, one for whom Christ died is ruined. From this verse may be seen the enormity of the sin of scandal, owing to which, the soul perishes "for which Christ died." The common Greek text has, διστενων αἰσθάφος, the former is the reading of the chief MSS.

12. "Sin against Christ," inasmuch as the injury inflicted on the members redounds to the head, and that offered to the ransomed slave redounds to his master.

Text.

13. Wherefore if meat scandalize my brother I will never eat flesh, lest I should scandalize my brother.

Paraphrase.

13. Wherefore, should the eating of meat be the cause of scandal to my brother, I should abstain for ever from eating meat sooner than scandalize him.

Commentary.

13. The Apostle points to his own example, for the purpose of dissuading them from giving scandal. A person is, therefore, bound to abstain in certain circumstances from indifferent things, when such matters may prove the cause of scandal. And from this entire chapter it is clear that in certain circumstances, matters in themselves purely indifferent, may be the occasion of the grievous sin of scandal, and may cause the spiritual ruin of our neighbour, particularly where there is question of the *scandalum infirmorum*.

CHAPTER IX.**Analysis.**

The Apostle had proposed his own example (viii. 13) with the view of inducing the Corinthians to forbear scandalizing their weaker brethren. He continues the subject in this chapter, and he shows the painful sacrifices to which he had submitted in forfeiting his rightful claims to support at Corinth, which he was perfectly free to enforce; and these sacrifices he made, lest he might in any way impede the progress of the gospel. From this he leaves it to be inferred, that they should abstain from things in themselves indifferent, and involving no great sacrifice, in order to avoid the scandal of their brethren. He first establishes his Apostleship (verse 1-4). In the next place, he points out certain privileges which he had a right to claim in common with the other Apostles (4-7). He proves from several sources his right to receive sustenance from the Corinthians (7-15). But he refrained from enforcing this right, although it was hard for him to forego it, lest he might retard the progress of the gospel; nor will he receive any support from them even in future, lest he might be deprived of the special glory and crown attached to the gratuitous discharge of the duties of his sacred ministry (15-10). In the next place, he develops the idea expressed in verse 1—"am I not free?" and shows how he sacrificed even his personal liberty to procure the salvation of others, and thus to become a sharer in common with them in the blessings of eternal life (19-24). The mention of the prize of eternal life suggests to the Apostle an expressive image of the value of this prize, and the difficulty of securing it, conveyed in the price and difficulty of a crown at the Grecian games. He continues this subject of the difficulty of salvation, to verse 14 of next chapter.

Text.

I AM not I free? Am not I an apostle? Have not I seen Christ Jesus our Lord? Are not you my work in the Lord?

Paraphrase.

1. Am I not free to claim the rights and privileges attached to the Apostleship? Am I not an Apostle? Have I not seen our Lord Jesus Christ, in his glorified state, from whom I have derived my mission? Are not you a further proof of my mission, having been converted to the Lord through my apostolic labours?

Commentary.

1. "Am I not free?" &c. In the common Greek the order is inverted—it is, "Am I not an Apostle? Am I not free?" But some of the best critics prefer the order of the Vulgate, which is the order of the Alexandrian and Vatican MSS. The sense is the same in either collocation. It comes to this: Am I not an Apostle, and, therefore, free to claim the rights and privileges of the apostleship? "Have I not seen Christ Jesus?" &c. He grounds his apostleship on two things:—firstly, on his having seen the Lord on his way to Damascus.—(Acts, ix. 5; chap. xv. of this Epistle). He assigns this reason, in the first place, because, it appears, that some persons thought to deprecate his

Text.

2. And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Lord.

3. My defence with them that do examine me is this.

4. Have not we power to eat and to drink?

5. Have we not power to carry about a woman a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?

Paraphrase.

2. And even though it were conceded that I am not the Apostle of others; surely, this cannot be admitted respecting you; for, you are the seal, the authentic proof and demonstration of my apostleship in the Lord.

3. This reference, therefore, to your conversion, and to the external gifts and graces which accompanied and followed it, is my apologetic reply to such as question me regarding my apostleship.

4. As your Apostle, then, have I not a right to the privileges of the apostleship? Have I not a right to exact from you the necessities of life, food, clothing, lodging, &c.?

5. Have I not the same right that the other Apostles, and the cousins of our Lord, and Peter himself had, to bring round with me some Christian woman to administer to my temporal wants?

Commentary.

apostleship, and would have him be regarded as an inferior kind of Apostle, in consequence of his not having, like the other apostles, seen the Lord. Secondly, on the fact of their conversion—"Are you not my work?" &c.—(See Gal. i. 1).

2. "And if unto others," &c. "You are the seal of my apostleship in the Lord." They are "the seal of his apostleship," and, as it were, the letters patent of his mission from God; because the faith which they received, the several gifts and external graces accompanying and following their conversion, were the seal of God himself, attesting the truth of his apostleship among them, as a seal authenticates a writing; since God would never accord the gifts of miracles, prophecy, tongues, &c., to confirm the preaching of any other than his own Apostle.

3. "My defence with them that examine me is this." The word "this" refers to the foregoing, viz., the conversion of the Corinthians, and the miracles, prophecies, &c., accompanying it. The words "defence" (*ἀπολογία*), and "examine" (*τοις ἀνακρινοῦσιν*), are forensic terms, conveying an allusion to the arrogance of certain parties who presumed to sit in judgment ("examine") on the claims of St. Paul to be considered a true Apostle of Christ.

4. "Have we not the power to eat and drink?" at your expense. In other words, have we not the strict right to exact from you all the necessities of life? Having established his apostleship in the preceding verses, he now asserts his right to claim its privileges.

5. Among those privileges, of which, however, he declined availing himself, was that, enjoyed by the other Apostles, and the cousins of our Lord, the sons of Cleophas—called "brethren," according to the usage of the Hebrews, who called cousins, brethren—of bringing about some Christian matron, who would administer to his temporal wants. Our Lord himself did the same, as we read (Luke, viii. 3).

This passage furnishes the Reformers with not even the slightest ground of objection against the celibacy of the Catholic clergy. They interpret the words, *δέελθον γυναικα*, "a woman: a sister," to mean "a sister, a wife," as if it were implied, that the Apostle was married. They ground this construction on these reasons:—first, by saying "a sister," it was evidently implied she was "a woman;" and hence, the word "woman" must mean "a wife"—otherwise, it would be quite superfluous. Secondly, the words, *περπατεῖν*, "carry about," can only apply to the case of a husband *carrying about* his wife.

RESP.—These reasons are as unfounded, as the proposition which they are intended to establish. First, every "sister" is not "a woman," in the sense of the word contemplated here by the Apostle; *γυνη*, signifies a woman advanced in life. The second reason is refuted by the fact of our Redeemer carrying about with him women who ministered to him out of their temporal substance.—(Luke, viii. 3). The Catholic version, which makes it—"mulierem sororem," "a woman a sister," is that of all the ancient Fathers, St. Clement of Alexandria, alone, excepted. Putting the authority of the

Text.

6. Or I only and Barnabas have not we power to do this ?

7. Who serveth as a soldier at any time, at his own charges ? Who planteth a vineyard, and eateth not of the fruit thereof ? Who feedeth a flock, and eateth not of the milk of the flock ?

8. Speak I these things according to man ? Or doth not the law also say these things ?

Paraphrase.

6. Or should I only and Barnabas, be the only persons among the Apostles who have not a right to support both for ourselves and for those ministering unto us ?

7. Who ever serves as a soldier, at his own expense ? Does not the man who plants the vine partake of its fruits ? And, does not he, who feeds the flock, partake of the milk ?

8. But why confine myself to arguments drawn from human life, as if arguments from other sources were wanting ? Does not the law itself inculcate my right to support, while labouring as an Apostle for your salvation ?

Commentary.

Holy Fathers out of the question, is it not clear from chap. viii. 8, that St. Paul was unmarried ? What merit, then, could he claim for not bringing about his wife to be a burden to them, when he had none ? And if he had a wife, how could the bringing her about with him be any obstacle to the speed of the Gospel, as he supposes (verse 12), either on the grounds of disedification, or of her support, which was evidently connected with his own support, to which he had a strict right ? Hence, he must refer to a different description of female. Moreover, if by "woman" he meant a wife, the word "sister" would be superfluous, since no one could suspect St. Paul of being married to an unbelieving wife.

To whom, then, do the words refer ?

Resp.—They refer to those pious matrons, who, according to the custom prevalent in Judea, supplied their teachers with the necessaries of life, as happened in the case of our Redeemer himself.—(St. Jerome, *contra Jovin.*, chap. 19). Among the commendations of widows in his Epistle to Timothy, the Apostle places this : " If they wash the feet of the saints," i.e., of the apostles and ministers of the gospel.

There existed also, from the very days of the Apostles, an order of females, termed deaconesses.—(See Epistle to Rom. xvi. 1). These were supported by the Church, and it is likely that one of them attended the Apostles. The exalted character of the Apostles, and the well-known piety of the females, precluded all grounds for sinister suspicions. It was, besides, a custom quite prevalent in Judea for teachers to bring round females who were not their wives ; and hence, no scandal could be occasioned. This class of females St. Paul calls " women sisters," or Christian women, different from Pagan slaves, in the same way as the words, *viri fratres* (Acts i. 16, i. 29, &c.) mean, not husband, but " men, brethren." The Apostle, while preaching among the Gentiles, where the custom of bringing round females was unknown, and where unjust suspicions might be excited, had foregone the double claim he had to support for himself and for such a person, lest he might, in any way, obstruct the spread of the gospel.

6. "To do this." This is the reading according to the Vulgate, and the reading adopted by all the Latins. It refers to the claims to support both for themselves and their attendants, which he himself and Barnabas had foregone for the good of the gospel. In the Greek it is οὐκ ἔχομεν ἔγουσιν μὴ ἐργαζεθαι ; have we not the power of not working ?—i.e., of abstaining, like the other Apostles, from mutual labour. This is the reading adopted by all the Greeks, and it is preferred by Estius.

7. In the following verses, St. Paul, from several sources of argument, proves his right to support as their Apostle :—" Eateth not of the fruit thereof, and eateth not of the milk of the flock ?" These were the ordinary methods of payment for labour at that time. Hence, in order that a minister of the gospel should have a right to his stipend, he should *labor*. He should "serve" as a soldier, he should "plant" his vineyard, he should "feed" his flock.

8. "According to man," i.e., human arguments only, founded on human laws, and the usages of man.

Text.

9. For it is written in the Law of Moses: *Thou shall not muzzle the mouth of the ox that treadeth out the corn.* Doth God take care for oxen?

10. Or doth he say this indeed for our sakes? For these things are written for our sakes; that he that ploweth should plow in hope: and he that thrasheth, in hope to receive fruit.

11. If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

12. If others be partakers of this power over you; why not we rather?

Paraphrase.

9. For, in the law of Moses it is written (Deut. xxv.): "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Were the oxen the principal objects of concern with God in issuing this prohibition?

10. Or was it not rather principally on our account who labour in the cause of the gospel, that those things were written? (Most assuredly, they were principally intended for us). Whereas, the man who ploughs has a right to expect a share in the harvest, and the man who threshes, has a right to expect a share in the fruits. (Since, in one word, those who engage in temporal culture have a right to support);

11. Does it not clearly follow that we, who have sown blessings of a more exalted nature, of a spiritual character among you, have a still greater claim on you for temporal support?

12. If other teachers of an inferior order have enforced their right to receive sustenance from you,

Commentary.

9. The usage in Palestine was to tread out the corn by means of oxen, and some persons muzzled them while so employed. The Lord (Duet. xxv.) strictly prohibited this inhuman practice. "Doth God take care for oxen," i.e., were the oxen *only* the principal object of concern with God in issuing this prohibition?

10. "Or doth he say this indeed for our sakes?" In Greek, *ἢ δι ήμᾶς πάντως λέγει; or saith he it altogether for our sakes?* Some Expositors explain, *πάντως*, to mean, especially, as if he said it was specially for us this was meant. In the words of the Lord prohibiting the muzzling of the treading oxen, we must distinguish a two-fold meaning. The literal, which had reference to the oxen, and the mystical, or allegorical (and this is frequently the chief meaning intended by the Holy Ghost), which had reference to men. Under the literal is contained this mystical and recondite meaning, conveying a precept of giving the necessary support to working men; of course, including the Apostles, who have laboured for the salvation of souls. "That he that ploweth should plow in hope." "That," *ὅτι*, should be rendered, "because he that ploweth," &c. "And he that thresheth in hope, to receive fruit." This latter sentence differs from the Vulgate. In the common Greek, *καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετεχεῖν επ' ἐλπίδι*, which runs thus:—*and he that thresheth in hope, should be partaker of his hope.* However, our Vulgate conveys the same meaning; since "hope" in the second place denotes the object of hope, or the fruit hoped for—a signification the word has in Scripture.—(Gal. v.; Titus, ii.) Besides, the words, *in hope*, are cancelled by critics on the authority of the chief MSS. These words may be either a consequence drawn from the foregoing in this way: the precept regarding the oxen has principally in view the working man; and hence, the man who ploughs has a right to expect a share in the harvest, &c.—or, the beginning of a new argument (as in Paraphrase), in favour of his claims to support, founded on the right which the tiller of the land, and the thrasher of the grain, has to a share of the fruits. If such persons, for their temporal services, have a right to support—

11. "It is a great matter," i.e., is it to be wondered at that "we, who have sown unto you spiritual things," who have laboured for your salvation, and have sown a spiritual seed to fructify unto eternal life for your souls, should receive in return "carnal things," blessings of a temporal character—such as food, clothing, and the like? Spiritual blessings, though, of course, not given as the *price* of temporal remuneration, still, give a right to receive such remuneration. The force of the Apostle's argument is grounded on the inequality that exists between what he receives and what he bestows.

12. "If others," i.e., teachers inferior to himself. He does not appear to allude to false teachers; "be partakers of this power over you," i.e., the power which they have

Text.

Nevertheless we have not used this power: but we bear all things, lest we should give any hinderance to the gospel of Christ.

13. Know you not, that they who work in the holy place, eat the things that are of the holy place: and they that serve the altar, partake with the altar?

14. So also the Lord ordained that they who preach the gospel, should live by the gospel.

15. But I have used none of these things. Neither have I written these things, that they should be so done unto me; for it is good for me to die, rather than that any man should make my glory void.

16. For if I preach the gospel, it is no glory to me: for a necessity lieth upon me: for woe is unto me if I preach not the gospel.

17. For if I do this thing willingly, I have a reward: but if

Paraphrase.

why should not we, whose claims are far higher, as your Apostles and fathers in the faith? But we abstained from enforcing this right; we have patiently submitted to privations of every description, rather than place an obstacle to the progress of the gospel.

13. Are you not aware, that those who officiate in the temple, partake of the victims offered there?—and that all the inferior ministers who serve at the altar, in attendance on the priests, partake of the goods of the altar?

14. Lastly, the Lord himself, when sending his Apostles to preach the gospel, ordained that those who preach the gospel, had a right to live by the gospel.

15. But, notwithstanding the many arguments which I had at hand to prove my right to receive support from you, I adduced not a single one, nor have I done so in the present instance, in the hope of receiving recompence in future; for I would die from want, sooner than that any one should render void the legitimate subject of my glorying.

16. But, in what does my peculiar subject for glorying consist? In the mere preaching of the gospel? By no means; for, if I merely preach the gospel, I have no peculiar subject wherein to glory. I do only what I must do; for, woe to me if I neglect preaching the gospel.

17. If I discharge this indispensable duty of preaching, with alacrity and with the proper dispositions, I

Commentary.

over you, or rather their right to receive support. It would appear that St. Paul was not bound to forego his claims to support in the present instance; for, if so, he would be only discharging his duty in the course which he pursued; what claims would he, then, have to extraordinary merit? Besides, he says (verse 1), "am I not free?" How could he be free, if bound to forego support?

13. From the Mosaic law he adduces another proof of his claims to support:—"They who work in the holy place," of τὰ ἱερὰ ἐργάζομενοι, *those who labour in sacred functions*, and "they that serve the altar," are distinguished by some, as in Paraphrase. The former, referring to the priests—the latter, to the inferior ministers. They are, however, commonly understood to refer to the same class of persons, whether of a higher or lower order, ministering in the temple.

14. He, lastly, adduces the ordinance of our Redeemer himself, who, when sending his Apostles to preach the gospel, told them, that "the labourer was worthy of his hire."—(Matt. x. 10; Luke, x. 7).

15. "But I have used none of these things;" i.e., I have adduced none of the arguments which I had at hand, to prove my right to support; and this right, founded on so many reasons, I have declined to enforce. "For, it is good (καλὸν) for me to die;" i.e., better for me to die, I would prefer dying through want, "rather than that any one should make void my glory." The Greek word for "glory," καυχήσα, means, glorying or boasting. The subject for glorying, which the Apostle would submit to death sooner than render void, refers to his not enforcing his right to support, and this matter for glorying they would render void, by giving a temporal recompence.

16. This peculiar matter for glorying cannot consist in the mere act of preaching the gospel; since, in doing so, he only does what he is bound to do, under pain of eternal woe.

17. "Willingly," ἐκών, i.e., with proper dispositions. If I perform the act of preaching the gospel with the proper dispositions, receiving, at the same time, the necessary

Text.

against my will, a dispensation is committed to me.

18. What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

Paraphrase.

shall be entitled to the essential reward attached to so exalted a function; (I shall not, however, have the peculiar matter for glorying referred to), if I do this work from bad or unworthy motives, I lose a reward, but my ministry, however, is not to be undervalued; for, still, I act as a dispenser of the mysteries of Christ.

18. In what, then, consists my peculiar matter for glorying; my peculiar title to a special reward, sooner than forfeit which I would die? (verse 15). In this; that, while preaching the gospel, I do so gratuitously, and abstain from fully enforcing my right to support and temporal remuneration, founded on the fact of my preaching the gospel.

Commentary.

means of support—the recompense to which all laws, human and divine, give me a claim—“I have a reward,” i.e., the *essential* reward attached to preaching the gospel; but not the special, *accidental* glory and reward attached to preaching it, not only with proper dispositions, but also gratuitously, as had been done by the Apostle. “If against my will,” ἀκὼν, i.e., from sordid, unworthy motives; then, I lose all reward; however, “a dispensation is committed to me” (*οἰκονομίαν πεπιστευμένην*), i.e., I am still the dispenser of the mysteries of Christ, and, hence, my ministry is not to be undervalued or rejected in consequence of the unworthy motives by which I may be actuated.—Estius, *in hunc locum*. Others, with A’Lapide and Piconio, understand “willingly” to mean *gratuitously*, and “reward,” to mean a *special* reward attached to gratuitous preaching, and “against my will,” to mean, with the prospect of just temporal retribution. The former interpretation, however, seems preferable; for, the Apostle appears to consider four classes of preachers—the first, those who omit the duty of preaching. Eternal woe is to be their lot. A second, those who preach the gospel with proper dispositions, and receive temporal compensation. They are entitled to the reward attached to the discharge of this exalted function. A third, those who discharge this duty from corrupt motives; and although their ministry, in a spiritual point of view, proves of no service to themselves, still, it is not to be undervalued or despised by others; for, they deal out the treasure of heavenly mysteries entrusted to their keeping. A fourth class—of which he himself is the type—those who preach gratuitously, and these are entitled to *special* glory and rewards. The interpretation of Estius, adopted in Paraphrase, assigns the more natural meaning of the words, “against my will.” For, a man who performs anything preceptive, even with a view of temporal remuneration, could hardly be said to have done so, “against his will.”

18. “What then is my reward?”—He says, emphatically, “*my reward*,” to distinguish it from the reward, verse 17. “My reward,” as appears from the following words, means the cause or matter for reward; it is the same as “my glory,” verse 15:—From the whole passage, it appears quite clear, that the conduct of the Apostle in refusing any temporal compensation from the Corinthians, was a work of supererogation, to which he was not bound either in the abstract (as is clear from the fact of the other Apostles receiving support, and his receiving it himself from the Macedonians), or, in the circumstances; for, he might have explained his claims to support, and thus have removed all legitimate grounds of offence or unfair suspicions on the part of the Corinthians. Moreover, he says that even were compensation offered him, after the explanation given, he would still refuse it (verse 15); in which case, he, certainly, would not be bound to forego his just claims.

OBJECTION.—He calls a departure from his present line of conduct “an abuse,” and hence, it was a matter of precept for him to act as he did.

RESP.—The Greek word for “abuse,” καταχρησθαι, simply means, *to use fully*. It has this meaning (vii. 31). St. Chrysostom, by “abuse,” here understands *to use a lesser good—minore bono uti*—as opposed to a greater, but not to a precept. Hence, the words mean that I might not use to the full extent (as it would be the exercise of a lesser good), my rights in the gospel.

Text.

10. For whereas I was free as to all, I made myself the servant of all, that I might gain the more.

20. And I became to the Jews a Jew, that I might gain the Jews.

21. To them that are under the law, as if I were under the law, (whereas myself was not under the law) that I might gain them that were under the law. To them that were without the law, as if I were without the law (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the law.

22. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Paraphrase.

19. For, although free from all human servitude, whether in regard to Jew or Gentile; I, still, made myself the slave of all in order to gain all to Christ.

20. With the Jews I conformed in the exterior observances of their religion, in order to gain the Jews to Christ.

21. And with all under the law, i.e., all who observed the law of Moses, whether native Jews or Proselytes, I became like a man still under the law (although I was not *under the law*, but *under grace*—Rom. vi. 14), in order to gain those who were under the law. And with those who were not under the law, viz., the Gentiles converted from Paganism, I became, from the same motive of gaining them, as a man not under the law (though, to be sure, I was not without a law, having been under the law of grace, and bound by its ordinances).

22. With the uninstructed and scrupulous, I became as a weak ignorant person, accommodating myself, as far as possible, from a feeling of tender compassion, to their weakness, in order to gain over persons of this class. In one word, I became all to all, in order to save all.

Commentary.

19. The Apostle, having referred to the sacrifice which he himself had made, when foregoing his claims to support, as a motive to induce the Corinthians to forego in favour of their weaker brethren, claims involving little or no sacrifice, now adduces another example of heroic charity still more arduous than the preceding, as it was, in a certain sense, the sacrifice of his liberty.

"For whereas I was free as to all," &c. These words would appear to correspond with the words, verse 1, "Am I not free?" and are, according to some Commentators, a more full explanation of the same. He had, in the preceding, shown his rights as an Apostle, and the sacrifices he made; he now shows how he gave up his freedom, in the cause of the Gospel.

20. He shows how he "made himself the servant of all." He conformed with the Jews in certain actions and external practices, distinctive of the Jewish religion.

21. "To them that are under the law," probably, includes all persons who remained in the profession of Judaism, whether native Jew or Proselytes. In the Epistle to the Romans, chapter vi., the words, "under the law," are opposed to "under grace."

NOTE.—As a Jew of the tribe of Benjamin, St. Paul could lawfully practise the Mosaic ceremonies, and he did so; as we read in the Acts, chap. xxi. 24, &c. The observance of the law was not, at this time, sinful for the converted Jews; for them it was, as Divines term it, *mortua*, not *mortifera*. ("Whereas myself was not under the law"). These words enclosed in a parenthesis are wanting in the common Greek text and Protestant version. They are, however, admitted to be genuine by the best critics, on the authority of the chief MSS. and several versions. "To them without the law," i.e., the Gentiles not bound by the law of Moses.—Rom. xi. 14. ("Whereas I was not without the law of God.") (In the common Greek, *μην ὦν αὐτος θεῷ δλλά ἐνόπος Χριστῷ*, "I was not without the law to God," &c. The chief MSS. have the genitive, *αὐτος θεῷ, ἐνόπος Χριστοῦ*). These words he throws in parenthetically to guard against a suspicion, that he was a lawless man indulging in unrestrained licence among the Gentiles.

22. These words, of course, can only mean, that the Apostle went as far in accommodating himself to every description of persons, as the laws of virtue and religion would permit. He became all to all, says St. Augustine—*compassione misericordia, non simulatione fallacie*—and again, *non mentientis actu, sed compatiens affectu*.—(*Epistles, 8 and 10, ad Hieronymum.*) "That I might save all." In Greek, *ἴα ναυτως τίνα σώσω*,

Text.

23. And I do all things for the gospel's sake: that I may be made partaker thereof.

24. Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

Paraphrase.

23. And, although I labour gratuitously and disinterestedly for others, I am not still forgetful of my eternal interests. I do all things for the advancement of the gospel, in order that with you I may share in its promises and rewards.

24. And while striving to be a sharer with you in the rewards of eternal life, I am not ignorant, nor should you either be ignorant, of the arduous nature and conditions of the struggle in which we are all engaged; as it is in the race course, so is it here—all run in the course, but only one receives the prize. Do you so comply with the conditions marked out for running in the ways of the gospel as to secure its reward.

25. And every one who wishes to contend at the public games, submits to the greatest privations, and cautiously abstains from every indulgence that might prejudice success. And they, indeed, submit to the rigours of abstinence from meat, drink, exercise, &c., to gain a crown that shall fade away at once; whereas, the crown for which we have entered the lists shall never fade.

Commentary.

that I might by all means save some. The Vulgate is supported by some of the chief manuscripts, and by the Arabic and Ethiopic versions.

23. He says, that although regardless of temporal interests, there is one interest, however, which he has constantly in view, as the aim of all his actions, and that is, the interest of eternal salvation. "All things," the common Greek text has, *τούτο, this;* but *τανάρα, all things,* is read in the chief MSS., and preferred by critics generally. "That I may be made partaker thereof." The Greek word for *partaker*, *συνκοινωνός*, means, *partaker in common*, which shows the great humility of the Apostle seeking only for the same crown that was in store for the Corinthians. What an important lesson is conveyed in these words of the Apostle, for those who are engaged in the salvation of others! What will it avail them to have saved thousands of others, if they themselves are lost? With the Apostle they should, therefore, constantly strive, while labouring for the salvation of their brethren, to be themselves sharers with them in the blessings of eternal life. They should frequently pray for the gift of the only true wisdom, viz., the wisdom of salvation.

24. The allusion to the reward of eternal life, suggested to the Apostle an idea which, with the Greeks, would be very expressive of the value of the prize for which they were contending, and of the conditions for securing it. This was the idea of the prize contested for at their public games, so famous in the history of Greece; and on this idea he finds an exhortation to strive earnestly for the prize of eternal life. The Apostle refers to the Isthmian games celebrated at Corinth. (For a full account of the Grecian games, see Potter's "Grecian Antiquities"). "So run that you may obtain." From this example we are not to infer, that only one person can obtain eternal life, as only one was crowned at the Grecian games; for, the object of the Apostle in this example, as appears from the words, "so run that you may obtain," is merely to show that as no man gained the prize in the Grecian games without complying with the laws prescribed for the combatants; so, no one can succeed in gaining the prize of eternal life, without complying with the necessary conditions of the spiritual exercises. As the prize at the games was glorious, so is it the case here. As the conditions were arduous, so is it also in regard to eternal life. In this verse, the Apostle refers to one of the exercises practised at the public games, viz., that of running; in verse 26, to two of them, viz., running and boxing.

25. "That striveth for the mastery," ὁ ἀγωνίζομενος, who enters the lists as champion. The competitors, at the celebrated Grecian games, were obliged, in the

Text.

26. I therefore so run, not as at an uncertainty. I so fight, not as one beating the air:

27. But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a cast-away.

Paraphrase.

26. I, therefore, in the race of the gospel, run straightforward in my course towards the prize publicly exposed at the goal, and not as a man who runs at random. In the evangelical palæstra, I combat my adversary with effect, unlike the man who, instead of dealing out unerring blows, is merely beating the air.

27. And since my chief opponent and most dangerous adversary is my own body; I, therefore, chastise it, rendering it black and livid, and by mortification bringing it under subjection to the spirit; lest, after having preached to others, I myself become a cast-away.

Commentary.

course of preparation, to submit to the greatest privations, to practise abstinence from meat, drink, sleep, &c.—(see Epictetus, *Enchiridion*, cap. 35)—and all this merely for the purpose of gaining some transient applause, to have their brows encircled with a crown of either laurel or wild olive, or pine, or even parsley, which was to fade away shortly, and be soon altogether valueless and utterly forgotten. But the crown, for which we are contending, is a crown of undying, never-fading glory; why not then submit to still greater privations in order to secure it? How much have not the saints endured for heaven? Cannot we do the same—*nonne potes tu, quod isti et ista?* says St. Augustine. To how many privations do worldlings submit for mere transient glory, or for a wretched fortune? How much do not even the reprobate suffer for hell?—and what have we hitherto done, or endured, for the bright crown of th. just in heaven? “*Children of men, how long heavy of heart, why in love with vanity and in quest of lies?*” And justly may all earthly promises be termed *lies*; since, instead of the enjoyment and happiness, which they hold out to us, they only cause us bitterness, remorse, and disappointment—“but we an incorruptible one.” Oh! how consoling to us in worldly crosses and disappointment to reflect that, if we lose a corruptible good, we can still secure a never-fading crown of glory. O Mary—“gate of Heaven”—“cause of our joy,” and “comfortress of the afflicted!”—pray for us.

26. The Apostle here makes allusion to two of the exercises in the Grecian games, viz., running and boxing.—(See Potter's “Antiquities of Greece,” Vol. I. Book II. chap. xxi.)

27. The flesh is the most dangerous of the three leagued enemies of our salvation; if it be overcome, we can easily obtain the mastery over the world and the devil. *Duriora sunt pralia castitatis, in qua, pugna quotidiana, victoria rara.*—St. Jerome. The Apostle here points out the most efficacious way of combating it—it is by “chastising” it, or, as the Greek word, *βιωταζω*, means, *rendering it bruised and livid*, by the force of corporal macerations and austerities, and, thus, bringing it under subjection to the spirit. From this passage is derived a conclusive argument in favour of the practices of fasting and corporal mortification recommended and enjoined by the Catholic Church. For, those who are sincerely anxious for salvation, cannot prove to themselves a better model than the Apostle, who, to guard against reprobation, had recourse to bodily chastisement and austerities; nor can these salutary and painful exercises be less necessary for our sinful and rebellious flesh, than they were for St. Paul, fortified, as he was, by so many graces and communications from heaven.

The words also convey an argument against the erroneous doctrine of the inaccessibility of grace; for, St. Paul, who was in the state of grace, fears lest he might fall therefrom and become a castaway. The words, therefore, evidently imply that a man can fall away from grace.

CHAPTER X.

Analys. .

The Apostle continues, as far as verse 14 of this chapter, the subject referred to in the close of the preceding. He shows why both he and they should fear, lest they might be cast off and numbered amongst the reprobate; and, in order to guard them against relying too confidently on the signal favours which they heretofore received, he introduces the example of the Jews, who left Egypt, whose history—both as to favours conferred and punishment inflicted—was a type of the benefits conferred on us in the New Law, and of the punishment to be inflicted on us, should we imitate them in sinning. Their passage through the desert was a figure of our passage through life, towards the true Chanaan. Their helps given them primarily, in reference to a temporal end, were a figure of ours given in reference to a spiritual; and, as all the Jews who, the year after leaving Egypt, reached the twentieth year of their age, to the number of six hundred thousand, died in the desert (Caleb and Joshua excepted), without entering the land of Chanaan, although they all partook of the same favours and privileges;—so there is cause for us to dread, should we follow their sinful example, the like exclusion from the Chanaan of Heaven (verse 14). He reverts, after a long digression, to the subject of Idolothyes, of which he treated (chap. viii.), and classes the use of them, in certain circumstances, with Idol worship (14). He proves from examples drawn both from the Christian and Jewish laws, that, by partaking of Idolothyes, they join in Idol worship (14–19). He shows the enormity of this crime, as it is nothing short of joining in the worship of devils (19–22). He next considers the circumstance of scandal, resulting from the use of Idolothyes (22–25). He shows when the use of them is allowed (25–28). In case, however, a remark be made, either by believers or unbelievers, that the things set before us were offered to Idols, we should abstain from them in charity to our informants (28–30). The safest rule for avoiding scandal in every case is, to refer all our actions to the glory of God, without giving offence in any quarter, after the example of the Apostle himself.

Text.

1. FOR I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea.

2. And all in Moses were baptized in the cloud, and in the sea:

Paraphrase.

1. (It is not without reason, that I, as well as you, have to fear the dreadful curse of reprobation, notwithstanding the many spiritual advantages bestowed upon us). For, I would not have you ignorant, that our fathers were under the pillar of cloud, and they all miraculously crossed the Red Sea, after their deliverance from the bondage of Egypt.

2. And they were all baptized by the ministry and under the guidance of Moses, in this cloud and in the sea.

Commentary.

1. "Our fathers." He calls the ancient Jews the "fathers" of the Corinthians, because the Corinthians were the spiritual Israel at the time, or it may be, that he addresses the Jewish portion particularly, as being the best informed in religion. "The cloud" is that referred to (Exodus, xiii. 22, 23). It preceded the people, overshadowing and protecting them from the sun's heat by day, and this during their entire journey, from the time they left Egypt until they reached Chanaan. By night, in its place, was a pillar of fire. "Through the sea" refers to their miraculous passage across the Red Sea. This, and the preceding, were signal favours on the part of God.

2. The baptism in question, caused, probably, by their immersion in the thick vapours from the cloud that overhung them, and from the sea through which they passed, was typical of our baptism; and several other circumstances attending their passage, were types of the effects which baptism produces (verse 9); the drowning of

Text.

3. And did all eat the same spiritual food,

4. And all drank the same spiritual drink, (and they drank of the spiritual rock that followed them and the rock was Christ.)

Paraphrase.

3. And they all eat the same spiritual food, viz., the manna.

4. And they all drank the same spiritual drink, viz., the water from the rock; for, they drank of the spiritual rock, which followed them in the rivers of water flowing from it, to a great distance after them, till they reached abundance; and the object signified by this rock was Christ.

Commentary.

Egyptians was a type of the destruction of our sins in baptism, &c. Others, strictly adhering to the Greek, "and all unto Moses were baptized," *εἰς τὸν Μωϋσῆν*, interpret the words thus:—They were initiated into the religion of Moses, in the same way as we are introduced into the Church by baptism; because the protection divinely extended to them in both these instances, made them at once follow Moses and embrace the religion propounded by him. The former, however, is the more probable interpretation, because the Apostle speaks of what occurred to the incredulous as well as to the believers.

3. "The same spiritual fool," viz., the manna, which is called "spiritual," because formed in the air by the hands of angels; or, rather, on account of its spiritual significance; for, it signified the adorable body of Christ, given us for food in the Holy Eucharist. "The same," among themselves, but not as St. Augustine understands it, the same with our spiritual food. According to him, he took the same spiritual food as ours, because they partook by *faith* of that which we receive *really*. This interpretation of St. Augustine is very improbable; because the Apostle has not hitherto said a single word about *our* spiritual food. Moreover, it is of the Hebrews alone he speaks in the fifth verse, where it is said, "but with the most of them, God was not pleased." Again, "all" the Jews did not receive Christ spiritually by faith; for many of them were incredulous.

4. "The same spiritual drink." "Spiritual," because figurative of the sacred blood of Christ. This, most probably, refers to the issue from the rock of Horeb, at Raphidim, in the first year of their egress from Egypt (Exodus, xviii.), and not to that recorded (Num. xx.), because, this latter issuing of the water occurred at Cades, in Sin, in the last year of the sojourn of the Jews in the desert, and after the construction of the tabernacle, as is clear from the fact of Moses taking the rod, "which was before the Lord" (Num. xx. 8), i.e., in the tabernacle of the covenant. And as the Apostle refers to this as one of the blessings, notwithstanding which, "they were overthrown in the desert," he must, consequently, have referred to the issuing of the water which occurred before their death, and hence, not to that which occurred the last year of their abode in the desert, when most of those who left Egypt, after the age of twenty, were dead. ("And they drank of the spiritual rock," &c.; in Greek, *ἔτενον γὰρ, for, they drank, &c.*, as if these words were corroborative of the preceding). The interpretation adopted in the Paraphrase is founded on the words of the Psalmist, who, in commemorating the benefits of God towards the Jews in the desert, says, *et deduxit tanquam flumina aquas* (Psalm lxvii.), *disrupti petram et fluuerunt aquae, aberunt flumina in sicco.*—(Psalm civ.) Others interpret the words thus: they drank of the spiritual rock which followed them; because they were favoured with the exercise of the power of Christ which followed and protected them through the desert. However, in this interpretation, the Apostle should have rather said, which *preceded* them, because Christ, or his conducting angel, *preceded* rather than "followed" them.—(Exodus, xxxiii. and xxxii.)

"And the rock was Christ." From the Greek, *ἡ πέτρα δὲ ἡνὸς ὁ Χριστός*, it cannot be ascertained which word is the predicate, and which, the subject of this proposition. However, the evident meaning is, that Christ was the object signified by this rock, or this rock in signification was Christ, and hence spiritual.

The Sacramentarians can ground no objection against the real presence of Christ in the Eucharist, on the analogy between the two propositions, "the rock was Christ," and "this is my body." Because, in order to be warranted, according to the established

Text.

5. But with the most of them God was not well pleased : for they were overthrown in the desert.

6. Now these things were done in a figure of us, that we should not covet evil things, as they also coveted.

7. Neither become ye idolaters, as some of them : as it is written : *The people sat down to eat and drink, and rose up to play.*

Paraphrase.

5. But most of them did not please God ; for, with the exception of Caleb and Joshua, the carcases of all the men, who, after the numbering which occurred the first year of their leaving Egypt, had reached the age of twenty, were strewed in the wilderness.—(Num. xiv. 29, 30 ; xxvi. 64, 65).

6. Now, all these things were typical of us ; their helps, of our graces ; their temporal punishment and exclusion from Chanaan, of our eternal punishment and exclusion from heaven ; and convey to us, at the same time, a wholesome warning, not to imitate their sinful course, not to covet evil things as they inordinately coveted flesh meat.

7. Nor become idolaters, like some of them, when in the absence of Moses, they adored the golden calf, of which occasion, it was written (Exodus, xxxv. 6) : *The people sat down to eat and drink, and afterwards rose up to indulge in sportive amusement of all sorts, in honour of their new god.*

Commentary.

laws of human language, in saying of the sign that it is the *thing signified*, we should be aware, that either our hearers or readers were prepared to understand us as speaking figuratively, as predication of the sign, the thing signified. This is one of the fundamental laws of human language. Now, at the Last Supper—the occasion when the words, “this is my body,” were uttered—the Apostles received no intimation whatever, that our Redeemer meant the words, “this is my body,” to be taken figuratively—on the contrary, they were to expect that he would leave them his real body and blood, as their meat and drink, in fulfilment of the promise made to them on a former occasion (John, chapter vi.) ; whereas, we are informed by the Apostle, in this place, that there is question of figurative language throughout (verses 6 and 11). Secondly, whenever it would involve an absurdity to predicate one thing of another, in the literal signification, then the proposition must be taken figuratively, as in the propositions, *Christ is a lion, Christ is a door, &c.* So it is also with regard to the proposition, “the rock was Christ.” Hence, it must be understood figuratively : but there is no absurdity in saying of the object present at the Last Supper, in the most literal sense, *this is my body.* Since Christ not only announced a truth, but operated a change, making the thing what he announced it to be.

5. Although all had been favoured with these signal blessings on the part of God, which served as it were for so many pledges, that they were to enter the land of Chanaan ; still, out of six hundred thousand men, who reached the age of twenty, the first year after their departure from Egypt, only two, viz., Caleb and Joshua, entered the land of promise ; and this, in punishment of their having displeased God by their sins—an awful warning to us, not to confide too much on the past favours and pledges of God’s goodness ; for, if we follow the sinful example of the Israelites, we too shall be excluded from the true Chanaan, whereof that, towards which they were journeying, was a figure. “With most of them,” ἐν τοῖς πλεόσιν, “with many of them.”

6. “We done in a figure of us.” In Greek, ταῦτα δὲ τύποι ήμῶν ἔγενήθησαν, were types of us ; the word signifies both a type or a rude delineation, and also an example or warning, both which meanings are given in the Paraphrase ; as the gifts were types, so likewise the punishment. “That we should not covet evil things.” (In allusion to the greediness of the Corinthians for Idolothytes). “As they also coveted.” The Apostle refers to the occasion (Numbers, xi.), when disgusted with the manna, they cried out, “who will give us flesh to eat?” (Numbers, xi. 4) ; and from the punishment inflicted on them, after partaking of the quails sent into the camp, the place was called “the graves of lust.”—(Numbers, xi. 34).

7. “Neither become ye idolaters” (in allusion to the participation of Idolothytes in suspicious circumstances, which might render them suspected of joining in idol worship), “as some of them.” He refers to the adoration of the golden calf set up by Aaron,

Text.

8. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand.

9. Neither let us tempt Christ : as some of them tempted, and perished by the serpents.

10. Neither do you murmur : as some of them murmured, and were destroyed by the destroyer.

Paraphrase.

8. Nor commit fornication, as some of them did, on the occasion of the introduction of the daughters of Moab (Numbers, xxv. 1), and twenty-three thousand were slain in one day.

9. Nor tempt Christ, as some of them did, and were destroyed by the fiery serpents.

10. Nor murmur against authority, as some of them murmured, in the rebellion of Core, Dathan, and Abiron, and were exterminated by the destroying Angel.

Commentary.

while Moses was receiving the law from God on Mount Sinai. "As it is written: The people sat down to eat," &c.—(Exodus, xxxii.) The people, after presenting holocausts and peace offerings to their idol, sat down to eat and drink, and then rose up to indulge in all sorts of sportive amusements, leaping, dancing, &c., in honour of their new God. These words, viz., "the people sat down," &c., are quoted by the Apostle, simply because in Exodus they are found immediately connected with the description of their idolatrous conduct. The Apostle does not appear to intend them for a proof of any kind. He merely quotes them, because of their connexion with idolatry to which he refers.—(Exodus, xxxii. 6).

8. "Neither let us commit fornication." These words are allusive to the libidinous propensities of the Corinthians (*see chap. vi.*) "And there fell in one day three-and-twenty thousand." In the books of Numbers, chap. xxv. verse 9, it is said, "four and twenty thousand fell." How reconcile both accounts ? Some say there is no contradiction whatever. St. Paul says, "twenty-three thousand in one day fell." Moses does not say "twenty-four thousand in one day." By these Expositors it is supposed that a thousand of the chiefs were slain on the first day, and twenty-three thousand of the people on the second day, to which St. Paul here refers. Others say, that between twenty-three and twenty-four thousands were the numbers slain, and that both the Apostle and Moses, as historians of the fact, recorded only the round numbers, without attending to strict numerical accuracy ; so that St. Paul took the lesser, and Moses the greater number. Estius adopts the mode of reconciling both statements proposed by Ecumenius, who says, that he found in some copies of this epistle twenty-four thousand, and that twenty-three thousand was inserted through the carelessness of the amanuensis. A'Lapide says, the twenty-three thousand slain, mentioned in this verse, refer not to the fornicators ; but to the idolaters (verse vii.); and in the book of Exodus, chap. xxxii. 28, we find the number of them slain to be "about twenty-three thousand men," in which interpretation there is no discrepancy whatever. In favour of this opinion, A'Lapide asserts that it was not unusual with Hebrew writers to refer to a remote antecedent, what might naturally be connected with what immediately precedes.

9. "Neither let us tempt Christ," probably contains an allusion to the denial of His resurrection by some of the Corinthians. "As some of them tempted." How could the Jews of old "tempt Christ," since it was only after His Incarnation that the Second Person of the Adorable Trinity was called "Christ," or the anointed ? Again, from the comparison instituted by St. Paul to the Hebrews (chap. ii.) between the promulgation of the New Law and the Old, we know that the former was promulgated by Christ himself, and the latter only by his angels, and was it not the same angel whom God intrusted with the guidance of his people, generally supposed to be Michael the Archangel—the protector of the Synagogue, as he is now of the Church—who had a principal share in promulgating the law of Sinai? The common answer of the Holy Fathers and Divines is, that the angel in question, who also appeared to Abraham, Daniel, and Moses, in the burning bush, and is called "Dominus," assumed the same external form, which Christ united to himself hypostatically, and hence, it was Christ represented by him that the Jews tempted.

10. This, most probably, refers to the murmuring consequent on the rebellion of Core, Dathan, and Abiron, on which occasion the multitude cried out against Moses

Text.

11. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12. Wherefore he that thinketh himself to stand, let him take heed lest he fall.

13. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

Paraphrase.

11. Now, all these things happened to them in figure, their punishment was but a type of ours, and serves as an awful warning to us, against imitating their transgressions. They were written for our admonition who have lived in the last age of the world

12. Wherefore, let him who thinks that he is firmly established in the state of grace, not be too confident, but take care lest he fall.

13. Hitherto you have experienced some trials. May God grant, that no temptation assail you in future, unless such as may be accommodated to human strength, aided by the ordinary helps of Divine grace; but no matter to what trials you may be exposed, God—who is faithful to His Divine promises, assuring us, that if we call upon him, he will hear us—will not permit you to be assailed beyond your strength; nay, by administering the necessary graces, he will bring the temptation to so favourable a conclusion, as that you may come off victorious in the conflict.

Commentary.

and Aaron, "you have killed the people of the Lord" (Numbers, xvi. 41), in punishment of which, fourteen thousand seven hundred were destroyed (verse 49), besides the two hundred and fifty whom the earth swallowed up in the rebellion of Core, &c. The destruction to which the Apostle here refers, as effected by the destroying angel, was put a stop to by Aaron when, taking a censer in his hand, he interposed "between the dead and the living" (verse 18). In the five preceding verses, the Apostle is instancing the crimes which he had to animadvert upon in the Corinthians, and by showing the punishments inflicted upon the Jews for the like transgressions, he wishes to inspire them with a salutary dread of falling into those sins in future.

11. "Our correction." In Greek, *vouθεσταντι ἡμῶν*, which may also be rendered, *our admonition*. They were written to admonish us not to sin as they did, for fear of being involved in the like punishment. "Upon whom the ends of the word," &c.; by these words is meant, the end of the ages of the world. Ours is the last age, because no other form of religion—no other dispensation will succeed ours till the end of all things. Hence, the term of the Christian religion is called "the last hour."—(1st Epistle of St. John, ii. 18).

12. From this passage is drawn a conclusive argument against the heretical doctrine of the inamissibility of grace: the Apostle supposes the man in question to be just; for, unless he supposed him to be really standing in grace, his exhortation would be: "let him take to stand really, and not in an imaginary way; let him attain justice and return by penance;" but, by exhorting him to take care, "lest he fall," or lose justice, he evidently supposes him to be just; and hence, that the just man can lose grace, for how could he fall away from justice, unless he were before in it?

Objection.—The Apostle speaks only of him who *thinks* he stands.

Resp.—The Apostle uses this form of language in preference to the words, *he who stands*; because many think they stand who do not, in reality; and, secondly, because if he said, he who stands, his exhortation would be without effect, since no one could be certain whether he stood or not, "whether he was worthy of love or hatred;" at all events, the words suppose that a man *can fall*, and, hence, lose grace; for, if he was not in the state of grace, he could not fall from it.

13. "Let no temptation take hold on you," &c. This rendering of the words, "Let no temptation," &c., in the imperative mood, is perfectly in accordance with the Latin Vulgate, *non apprehendat tentatio*, &c. According to this rendering, the words mean: take care that no temptation of a *diabolical* nature assail you; as for those that are "human," i.e., incidental to our nature, God will so temper them, as to lead to a

Text.

14. Wherefore, my dearly beloved, fly from the service of idols.

15. I speak as to wise men: judge ye yourselves what I say.

16. The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord?

Paraphrase.

14. Wherefore, keeping in mind all the foregoing examples of punishment inflicted on the sinful Jews, or, in order that God may give you grace to persevere under temptation, fly from the worship of idols, this not being a *human*, but a *diabolical* temptation.

15. I speak to persons of judgment, capable of appreciating the force of my observations. Be you, yourselves, judges of what I am about to say.

16. The blessed chalice, upon which we invoke the Divine bounty and omnipotence, doth it not make us partakers of the blood of Christ, and by this participation, unite us with him? And the heavenly bread which we break, in its external species, doth it not make us partakers of his divine body in the same way?

Commentary.

favourable issue, and cause you gain by them. The optative rendering is preferred in the Paraphrase: "May no temptation in future assail you" &c., this is also admitted by the Vulgate, *apprehendat*. According to the Greek reading, the words are employed in the perfect indicative, *πειρασμὸς ὑμᾶς οὐκ εἰληφεῖ*, "a temptation has not assailed you, except a human one," &c. According to this reading, the meaning is—you need not be too confident of your strength (verse 12); nor should you rely too much on your past firmness—for, no temptation has hitherto assailed you, that could not be easily overcome by man, aided by the ordinary helps of Divine grace. By this, the Apostle prepares them for the heavy and severe trials, to which they afterwards had to submit in the persecutions they endured for the faith. This is the meaning and bearing of the passage, according to the Greek. In the Paraphrase the Vulgate is followed. "And God is faithful," &c. God is faithful to the promise he has repeatedly pledged of hearing us, if we call upon him, and of giving us the crown of life—"but will make also with the temptation, issue," *τὴν ἔκβασιν*, the way of escape, a triumphant evasion or deliverance from it. "That you may be able to bear it," that is, bear up against the shock of the temptation, and suffer no injury from it. From this verse is proved the dogma of faith against Jansenius, viz., that the just have *hic et nunc*, sufficient grace to overcome the urgent temptation; for, St. Paul addresses the just; otherwise, verse 12, he would tell them to repent rather than "take care not to fall"—and of them he says, God will give all the necessary graces, so that no temptation, which may be above their strength, shall assail them.

14. "Wherefore." This may regard what immediately precedes, viz., "that you may be able to bear;" or, his motive in adducing the foregoing example of Jewish infidelities and punishment (as in Paraphrase), "flee from the service of idols." This has reference to their partaking of *idolothyles*, of which he treated in chapter viii. After a long digression, he reverts to the same subject, and shows that the use of them savours, to a certain extent, of idol worship (verse 20).

15. This, he adds, to guard against giving any offence, and to soften down any harshness which they might conceive to be involved in the observations, and proofs which he is about to adduce.

16. In the following verses the Apostle undertakes to prove the truth of the assertion implied in the words, "flee from the service of idols" (verse 14), viz., that by partaking of the meats, &c., offered to idols in certain circumstances, they incurred the guilt of taking part in the sacrifice offered to idols; and for this end, he adduces two illustrations, one derived from the Christian law (verses 18, 17); another, from the law of Moses (verse 18). "The chalice of benediction," i.e., the chalice blessed by Christ, "which we bless," i.e., upon which we daily invoke, in the adorable Sacrifice, the benediction pronounced over it by Christ. What the "benediction" referred to here means, is a matter of dispute. It does not appear to regard the act of thanksgiving, *gratias agens*, uttered by Christ before he pronounced the word of consecration at the Last

Text.

17. For we, being many, are one bread, one body, all that partake of one bread.

Paraphrase.

17. So real is the communication of his body and blood in the Eucharist, and our consequent union with him, that all of us who partake of the one bread, although we are many, become, by this participation, one bread and one body.

Commentary.

Supper; for, this was referred to God and not to the bread or wine; neither does it seem to regard the act of consecration itself. It, most probably, refers to the act distinct from both; performed by Christ before the consecration, as we find in St. Matthew and St. Mark, and usually performed by him in the several instances of the multiplication of material bread, viz., the act of invoking the Divine bounty and omnipotence on the bread and wine about to be transubstantiated into his body and blood, imparting the heavenly efficacy of transmutation to the form of consecration, to be pronounced on future occasions by his anointed ministers. This is the meaning given of the word "benediction" by the Council of Trent, SS. 13, ch. 1:—*Post panis vinique benedictionem, se suum ipsius corpus illis prabere, ac suum sanguinem, disertis ac perspicuis verbis testatus est*; and in the Canon of the Mass, the act of benediction is accurately distinguished from either the thanksgiving or consecration, *tibi gratis agens, BENEDIXIT, fregit, deditque discipulis suis; dicens, HOC EST ENIM CORPUS MEUM.*

"The chalice of benediction"—the container for the thing contained—"is it not the communion (in the Greek, *κοινωνία*, of the blood of Christ?—"that is, does it not make us partakers of the blood of Christ, so as to become united with him in this participation of his blood? "And the bread," he calls it "bread," on account of its pre-existing materials, just as the serpent of Aaron, which devoured those of the magicians, is still called "a rod," the form from which it was changed (*Exodus*, vii. 12), "which we break," as to its external species and appearances. "Is it not the partaking (*κοινωνία*) of the body of the Lord," (in Greek, *τοῦ Χριστοῦ*, of Christ), uniting us to him as above, in the case of his blood. In this interrogative form the Apostle supposes the real presence of Christ in the Eucharist, as a dogma of faith, with which they were all intimately acquainted.

17. Having supposed the real presence of Christ in the Eucharist, in the preceding verse, the Apostle, in this verse, refers to one of the effects of communion—viz., perfect union between the receivers themselves, and also perfect union between them and Christ, whom they receive, leaving it to the Corinthians to be inferred, that by partaking of the *Idolothetes*, they become sharers with the infidels in the sacrifice, and thus fall into idolatry.

The words of this verse contain a most conclusive proof of Christ's real presence in the Eucharist. First.—This is inferred from the Apostle's calling the bread, of which he himself and they partook, at communion, "one bread." No other bread used at communion (to which the Apostle here refers) could be called "one bread," except the body of Christ. He could not, with any propriety of language, call several common loaves or breads, "one bread," in consequence of their having one typical signification, or representation, as our adversaries explain it. As well might it be said, that the priests of the Old Law had eaten of one lamb, because the lambs of which they severally partook had one mystical signification—they signified Christ—and yet no one could say the latter, without the grossest impropriety. Hence, by saying, "we are one body, one bread, all that partake of one bread," including himself with them, though living in places so far asunder, the Apostle must suppose them to partake of the same identical bread—viz., the body of Christ. Nor could it be said that the Apostle might refer to one large loaf, which would suffice for the communion of all; because, the number of Christians at Corinth was too large for one loaf to suffice for their communion. "I have much people in that city," (*Acts*, xviii.); and, besides, these words are intended for all future times—for the body of the Church, when the number of her children partaking of this one bread, would be beyond number. It is, then, only in reference to the body of Christ, he could say that he and they partook of the *one bread*, because the body of Christ was everywhere one and the *same*.

Secondly.—The same is inferred from his saying, "we being many are one bread, one

Text.

18. Behold Israel according to the flesh : are not they, that eat of the sacrifices, partakers of the altar ?

19. What then ? Do I say, that what is offered in sacrifice to idols, is any thing ? Or, that the idol is any thing ?

20. But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.

21. You cannot drink the chalice of the Lord, and the chalice of devils : you cannot be partakers of the table of the Lord, and of the table of devils.

Paraphrase.

18. Look to the Jews who continue to profess the Jewish religion, are not those, who eat of the victims offered, made partakers of the altar ? Do they not join, and have they not a share in, the sacrifice ?

19. What then is my conclusion ? Do I contradict what I have already stated (chap. viii.) regarding idols ? Do I say that an idol is anything ?—or, that the thing offered to idols receives any sacredness therefrom ? By no means.

20. But, what the Gentiles offer in sacrifice, they immolate not to God, but to demons. (Hence, he who partakes of *Idolotheies* communicates with demons). I do not wish you to hold communion with demons.

21. You cannot, without a monstrous association of things in themselves incompatible, drink the chalice of the Lord and that of devils—partake of the table of the Lord and of the table of devils.

Commentary.

body," &c. By partaking of bread, the food and the receiver become one. If one man partake of food, although of the same description, distinct from the portion taken by another, the receivers are not, therefore, identified with one another ; it is only in the supposition, that the food taken by a number of persons is identically the same—that the receivers are, on account of this participation, identified, according to the logical axiom, *qua sunt eadem uni tertio, sunt eadem inter se.* It is by their partaking of the same identical food, that they are identified with the food, and therefore among themselves, and there is no other food or bread in creation which is taken identically the same by all receivers, except the body of Christ ; hence, by saying that, in consequence of partaking of one bread, they are made "one body, and one bread," the Apostle supposes them to partake of the body of Christ.

18. This is a second illustration, or argument, drawn from the Jewish religion, to prove that, by partaking of *Idolotheies* in certain circumstances, they join in the worship of idols.

19. To all these different questions, the answer, *by no means*, is understood. The several questions may be regarded as so many negations.

20. "But the things which the heathens sacrifice, they sacrifice to devils." And hence, by partaking, in certain circumstances, of the things offered to their idols, you may be fairly presumed to identify yourselves with the Pagans and join in their intention. Whenever, then, a man would be considered by all, and rationally presumed, from circumstances, to join the Pagans, in consummating their sacrifice by partaking of the things offered to idols, he would incur the guilt of idolatry. The tables of the Gentiles, in such circumstances, are nothing else than "tables of devils :" for, it is to honour the devils ("all gods of the Gentiles are devils"—Psalm xcv.), and consummate the sacrifice offered to them, that such tables are set up. And, even were a Christian to exclude all idea, under these peculiar circumstances, of joining in a false worship, still, the external act itself would be fairly constructed into an external participation in idol worship.

21. This passage furnishes the clearest proof in favour of the sacrifice of the Mass. The evident scope of the Apostle, in referring to the practice observed in the Christian and Mosaic laws, is to prove that by joining the Pagans in partaking of *Idolotheies*, the Christians of Corinth joined in Pagan sacrifices. Now, unless he supposes the Christians to have a sacrifice on their altar, his reasoning, so far as the example drawn from the Christian law is concerned, would be quite inconclusive. Moreover, he institutes a comparison between the "table of the Lord" and "the table of devils." The latter, then, must denote a table for sacrifice, or, at least, one in immediate connection with it; for, he would never term the ordinary table of the Gentiles, "the table of devils," since

Text.

22. Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient.

23. All things are lawful for me, but all things do not edify.

24. Let no man seek his own, but that which is another's.

Paraphrase.

22. Do we by such conduct wish to provoke God to jealousy?—or combat his omnipotence? But, if not taken in prohibited places, may not the eating of these things be licit? Yes, but many things are licit, that are not expedient for our neighbour's good or our own.

23. Many things are lawful that may not promote the spiritual advancement, or the edification of our neighbour, as they should.

24. But charity dictates to us, that we should not seek our own interests merely to the detriment of our neighbour, but that we should consult for his spiritual interests also.

Commentary.

he permits the Christians to eat of it (verse 17). Hence, he supposes "the table of the Lord" also to be an altar, as otherwise there would be no meaning in the comparison instituted. We know the Pagans did offer sacrifice, and that it is to the meats, &c., offered in sacrifice the Apostle here alludes. The word "table" in Scripture language is frequently used to designate an altar; thus Isaías says, lxx., "*qui ponitis mensam fortunæ*," &c.; and Malachy, i., "*mensa Domini despacta est*," with many similar examples. Again, the Apostle compares the Pagan with the Christian offerings in the same way that he compares them with the Jewish offerings, and for the same purpose. Now, the latter were real sacrifices, and so must, therefore, the Christian offerings also; otherwise, the Apostle would adduce two examples from two different dispensations—viz., the Christian (verse 16), and the Mosaic (verse 18), for the purpose of proving that by partaking of *Idolothytes* in certain circumstances, the Corinthians were joining in Pagan sacrifices, the first of which would not be, at all, in point, unless he supposed a sacrifice to take place in the Christian communion, when they approach "the table of the Lord." Hence, the Apostle supposes, as a matter already known to them, that they had a sacrifice on the Christian altars:

QUESTION.—Does not the Apostle, in this passage, contradict what he asserts, chap. viii., and also verse 27 of this chapter, in both which places he appears to say, that, *per se*, the partaking of meats, &c., offered to idols, is perfectly a matter of indifference?

RESP.—There is no contradiction whatever. It is clear, that, *of itself*, there was nothing wrong in partaking of the things offered to idols. But St. Paul considers two circumstances, in which the matter becomes unlawful: first, the circumstance of scandal, of which circumstance alone he treats (chap. viii. and verse 23 of this chapter); secondly, the circumstance of partaking of them in a place specially destined for the consummation of the sacrifice in the mind of the Pagans and of all others. To this latter circumstance, from which he abstracts chap. viii., the Apostle refers in verse 14 of this chapter. In this latter case, abstracting altogether from the circumstance of scandal, or sin against their brethren, men are guilty of the crime of idolatry, since they join in a rite instituted by the Pagans in honour of devils, no matter what may be their internal feelings or intention on the occasion—just, in the same way, as a Catholic who partakes of the Protestant communion cup, be his intention what it may, joins in false worship: There is no contradiction, then, between this and the other passages, unless it be made out that a man who does not fully consider all the bearings of a subject at one time, falls into a contradiction by considering its different circumstances at different times.

22. "Do we provoke?" &c. These words show the enormity of the sin which he is after condemning.

23. "All things are lawful," &c., *i.e.*, all the things that are in themselves lawful, are not, under certain circumstances, expedient or edifying. . Similar is the passage (vi. 12). The Apostle, in this verse, considers another circumstance of the participation of *Idolothytes*, viz., when they are attended with scandal or disedification. For the meaning of "edify," see viii. I.

24. He shows what charity demands of us towards our neighbour. "But that which

Text.

25. Whatsoever is sold in the shambles, eat : asking no question for conscience sake.

26. *The earth is the Lord's, and the fulness thereof.*

27. If any of them that believe not, invite you, and you be willing to go: eat of any thing that is set before you, asking no question for conscience sake.

28. But if any man say : This has been sacrificed to idols; do not eat of it for his sake that told it, and for conscience sake.

29. Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience ?

30. If I partake with thanksgiving; why am I evil spoken

Paraphrase.

25. Eat of everything sold at the market, asking no questions for conscience sake. Make no inquiries whether it has been offered to idols or not.

26. For to the Lord belong the earth and all its contents, which are, therefore, in themselves good and unpoluted.

27. Should a Pagan invite you to table, and you think fit to accept of his invitation, you may partake of whatever is set before you, asking no question as to whether it was immolated or not.

28. But should any person present observe, that the meat set before you was immolated, abstain from it both for the sake of him who made the observation, and also for conscience sake.

29. When I say, *conscience sake*, I mean not your own conscience but your informant's; for, if he be a Pagan, the observation shows that he regards the meats as having some degree of sacredness imparted to them. Should you then eat of them, he shall consider Christians to be regardless of their religious obligations; and hence, you will give occasion to him to blaspheme our holy religion. If he be a Christian, the remark shows him to be weak, and by eating you would scandalize him, for why should I use my liberty in circumstances, where it is judged and condemned by the conscience of another?

30. And if I partake of these things with thankfulness to God, why do so in circumstances where my

Commentary.

is another's." In Greek, *but (each one) that which is another's*; "each one," *εκαρτος*, is cancelled by critics on the authority of the chief MSS. and ancient versions.

25. He shews when it is lawful to partake of these meats, &c.

26. As the earth and its contents are the Lord's, hence, none of its contents are polluted or bad; and so, you can, in proper circumstances, eat of these meats, whether offered or not. "*The earth is the Lord's.*" The Greek has, "*for the earth is the Lord's.*"

27. "Eat of anything that is set before you." Here, it is asked by some, why it is that the Apostle did not absolutely prohibit the use of *Idolothyes*, in accordance with the decree of the Council of Jerusalem?—(Acts, xv. 29). The probable answer to which is, that the prohibition of the Council in question was neither general nor intended for all places. It was merely a temporary decree, intended for the converted Gentiles of "Antioch, Syria, and Cilicia," as the title of the decree expresses it; and, if this decree was, for some time after, observed in distant Churches, it was done, not as a matter of strict necessity, but from a feeling of reverence for the Apostles; just as the Mosaic rites were observed for some time by the converted Jews, *in order to bury the synagogue with honour*.—St. Augustine.

28. "And for conscience sake." To which is added in the Greek—*For the earth is the Lord's and the fulness thereof.* But this repetition from verse 26, is cancelled by the best critics, on the authority of the ancient versions and chief MSS.

29. "For why is my liberty?" &c. These words, according to some interpreters, convey an objection. But the particle "for" shows that they rather contain a proof that we should respect the conscience of others in such circumstances by abstaining from food. And, moreover, if they contained an objection, the Apostle would answer it, and we have no answer given here. The words may have reference to the weak Christian, who may have been scandalized.

30. This, most likely, refers to the Gentile who would blaspheme the Christian religion, seeing its followers so indifferent with regard to it.

Text.

of for that for which I give thanks?

31. Therefore whether you eat or drink, or whatsoever else you do; do all to the glory of God.

32. Be without offence to the Jews and to the Gentiles, and to the church of God:

33. As I also in all things please all men, not seeking that which is profitable to myself, but to many; that they may be saved.

Paraphrase.

religious faith is blasphemed and maligned on account of my partaking of the thing for which I give God thanks?

31. The safest rule then to follow, in order to avoid giving scandal either in eating or drinking, or in any of our actions, is, to do all for the glory of God.

32. Give no cause of offence to either Gentile, or Jew, or Christian.

33. As I in all things please all men, seeking not my own profit, but what is most conducive to the salvation of others.

Commentary.

31. The object of the Apostle in this verse is, to caution them against injuring the glory of God, by preventing the spread of the gospel through any act of theirs. "Whether you eat," &c. Some say these words convey merely a *counsel*—others, a *strict precept*. The latter opinion is open to this difficulty, that from it would appear to follow, that all the actions of infidels are sins—because, not knowing God, they can offer no action to his glory. To this, it is replied by some, that the precept is binding only on Christians; others say, it is binding on all men, but that it only requires of us to refer to God's glory our actions, either by express intention, or virtually, i.e., by performing such actions as are of themselves referrible to God's glory, and the infidels perform many such actions, viz.—actions *morally* good, by the sole aid of nature, or by the aid of grace, which we know is sometimes given to infidels. The proposition put forward in the schismatical Council of Pistoia, *fides est prima gratia*, was condemned by Pius VI. in the Bull, *Auctorem fidei*, &c.

32. "And to the Gentiles," in Greek is, καὶ Ἐλλησιν, and to the Greeks. The meaning is the same. Give no cause of offence to either believers or unbelievers, be they Jews or Gentiles. The former, if weak, would be scandalized; the latter would think the Christians joined in idol worship.

33. He proposes himself as their model; he asks them to do nothing of which he himself had not given first the example.

CHAPTER XI.

Analysis.

The Apostle undertakes, in this chapter, the correction of three abusive practices, which prevailed at Corinth. The first was, the indecorous practice on the part of the Corinthian females of appearing in the churches with heads uncovered, while the men appeared with their heads covered. In order to combat this abuse, he shows the relation of inferiority and subjection which the woman holds towards the man; whence he infers the deordination of the man appearing with covered head, and the woman with head uncovered, and from other reasons of congruity, and finally, from the practice of the Church, he demonstrates the same (1-16).

The second regarded their conduct at the Agapes, celebrated immediately before Holy Communion. He reprobates the Corinthians for their dissensions on such occasions. He takes the rich with a want of consideration for the poor, when they assemble together; and in order to bring them to a sense of what they owed this divine banquet, he relates the history of the institution of the Adorable Eucharist (18-20).

The third regarded the sacrilegious impiety of unworthy communion. He points out its enormity (27), its antidote (28), and in order to stimulate them to greater diligence in their preparation for this divine banquet, he again depicts the enormity of unworthy communion (29). He refers to instances of its punishment even among themselves (30). He shows the mode of avoiding these punishments (31), and again reverts to the subject of the Agapes.

Text.

1. BE ye followers of me, as I also am of Christ.
2. Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I have delivered them to you.

Paraphrase.

1. (Since, then, regardless of my own temporal ease and profit, I have had always in view, the glory of God, and my neighbour's spiritual advantage); be you imitators of me, as I have been of Christ.
2. Now, I have reason to praise you for being mindful of all my precepts, and for observing all my ordinances as I had delivered them to you.

Commentary.

1. This is connected with the preceding chapter, in the last verse of which the Apostle encouraged the Corinthians to perform certain laudable actions after his own example. In this verse, he gives the reason for proposing his own example, viz., because he imitated Christ; and it is only inasmuch as they imitate their heavenly model, that we are to follow the example of superiors.

2. Before entering on the disagreeable duty of denouncing abuses, the Apostle, in order to soften down the harshness generally involved in their correction, with apostolic prudence, first compliments the Corinthians for what was deserving of praise in them. "That in all things you are mindful," &c. "All things," must be taken with some limitation, for in this very chapter, the Apostle censures them for the violation of some of his precepts (verse 22). Hence, the words must be confined to the more religious among them, or, if they be understood to extend to all, then they must mean, on the whole "you are mindful of me and keep my ordinances." By "ordinances," as appears from the Greek word, παραδοσεις, are meant, oral instructions. The word "delivered" also, as appears from the Greek word, παρεδωκα, means, orally delivered.

Text.

3. But I would have you know, that the head of every man is Christ : and the head of the woman is the man : and the head of Christ is God.

4. Every man praying or prophesying with his head covered, disgraceth his head.

5. But every woman praying or prophesying with her head not covered, disgraceth her head : for it is all one as if she were shaven.

Paraphrase.

3. But I wish you to know, that Christ is the head or superior to whom every man is immediately subject; and the man is the immediate head or superior to whom the woman owes subjection ; and God, or, the blessed Trinity, is the head or superior to whom Christ, as Man, is subject.

4. Every man who prophesies or prays, having his head covered, disgraces his head.

5. While, on the other hand, every woman, who publicly prays or prophesies with head uncovered, disgraces her head ; it is just as bad as if she were shaved.

Commentary.

3. The first abuse which he wishes to correct is, that of women appearing with heads uncovered in the Church, either at times of prayer or public instruction. It is not unlikely that, among the several questions proposed to the Apostle by the Corinthians (vii. 1), he was consulted about the propriety of women appearing in the Church without veils. In order to point out more clearly the impropriety of such conduct, he shows the place which the woman holds with regard to her husband, at the same time he shows the relation of subjection which the husband holds in regard to Christ, and following up the order of subjection, he brings it to the supreme headship and high dominion of God. "The head of every man is Christ." He is the head of every *woman* also ; but the man is her immediate head or superior. "The head of Christ," as Man — it is under this respect that the Apostle considers him—"is God," or the Blessed Trinity. This is said of him in the same nature, of which it is said, "*Pater maior me est.*" Hence, all dominion is ultimately referred to God.

4. "With his head covered." The Greek is, κατὰ κεφαλῆς ἔχων, *having on his head*; of course, "covering" is understood ; hence, our version expresses the sense. "Disgraces his head," because, as the covering of the head was, according to the usage prevalent in the days of the Apostle, a sign of subjection, to those before whom it was covered, the man, by having his head covered, would imply that he had a superior on earth, and hence, he would be disgracing his dignity, as lord of creation. It is observed by Commentators, that a different and contrary meaning is now attached to covering and uncovering the head. It is hardly necessary to remark that, with us, the inferior keeps the head uncovered before the superior, in token of reverence and respect. Even of old, the Jewish High Priest, in the discharge of his sacerdotal functions, wore a tiara on his head, with his feet naked ; but this was done for a mystical reason, to signify that in the Old Law, things were obscured and veiled in mystery.

5. It is a matter of dispute what the word "prophesying" means. It is clear, the Apostle is censuring a fault committed in the public assemblies convened either for the purposes of prayer or instruction, &c. But how it comes to pass that the Apostle censures women merely for prophesying or speaking publicly with heads uncovered, instead of preventing them from speaking at all in the temples, as he does (xiv. 34), is a matter of difficulty ; to solve which some say, that by "prophesying," is meant joining in singing psalms, in which women could take a part. This is a signification of the words not uncommon in SS. Scripture (*v.g.*), "Saul among the prophets" (1 Kings, xix. 24), *i.e.*, the singers of God's praises. Others, by "prophesying" understand, not the predicting of future events, but the explaining of the Scriptures in an extraordinary manner, as the result of the inspiration of the moment. These say, that the Apostle censures the women who SPEAK publicly in the Church, for two reasons : First, for doing so with heads uncovered—and this is the reason expressed by him here ; and, secondly, for doing so at all, which he reserves for chap. xiv. verse 34; whereas, the women who PRAY in public, he censures only on the ground of appearing with head uncovered ; and this is a fair reply ; because a person may censure one bad quality of an action, without entering into a condemnation of all the evils which it involves, if his scope do not require it, as is the case here with the Apostle. Others understand the word

Text.

6. For if a woman be not covered; let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head.

7. The man indeed ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man.

Paraphrase.

6. Now, if a woman be not veiled, she might as well be shorn; but if it be disgraceful for a woman to appear shorn or bald (as it surely is), then, let her be veiled.

7. The man ought not to cover his head, because he is the subject in whom God has cause to glory, as in his most perfect work, and the glory of God is to be manifested and not concealed; he is also the image of God, made after God's likeness; having, therefore, no superior on earth, he should, as a mark of pre-eminence, keep his head uncovered. But the woman is the subject wherein the man has cause to glory; and hence, in token of subjection to him, whose glory she is, and whose control she is to acknowledge, she should be veiled.

Commentary.

"prophesying," of the prediction of future events, as in the case of the daughters of Philip.—(Acts xi. 1). The former is, however, the more probable view of the case; for, although it was a fault in them to speak at all in public; still, that was not precisely the fault which the Apostle intended to censure here.

The Corinthian women were remarkable for immodesty in dress, and after their conversion, they adhered to the same, as a matter of fashion in the country. This proved a source of offence to the converted Jews, whose women always appeared with veils in the temple; and, as this immodesty in dress was the result of improper conduct, to which it also served as an incentive on the part of the Pagan population; it might be, that the Pagans, on seeing Christian women appear in the same dress with the unconverted females, would regard the morals of both in the same light, to the detriment of Christian faith and morality. As a city dedicated to Venus, Corinth was the very seat of impurity. Hence, the zeal of the Apostle in remedying this evil. Of course, the meaning attached to covering or uncovering the head, depends on custom, which is always variable. The Apostle argues from the meaning of the usage in his own time. This much, however, is to be inferred, as a precept binding at all times, that women should always appear in modest, becoming dress, whether in the church or elsewhere; but particularly when assisting at the Adorable Sacrifice, and, above all, when approaching Holy Communion.

6. "If a woman be not covered, let her be shorn," i.e., she might as well be shorn. It was the general feeling that women should be veiled. This was indicated by her natural veil or long hair, which nature gave her as an emblem of that veil which modesty should superadd, and if she throw away this latter veil, she might as well throw away the former or natural one, and so be shorn. "But if it be a shame to a woman to be shorn," &c., as it surely is, being adopted only in case of extreme grief, or inflicted as a mark of infamy on harlots or adulteresses. This, of course, contains no argument against the propriety of religious females cutting off their hair; because they lay aside their hair in token of their total renunciation of the world, and their entire devotedness to a better, a heavenly lover. Moreover, the natural disgrace attached to cutting the hair regards those females only who engage in the world and mix in society.

7. He assigns a reason why the woman and not the man should wear a veil; the man should not wear a veil, "because he is the image and glory of God," i.e., the *glorious image* of God; or, perhaps, it is better to read the words, "glory" and "image" separately, on account of the following words, "the woman is the glory of the man." She is a subject of glory to him, having been formed from his side. Hence, Adam cried out on seeing Eve: "*Hoc nunc os ex ossibus meis,*" &c.—(Genesis, ii). Is not the woman also the image of God? Moses says of both: "*ad imaginem Suam creavit Deus hominem. Masculum et feminam creavit eos.*"—(Genesis, i. 27). But still, the image of God is more clearly reflected in the man, his faculties having been more vigorous, and his dominion over creation more universal, than is the case with the woman; for, she

Text.

8. For the man is not of the women, but the woman of the man.

9. For the man was not created for the woman, but the woman for the man.

10. Therefore ought the woman to have a power over her head because of the Angels.

11. But yet neither is the man without the woman, nor the woman without the man, in the Lord.

Paraphrase.

8. For, that the woman is the glory of the man, whose superiority, therefore, she should acknowledge by wearing a veil, is clear from the fact, that she was formed out of the man, but not reciprocally, the man, in the first instance, out of her.

9. The same is clear from the end of woman's creation, which was the service of man, to be a helpmate to him; but the woman was not the end of the man's creation. As, then, subserviency implies inferiority, and the means are inferior to the end; hence, the superiority of the man over the woman.

10. She ought, therefore, wear a veil on her head, in token of her subjection to her husband's power, on account of the angelic spirits, who are present in our temples, and prostrate before their annihilated God, encircle our altars during the celebration of the divine mysteries.

11. But the man should by no means grow insolent on account of the superiority which we have asserted for him over the woman; for, the ordinance of the Lord has been, that the man requires the assistance of the woman, and the woman that of the man.

Commentary.

herself is subject to man's control. Moreover, he refrains from calling the woman, the *image of God*, because she is immediately the *image of man*, having been formed from man for an assistance like unto himself. Hence, she is the *image of God*, in the same way as she has Christ for her head, i.e., *mediante rivo*.

8. The Apostle points out the *reasons* of the inferiority of the woman, in point of *nature*, having been formed from man, and having been consequently *posterior* to him in the order of creation.

9. Another ground of inferiority: the *purpose* of her creation was to be a helpmate to him; and hence, as the woman is, in a certain sense, from the man, as the man is from God, and as she was created *for* the man, as the man was in a certain sense, *for* God, she is the glory of the man, and should acknowledge his superiority by wearing a veil.

10. "A power over her head." The thing signified, viz., "power," is used for the sign, viz., *a veil*, which is a sign of power, on the one hand, and of subjection on the other. He appeals to the women to guard against impropriety in dress, on account of the angelic pure spirits who are present in our temples, and shall one day appear as witnesses, before God, of their immodesty and disorderly conduct. St. John Chrysostom, as we are informed by his disciple, St. Nilus (*Epistola ad Anastasium*), saw the temple filled with hosts of angels during the celebration of the divine mysteries. And St. Chrysostom himself assures us, that the *Cherubim* and *Seraphim* assist at the divine mysteries in prostrate adoration.—(*Homilia de Sacra Mensa*). St. Gregory (*Libro iv. Dialog. chapter 58*) asserts the same. How great, then, should be the feelings of awe and reverence which we ought to carry with us into the house of God, in which the Lord of glory remains *really, truly, and substantially*, on our altars. *Quam terribilis est locus iste; non est hic aliud nisi domus Dei, et porta celi.*—(*Genesis, xxviii. 17*).

By "angels" others understand the bishops and priests who may be endangered in their ministry, unless the women appear clad in modest dress. The Prophet, Malachy, (ii. 7) calls the priests "the angels of the Lord of armies."

11. Lest the man should grow insolent on account of the superiority which has been asserted for him over the woman; and the woman, on the other hand, should despise and undervalue her position too much, the Apostle now asserts that the ordinance and disposition of God—"in the Lord"—is, that they should mutually depend on each other; and this holds particularly in the management of the household and the education of their families—they should, therefore, live in indissoluble union.

Text.

12. For as the woman is of the man, so also is the man by the woman : but all things of God.

13. You yourselves judge : doth it become a woman, to pray unto God, uncovered ?

14. Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him :

15. But if a woman nourish her hair, it is a glory to her, for her hair is given to her for a covering.

16. But if any man seem to be contentious, we have no such custom, nor the church of God.

17. Now this I ordain : not praising you, that you come together not for the better, but for the worse.

Paraphrase.

12. And as the first woman was formed from the man, so now, in turn, is man born of woman, and this by the arrangement of God, the primary source and fountain of all things, in order to secure for them reciprocal dependence and mutual love.

13. I appeal to your own sense of propriety, if it be becoming in a woman to appear at prayer without a veil in the public assemblies of the faithful.

14. Does not a sense of natural decency, manifested by the repugnance which men commonly feel to nourish their hair, show us, that it is a disgrace for a man to nourish his hair in a womanlike way.

15. For the God of nature has given her long flowing hair as a natural veil (which should, at the same time, remind her of putting on a head-covering, in token of submission to her husband).

16. But if any person, anxious for superiority in argument, will insist on the propriety of woman appearing unveiled in public, my only reply to him—(and this is the last and the strongest that can be adduced, viz., that of authority)—is, that neither we Apostles (or Jewish converts), nor the Church of God, know any such custom.

17. But with regard to what I am now about to prescribe to you, I enter on the subject, instead of praising you (as heretofore, verse 2), rather disposed to censure you, for causing your religious assemblies to be attended with greater spiritual detriment than profit.

Commentary.

12. And as the first woman was formed out of the man; so, now, man is born of woman, God, the first source and principle of everything, so arranging it, *ex ipso et per ipsum, et in ipso sunt omnia.*—(Rom. xi.)

13. He now appeals to their own sense of propriety in proof of what he has been saying: "yourselves," in Greek *ἐγενέσθε ἑαυτοῖς, in yourselves;* "to pray to God, uncovered." He omits the word "prophesying," because veiled, or unveiled, this latter would be improper in her, as he shows (xiv. 34).

14. "Nature" may also refer to usage or custom, which is a sort of second nature. The custom among the Greeks or Hebrews was, for the women to wear *long*, and the men, *short* hair. Of course, the Apostle does not contemplate the case in which men may have particular reasons for wearing long hair.

15. This precept of observing propriety in dress is obligatory on women, not only on occasions of public prayer, but at all times.

16. His last and most forcible argument on this subject, is the practice of the Church—the safest rule that can be followed in all matters appertaining to either faith or morals. "Contentious." The Greek word, *φιλονεκός*, means, *fond of superiority* in argument. "No such custom," may either refer to the custom animadverted upon, of men wearing long hair, and of women appearing in church without veils, or, to the custom and practice of pertinaciously resisting apostolic authority. "Nor the Church of God." In Greek *αἱ ἐκκλησίαι, the churches.*

17. The Apostle now proceeds to treat of another abuse of a still mere serious nature, which called for the most rigorous measures of correction. It appears that for the purpose of perfectly representing the institution of the Adorable Eucharist at which our Divine Redeemer, in common with his Apostles, had first partaken of the ordinary Jewish Paschal supper, and *afterwards* (as we learn from the Evangelists), gave them his adorable Body and Blood, the primitive Christians were wont to go in the evening to the church or room set apart for religious meetings, and there partake in

Text.

18. For first of all I hear that when you come together in the church, there are schisms among you, and in part I believe it.

19. For there must be also heresies: that they also, who are reprobated, may be made manifest among you.

Paraphrase.

18. For, in the first place, I hear, that when you assemble together in the church, especially destined for the sacred meetings of the faithful, instead of being united in brotherly concord, you, on the contrary, have schisms and divisions among you, and I am inclined to believe these charges to be true of some of you, or some of these charges to be true of you all.

19. Nor does it cause me surprise to witness such breaches of charity and concord amongst you; for, looking to the nature of man, there must be divisions even in the dogmas of faith, which divisions in faith God permits, in order that those who are genuine and sincere amongst you may be made manifest by the contrast with those who err.

Commentary.

common, rich and poor, of an ordinary repast, to which the rich principally contributed and invited the poor.—(*Vide Calmet, Dictionnaire de la Bible*). These suppers—termed *Agapes*, or *Charity feasts*, from commemorating the love of the faithful for one another—were intended to represent the Paschal and ordinary Jewish suppers, of which our Redeemer and his Apostles partook, *before* he gave them the Holy Eucharist. The Eucharist itself sufficiently represented its own institution. These banquets were made the occasion of very great abuses; for, the rich, instead of joining in the *Agapes*, and contributing towards it, according to the primitive institution, brought with them, to the church, each one, his own supper, and indulged to excess in eating and drinking. On this account, they disdained the faithful; they sowed divisions, in consequence of excluding from their tables the poor and hungry, and immediately after received the body and blood of the Lord, unworthily, to their own condemnation. What wonder, then, that the Apostle should have exerted all his zeal to put a stop to such fearful evils. “Now this I ordain.” Some Expositors join these words with the preceding, thus:—these injunctions I have given about women wearing veils, &c., and then, they say, he commences the subject of the Eucharist in the words, “not praising you,” &c., as if he said: while praising you in general (verse 2), I must except your conduct in reference to the following abuse. The arrangement adopted in the Paraphrase seems to be the more natural. In the common Greek, the words, “this I ordain, not praising,” &c., run thus: *τοῦτο δὲ παραγγέλλων οὐκ ἔπαινον, while ordaining this, I praise you not.* The Vulgate is the reading of the Alexandrian and other MSS., and of the ancient versions. The *Codex Vaticanus* has, *τοῦτο παραγγέλλων οὐκ ἔπαινον*, “while ordaining this, not praising you.” The meaning is the same in all.

18. “In the Church” (*εν εκκλησιᾳ*, in church—the article is wanting in the chief MSS.) may either mean the place set apart for sacred assemblies (as in Paraphrase), or, the collection and assemblage itself. So that the words may mean, when you meet together in the assembly of the faithful, which assembling together is calculated to bind them firmly in concord. “There are schisms among you.” What the cause of these “schisms,” or divisions, was, the Apostle does not explain. It appears, however, from the context, that they were occasioned by the manner in which they assembled and celebrated the *Agapes*: the rich not waiting for, nay, excluding the poor. “And in part I believe it.” “In part” may refer either to the people; and mean, I believe these charges to be true of some of you; or, to the charges, and mean, I believe some of these charges to be true of all of you.

19. “There must be also heresies.” (In the Greek is added, *ἐν ὑμῖν, among you*). By “heresies,” are commonly meant, errors in faith. St. Chrysostom understands the word here to signify the same as “schisms” (verse 18), but, improbably; for, by saying, “there must be heresies ALSO,” the Apostle implies that they are different from the others. They “must be,” as a matter of *consequent* necessity, considering the corruption of human nature; just as “scandals must be.” “That,” may mean the consequence, or, the final cause which God has in view in suffering heresies to exist.

Text.

20. When you come therefore together into one place, it is not now to eat the Lord's supper.

21. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk.

22. What, have you not houses to eat and to drink in? Or despise ye the church of God: and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

Paraphrase.

20. When, therefore, you assemble together in the meetings referred to, it is no longer to eat the Lord's Supper.

21. For each one takes with him beforehand his own supper to eat, and the consequence is, that while one party, viz., the poor, stands by hungry, another, viz., the rich, drinks to excess.

22. If you wish to enjoy your private suppers, have you not your own houses?—or do you despise the house of God by such profanation, and the whole Christian congregation, by outraging and causing shame in those who have nothing to contribute? Surely I cannot praise you for such misconduct.

Commentary.

"*Melius judicavit de malis benefacere quam mala nulla esse permittere.*"—(St. Augustine, *Enchirid.*, 27). "Who are approved." The Greek word, *σωκρότοι*, means those who are tested and tried, like gold in the furnace, the genuine, sterling believers.

20. "Therefore," is resumptive of the subject referred to, verse 18. "The Lord's supper." This was a supper of charity, concord, and love; a supper celebrated in common, to which even Judas was admitted; whereas their banquets were the occasion of divisions; private banquets, from which the poor were excluded. By "the Lord's supper," it is clear he means the *Agape*, and not the Eucharist itself; for, no one would be permitted to drink to excess of the Eucharist, as the ministers of religion would not have given it so abundantly. Moreover, the abusive practice of not waiting for each other could not regard the Eucharistic supper, which was not celebrated until all were assembled. Again, the excesses on account of which he taxes them with unworthy communions, must have preceded the Eucharist; for, though the circumstance of sinning after the communion would aggravate the sin, it would not still prove the preceding communion to be bad or sacrilegious. Hence, from his charging them with bad communions, in consequence of the excesses which took place at the "supper of the Lord," these excesses, and the supper consequently, must have preceded communion.

21. "The abuse which the Apostle here denounces was occasioned by the fact, that the rich, instead of partaking of a supper in common with the poor, brought their own suppers to the church, and partook of them apart, without waiting for, or inviting the poor; nay, even excluding them. The consequence was that some of them committed excess ("is drunk"), approached holy communion in mortal sin, and thus became guilty of the body and blood of the Lord.

"One man is hungry," who probably fasted until evening, and hoped to join in the *Agape*, from which he is excluded.

"And another is drunk." This word here simply implies excessive indulgence, which, however, did not reach a deprivation of reason.

22. "The church of God," may either mean the congregation, or the place of meeting (as in Paraphrase). Respecting these *Agapes*, to which reference is made here, it is to be observed, that at the time referred to by the Apostle, they were celebrated immediately before holy communion, as is clear from this entire passage, verse 20 (although St. Chrysostom and others are of a contrary opinion), and continued to be celebrated in the same way, for a considerable time after, in some churches. Sozomen relates, that such was the case in some churches of Egypt, even in his own time; and from the decree of the third Council of Carthage, at which St. Augustine assisted, and over which Aurelius, Primate of Africa, presided, prohibiting all who were not fasting beforehand, to receive the Holy Eucharist, Maunday Thursday excepted (canon 29), it is inferred, that the contrary usage generally prevailed throughout the several churches of Africa. It is, however, asserted by many, that those *Agapes* were, after the time referred to here, celebrated throughout the church generally after holy communion; and some assert, that this change in the time of their celebra-

Text.

23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread,

24. And giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me.

Paraphrase.

23. For I have received by revelation from the Lord himself *immediately* and *directly* (as, indeed, I have the entire Gospel, of which the doctrine of the Eucharist forms a prominent part), what I have already described to you by word of mouth touching this subject, viz., that the Lord Jesus, on the very night on which he was betrayed, took bread into his venerable and creative hands;

24. And giving thanks, broke and said: Take ye and eat, this is my body which shall be delivered for you. What I have now done, do you and your successors also to the end of time, in commemoration of my bitter passion and death.

Commentary.

tion was one of the points of reformation promised by the Apostle (verse 34). St. Augustine (*Epistola ad Januarium*), and others, refer the discipline of fasting before holy communion to the age of the Apostles. This is, however, called in question by many. But although the precise period at which this discipline of fasting before holy communion was introduced, cannot be defined for certain, it is universally agreed that it is of the highest antiquity. In consequence of the abuses to which these *Agapes* or charity feasts gave occasion, whether they were celebrated *before* or *after* communion (and we are told by Baronius, *ad annum Christi* 57, that they were frequently celebrated on the feasts of the martyrs, and on the occasion of the dedication of churches), the Council of Laodicea (canon 28) prohibited them altogether in the church, and forbade any such banquets in the house of God. The same prohibition was renewed by the Council of Quinisextum (canon 14).

23. In order to point out the enormity of the sacrilegious communions, which were the great evils resulting from the excesses committed at the *Agapes*, the Apostle repeats the loving history of the institution of the adorable Eucharist, which he had already, when among them, described orally, and to their forgetfulness of which, as well as of the sanctity of the mystery they were about to approach, their irreverences, their contempt of the entire church, their neglect of the poor, their excesses might be attributed.

"The same night on which he was betrayed." This circumstance the Apostle mentions, in order to command the excessive charity of Christ for us in this adorable institution, wherin our amiable Saviour *poured forth all the riches of his Divine love for man* (Council of Trent, SS. 13, ch. 2), and exhausted all the treasures of his infinite riches, all the inventions of wisdom, and all the efforts of infinite power.—(St. Augustine). Oh! how calculated is not the frequent consideration of the boundless love of our Blessed Jesus in the Sacrament of the altar—wherin he makes it his delight to remain with the children of men, even unto the end of the world, although the greater part of mankind are quite insensible to the incomprehensible prodigy of love, which he there never fails to exhibit—wherin he is prodigal of himself, to an extent that the mind of man could not fathom, and faith alone could believe—to draw us, to force us to love this disinterested lover who first loved us. *What is the gift bestowed? On whom is it bestowed? How long is it to last? When was it given? Why was it given?* At how great a *sacrifice* was it given? Shall not the consideration of these and the other circumstances of this Divine institution, force us to love our Lord Jesus in the Holy Eucharist!

24. "And giving thanks." These words express the act of returning thanks to his Heavenly Father, as well for his great benefit, which he had long pre-ordained, and which he is now immediately about to give, as for all his other blessings bestowed on mankind. The Evangelists add, in the history of the institution of the Eucharist—"he blessed"—the object of which benediction was, to implore upon the bread which he was about to consecrate, the Divine beneficence. In the Canon of the Mass, wherein the whole action is minutely and circumstantially detailed, are added the words, *elevatis oculis in calum*, which he is presumed to have done on this as well as

Text.

25. In like manner also the chalice, after he had supped, saying :

Paraphrase.

25. In like manner, after having first partaken of the Paschal supper, and also of the ordinary Jewish

Commentary.

on the other occasions when he performed miracles ; he did so in multiplying the bread (Matt. xiv.), and in raising Lazarus from the grave (John, xi.)

"Broke." According to some Expositors, he did this before consecration. These say, there was a two-fold breaking, the one referred to here, the other in the words, "this is my body which shall be delivered for you," or, as in the Greek, *which is broken for you*, very expressive of his immolation and subjection to great tortures on the altar of the Cross. It seems, however, more probable that only one breaking took place, viz., that which occurred at the consecration, and of which the Apostle only gives a summary account, neglecting the order in which things took place.

"This is my body, which shall be delivered for you." In Greek, *τὸ ὅπερ ἴμων κλωπεῖν*, *which is broken for you*, of course in the external species or appearances. The words, "which is broken," although in the present tense, are used for a proximate future ; they have a *pregnans significatio*, equivalent to "broken and given." It corresponds with *διδούσαντον*, in St. Luke (xii. 19). Hence, it is well expressed by the Vulgate, *tradetur*. The word, *κλωπεῖν*, is wanting in the Vatican and Alexandrian MSS. From these words is derived a most solid and unanswerable proof of the real presence of the body and blood of our Lord in the blessed Sacrament.—(Concil. Trid. SS. xiii. c. 1). The words must have been understood in their plain, literal sense by the Apostles at the Last Supper ; for, the Redeemer gave them no clue, that we are aware of, for understanding them, figuratively. On the contrary, the words of promise, which they had heard a year before (John, vi.), and of which the fulfilment was deferred to the present moment, should have made them expect, that he would leave them his real body and blood, which it is clear, from the offence his words caused them, they understood him to promise.—(John, vi. 62, &c.) Hence, our Blessed Redeemer could not have employed figurative language on this occasion, unless he had forewarned his Apostles, that he intended doing so ; since, according to all the acknowledged laws of language, the man would be guilty of a lie, who would employ language, in a figurative sense, which he knew his hearers were prepared to understand, literally. Now, the Apostles could be prepared to understand our Redeemer's words, in the literal sense only ; and his words, therefore, could be uttered in that sense only by our Divine Redeemer. Taken literally, they clearly enuntiate, and, therefore, prove the real presence. "Which shall be delivered for you ;" according to this reading, adopted by the Vulgate, reference is made in these words to our Redeemer's death upon the cross. If we follow the Greek reading, *which is broken for you*, the words express the present breaking of his body under the appearance or species of bread ; and this breaking, which affects only the species, is referred to the substance contained under them, viz., the body and blood of Christ.

"This do for a commemoration of me," i.e., in commemoration of his death and passion (as in verse 24). It is to be observed, that the three Evangelists (Matthew, chap. xxvi.; Mark, xiv.; Luke, xxii.), and St. Paul here, give the same precise words in the consecration of the bread, "This is my Body ;" to which St. Luke adds, "which is given for you," and St. Paul here, "which shall be delivered for you."

25. "After he had supped." These words are added in the account given by St. Paul of the consecration of the chalice ; because, as is clear from the history of the Last Supper by St. Luke (xxii. 17-20), there were two different chalices used on the occasion ; one, the cup employed by the Jewish householder, before the Paschal supper ; the other, the Eucharistic chalice, which is not to be confounded with the former—for, it was only *after* the Paschal Supper, and *after* the Jewish common supper also, that the Eucharistic chalice was consecrated. It is to be borne in mind, that it was only after the Paschal and the Jewish common suppers, which were used on the occasion of the Pasch (for the Jews had *two* suppers on this occasion, the *Paschal* and the *common* one), the bread also was transubstantiated ; but this circumstance is omitted by the Apostle when describing the consecration of the bread ; because, no confusion would result from such omission ; whereas, if omitted in the history of the consecration of

Text.

This chalice is the new testament in my blood : this do ye, as often as you shall drink, for the commemoration of me.

Paraphrase.

supper, he took the chalice saying, this chalice, i.e., the contents of *this* chalice, is the authentic instrument of the New Testament, sealed and sanctioned in my blood, or, the thing contained in this chalice of my blood, it is, that ratifies and confirms the New Testament. As often as you shall drink of this, do it in commemoration of me.

Commentary.

the cup, this Eucharistic cup might be confounded with that used at the common supper.

"This chalice," the container for the thing contained.

"Is the new testament." It is a "testament," being the instrument through which a dying testator bequeaths a gift.

"New," in opposition to the *old*, given by Moses; and, moreover, it conveys new blessings of a more exalted and spiritual character.

The form of the consecration of the chalice left us by St. Paul and St. Luke is perfectly the same ; "this chalice is the new testament in my blood," to which St. Luke adds, *τὸν ὄντα τῷ αἵρεσιν εκχυρωτέον*, "which shall be shed for you," (chap. xxii. verse 20). The form recorded by St. Matthew, which is the same as that of St. Mark, is somewhat different from that employed here by St. Paul and by St. Luke. In Matthew and Mark, the form is, "this is my blood of the new testament which shall be shed for many," to which is added in St. Matthew, "unto the remission of sin." The meaning of which is, that the new covenant of God with man, promising grace here and glory hereafter, on certain conditions, is ratified and sanctioned by the blood contained in the chalice ; for, it was by the effusion of the blood of Christ that these blessings were secured to man. The form here employed by St. Paul, and by St. Luke, "this chalice is the new testament," &c., is reconciled by Piconio and A'Lapide with the form used by St. Matthew, "this is my blood of the new testament," &c., in this way : they attach a different meaning to "testament," in both cases. With St. Matthew, it means, the *will* itself. Here, according to them, it means the *authentic instrument* or *copy* of that will. Estius gives the word, "testament," the same precise significance in both cases ; he says, that the form here used by St. Paul means precisely the same thing with the form of St. Matthew. *This chalice*, or what is contained in this chalice of my blood, it is, that ratifies and confirms the new testament. Estius transposes the words, "in my blood," as they are found in the form used here by St. Paul, and joins them with the word "chalice," "this chalice in my blood," which, according to him, means the same as "this chalice of my blood;" and he appears to insinuate that the difference of case "in my blood," for, "of my blood," is owing to some idiomatic peculiarity of language. This exposition has the advantage of giving the words used on this solemn occasion, the same fixed and definite meaning.

From this is clearly proved that the real blood of Christ was there ; for, it was real blood that was shed in the testament of Moses, to which these words are allusive, and it would be perfectly unmeaning to suppose that the type was dedicated in *real* blood, and the antitype only in the *figure* of blood.

"This do ye, as often as you shall drink," &c. It is the doctrine of the Council of Trent (SS. xxii. chap. 1., *de Missa Sacrif.*), that, at the institution of the adorable Eucharist, our Redeemer constituted his *Apostles* priests of the new testament, and commanded them and their successors in the priesthood to offer up (his body and blood), under the symbols or appearances of bread and wine, when he uttered the words, "*Do this in commemoration of me.*"

The precept conveyed in this and the preceding verses, by no means implies that the faithful are bound to receive communion under two kinds. For, our Redeemer directly addresses his priests, and commands them to offer sacrifice ; to do, what he has done, to the end of time, in commemoration of his bitter death and passion. The only precept indirectly, or, rather, by correlative obligation, binding on the faithful, is, to receive the Eucharist from the hands of their pastors, and in receiving it, to commemorate the death of Christ. But there is no command imposed on them to receive it under two kinds. Nay, the very conditional form in which our Redeemer speaks, when referring to the chalice, "*this do ye as often as you shall drink,*" &c., would imply the contrary :

Text.

26. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

27. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

28. But let a man prove himself:

Paraphrase.

26. As often, then, as you shall partake of this bread (transubstantiated into the body), and drink the chalice (changed into the blood of Christ), you shall announce the death of the Lord until he comes to judge the world.

27. Whosoever, therefore, shall eat this bread or drink the chalice of the Lord unworthily, i.e., in the state of mortal sin, shall be guilty of the body and blood of the Lord.

28. If, then, a man feel conscious of being in mortal

Commentary.

for, why employ a condition if it were absolutely imperativo? The command goes no farther in reference to the faithful, than to commemorate the death of Christ, when approaching to Holy Communion, and this may be done even under one kind. No doubt, Holy Communion was given in the early ages under both kinds; but this was only a matter of discipline which might vary, but not of precept, which it was not in the power of the Church to change. She, for wise reasons, changed the discipline of former ages, and now allows Communion to be given to the faithful under one kind only. The precept of receiving under two kinds, only regarded the priests offering sacrifice, and the sacrifice most perfectly "shewed" forth the death of Christ, under the two distinct kinds.

26. In this verse, the Apostle explains the precept included in the institution of the Eucharist, as regarded the faithful, viz., that as often as they partook of the body and blood of Christ, they should announce his death, until he comes to judge the world. The Eucharist, therefore, is to continue till the end of time. "And drink the chalice," the common Greek has, ποτρινὸν τοῦτο, this chalice, but, this, is cancelled by the best critics on the authority of the chief MSS. "You shall shew." The Greek is in the present, "you do show," καταγγελλετε.

27. "Therefore," shows the object which the Apostle had in view in referring to the institution of the Eucharist, viz., to impress the Corinthians with the enormity of the sin of unworthy Communion. As, then, the Eucharist is a real representation of the suffering and death of Christ (verse 26), "whosoever, therefore," receives him unworthily in the Eucharist "is guilty," &c.

"Unworthily," by positive irreverence, in the state of mortal sin, such as was the state of those referred to here, who committed excesses, and were harsh to the poor at the *Agapes*.

"Guilty of the body and blood of the Lord." These words evidently suppose his body and blood to be present: otherwise, how could so strong an assertion be warranted? Who could, with any degree of propriety, say, that by insulting or maltreating the picture of a king, a man is guilty of the body and blood of the king? Such a man might be justly charged with irreverence or disrespect to the king whose image he abuses; but, surely, it would be preposterous to say of him, that he would be guilty of the body and blood of the king. Hence, the body and blood of Christ must be present in the Eucharist, to warrant so strong an assertion on the part of the Apostle.

From this verse it follows, that both species are not necessarily, as a matter of precept, to be taken together at Holy Communion. For, the Apostle supposes that a man may receive either one or the other unworthily; and, as is evident from the entire context, this unworthiness is made by him to consist, not in the separate taking of one species without the other, or in disjoining what should be taken jointly, but in the previous unworthy dispositions of the recipient; for, he speaks of the abuses against morals committed at the *Agapes*. Hence it follows, that one part could be received worthily without the other, provided the previous dispositions of the recipient were worthy. In the Protestant Bibles, the words of this verse, contrary to the original Greek, are corruptly rendered. "Whosoever shall eat this bread, and drink," &c. The Greek is ἢ πίνῃ, &c., "or drink," &c.

28. "Prove himself." This proof is made by the Council of Trent (SS. 13, chap. 7). to consist, should a man be conscious of a mortal sin, in a good sacramental confession, and this the Council commands, should there be an opportunity of confessing—"and so

Text.

and so let him eat of that bread,
and drink of the chalice.

29. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

30. Therefore are there many infirm and weak among you, and many sleep.

31. But if we would judge ourselves, we should not be judged.

32. But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world.

33. Wherefore, my brethren,

Paraphrase.

sin, let him prove himself by good sacramental confession; and, then, he may eat of this flesh and drink of this chalice.

29. For he who eats and drinks unworthily, eats and drinks judgment—that is to say, entails damnation on himself, in punishment of his not discerning the body of the Lord, treating it with no more respect than he would treat common bread.

30. In punishment of these bad communions, many amongst you are afflicted with divers maladies and infirmities, and many were punished with death.

31. If, then, we would examine and prove ourselves, and expiate our sins by a good confession, we would avert these judgments and punishments from us.

32. Whilst, however, we are thus punished, we are only experiencing the correction which the Lord administers to us as children, to save us from being involved in the same judgment of condemnation with the sinners and infidels of this world.

33. Wherefore, on the occasion of all your future

Commentary.

"let him eat of that bread," &c. The meaning of the words is—he may, then, after such proof, partake of that bread and drink of the chalice. The proof here required does not regard faith, as the sectaries pretend; for the Apostle is referring to breaches of morality.

29. "For he that eateth and drinketh" (or does one or the other, as is clear from verse 27, of which this is but a fuller repetition), "unworthily" in the sense already assigned—such a man "eateth and drinketh judgment," i.e., damnation to himself. He receives his judge, Christ, who will condemn him.

"Not discerning the body of the Lord." Now, if the body of the Lord were not really there, how incur guilt for not discerning it? This verse is the same as verse 27, the words of which "guilty of the body and blood of the Lord," show that the guilt of those who received him unworthily in holy Communion, was equal to that of those who crucified Christ; since in receiving him in Communion, his death is commemorated. And man is said to be guilty of the body and blood of another, not simply by killing him, but when he murders him in a cruel, barbarous manner. O God of mercy! pardon us the many outrages committed against thee in the Sacrament of thy love. Preserve us from murdering, by an unworthy Communion, Him who was tortured for our sakes, to save us from the eternal tortures of the damned.

30. Many were visited in the primitive Church, with corporal infirmities and premature death in punishment of unworthy Communions.

31. While referring to the visible punishments inflicted on many of them, he consoles them at the same time by the assurance, that these punishments were only the paternal and salutary corrections which God, as a merciful and tender father, had inflicted on them for their greater good, viz., to save them from the eternal punishment of the damned, in store for the infidels and sinners of "this world." The visible punishment here referred to is that of death, verse 30.

From this it follows, that although the guilt and eternal debt or liability of sin be remitted, as happened in this case, "that we may not be condemned with this world," still, the temporal debt sometimes remains to be remitted, "whilst we are judged, we are corrected [i.e., punished] by the Lord." This proposition, viz., that sometimes, after the remission of the guilt and eternal punishment due to sin, a temporal debt remains to be expiated, either in this life or in Purgatory, is, *de fide Catholica*, defined in the Council of Trent (SS. xiv., chap. viii.):—"Sancta Synodus declarat falsum omnino esse, et a verbo Dei alienum, culpan a Domino nunquam remitti, quin universa etiam pena condonetur"; and (Can. xii.):—"Si quis dixerit totam penam simul cum culpa remitti semper a Deo—Anathema sit."

33. This shows that the Apostle does not intend to abolish the *Agapæ*, but only to correct the abuses committed in them, and have them reformed.

Text.

when you come together to eat,
wait for one another.

34. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

Paraphrase.

meetings at your Agapes; let them be in reality the Lord's suppers, common to all, and wait for one another.

34. If any man be too hungry to remain fasting so long, let him eat at home, in order that your meetings may not serve as so many occasions of damnation on account of your excesses, your pride, and contempt of the poor. Other matters connected with this subject, I will prescribe and arrange as soon as I shall have come amongst you.

Commentary.

34. "If any man be hungry," i.e., unable to fast until evening, when the *Agape* was celebrated, "let him eat at home," and not make these religious assemblies, intended for their salvation, the occasion of damnation. He is contented with inculcating this one point. He reserves all other points of reformation for his advent amongst them. What these were cannot be determined. St. Augustine says (Epistle 118), that receiving the Communion in a state of fasting, was one of the points arranged by him.

CHAPTER XII.**Analysis.**

This and the two following chapters are employed by the Apostle in delivering instructions concerning the gifts of the Holy Ghost. In this chapter, he undertakes to remedy certain abuses of which these GRATIA GRATIS DATE, with which the Corinthian Church was abundantly favoured, were the occasion. It appears, that many among them, upon whom were conferred gifts of a more exalted and honourable description, had, in consequence, grown insolent, and despised their humbler and less favoured brethren. These, on the other hand, indulged feelings of jealousy and envy. Hence, schisms and divisions were occasioned among them. To remedy this evil, the Apostle reminds them, in the first place, of their former degraded condition, when professing the errors of Paganism. As they, therefore, possessed no claim to these gifts, they should not make them serve as occasions of pride (1-4). In the next place, he shows that these gifts, although differing in number and quality, were one in their source and origin, viz., God, the author of them; and hence, they should serve rather to cement union, than cause divisions (4-6). He then reminds them that these gifts were given for the profit of the entire body of the faithful, as well of those who were not favoured with them, as of those who were (7). In the next place, he shows that in the distribution of the several gifts, which he enumerates and classes under nine distinct heads, the Holy Ghost is influenced solely by his own gratuitous will, and, therefore, these gifts should neither prove the occasion of pride to one party, nor of envy to the other (8-12). By a beautiful illustration drawn from the unity of the natural body of man, although composed of different members, he points out the relative duties which the different members of the mystic body of Christ owe to each other. He shows, that, like the natural body, the mystic body of Christ is one (12, 13). (Hence, the members of the Church should have but one soul), and composed of different members (14). (Hence, all cannot have the same gifts). He then points out, that the different members, all enjoy the honours of the body by incorporation (15, 10). And, that consistently with the nature of an organized body, all cannot have the same functions (17-20). Addressing the more highly gifted, he assigns reasons why they should treat the others with greater attention (21-27). He applies all that had been said of the natural body to the Church, and shows the variety of gifts and functions in it (27-30). He recommends charity (31).

Text.

1. NOW concerning spiritual

Paraphrase.

1. Whilst deferring until the period of my advent

Commentary.

1. "Concerning spiritual things," the Greek, *πνευματικῶν*, will also admit, "concerning spiritual persons." The former is, however, the more probable rendering of the

Text.

things, my brethren, I would not have you ignorant.

2. You know that, when you were heathens, you went to dumb idols, according as you were led.

3. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to JESUS. And no man can say, the Lord Jesus, but by the Holy Ghost.

Paraphrase.

amongst you all further arrangements respecting your Agapes and the Adorable Eucharist (xi. 54), I am anxious to instruct you regarding the spiritual gifts which are the occasion of certain abuses.

2. You know, that before your conversion, when you professed the errors of Paganism, you were in the habit of going to pay your senseless homage to mute idols which were devoid of reason or intelligence, according as you were impelled either by curiosity, or custom, or the craft of the devil.

3. Wherefore, I wish to make known to you, that no one speaking under the influence of God's Spirit, will curse, or, say anathema to Jesus. (As, then, you were identified in your Pagan state with those who cursed the Lord Jesus, you had no claim whatever to receive those spiritual gifts of which you now boast). And no one can so much as pronounce, in a pious manner, and in a way conducing to salvation, the name of Jesus, without the grace of the Holy Ghost. (Hence, whatever gifts you possess at present come from the Spirit of God).

Commentary.

words. "I would not have you ignorant," is a form of words requesting serious attention and undoubting faith.

2. "When you *were* heathens," in which they are reminded of what they now *are* through the divine mercy. "When," ὅτε, is omitted in the common Greek text, but found in the chief MSS. "You went." The Greek is in the participle form, *ἀπαγωγέοντο*, *you were going*, it expresses custom or habit. "Dumb idols," devoid of reason or intelligence. "As you were led," i.e., impelled by curiosity, or custom, or the craft of the devil. The Apostle reminds the Corinthians of their former wretched condition, as the most effectual security against those feelings of pride which their present favours were apt to engender.

3. "Wherefore," may be connected with the preceding verse, thus: "I have reminded you of your wretched condition in Paganism, in order to make you understand the following truth, viz.:—"That no man speaking by the spirit of God," &c.—A Lapide; or, with the first verse, thus:—as "I would not have you ignorant of spiritual things" (verse 1), "I therefore," to remove this ignorance, "give you to understand," &c. Picoulo, in his *Triplex Expositio*, and others, say, that the object of the Apostle, after reminding the Corinthians of their former wretched condition in Paganism (verse 2), is, to give them a sign for distinguishing from true prophets, those men who falsely pretended to heavenly revelations, many of whom they formerly witnessed, and had still to witness among the Pagans. The false prophets, when questioned about the Lord Jesus, curse him, and wish him to be anathematized, or to be regarded as an object of execration; whereas, the true prophets, under the influence of God's spirit, pronounce his name with piety and respect. This, although a very ingenious connexion, does not seem to accord well with the context, nor is it suggested by the consideration of the passage itself. The mode of connecting it, adopted in the Paraphrase, seems much preferable, being the most natural, and the one suggested by the context. The Apostle reminds the Corinthians of their wretched condition in Paganism, from which state most of them were converted to the gospel, in order to show them that they were altogether devoid of God's spirit, having been identified with those who anathematized the Lord Jesus, and hence, not in the way of receiving those spiritual favours of which they now boast: and, if at present, they have any favour of which to boast, it surely comes from the spirit of God, without whose grace they could not perform the most trifling meritorious action, nor even so much as pronounce the name of Jesus in a pious manner—or, in a manner conducive to salvation. "Saith Anathema to Jesus." In the common Greek, λέγει ανάθεμα Ιησοῦν,

Text.

4. Now there are diversities of graces, but the same Spirit;

5. And there are diversities of ministries, but the same Lord.

6. And there are diversities of operations, but the same God, who worketh all in all.

7. And the manifestation of the Spirit is given to every man unto profit.

Paraphrase.

4. But, although there is a different distribution of gratuitous gifts, the source and principle of them is one and the same—viz., the Holy Ghost.

5. And although the distribution of ministrations be different, the principle and source of them is the same: viz., God the Son, who is our Lord by the special title of Redemption.

6. And although the distribution of supernatural operations, of the active faculties of working great and distinguished miracles be different, their principle is still one and the same—viz., God the Father. —(Having, then, but one source to which all their glory is due, they should not prove the occasion of divisions by engendering feelings of pride in one party, or of envy in the other).

7. (Another reason why these gifts should secure harmony is, the end which God had in view in bestowing them). Every one of these gifts, by which the operation of the Holy Spirit is manifested, was given to each person not for his own private profit, but for the utility of the entire Church. (Hence, the less favoured man is a sharer in the benefits accruing from them).

Commentary.

calleth Jesus accursed. The chief MSS. have the Vulgate reading, λεγει αναθεμα Ιησους. "No man can say Lord Jesus"; in the common Greek, ειπεν κυριον Ιησουν, that Jesus is the Lord. The chief manuscripts have the Vulgate reading, ειπεν κυριος Ιησους.

4. "There are diversities of graces." The Greek, διαιρεταις δε χαρισματων εισιν, means, *there are differences of gifts*, and the same word which is here translated "graces" is translated "gifts."—(Rom. xii. 6). By it are meant the several *gratia gratis datae*, as they are termed by Theologians, viz., the word of wisdom, prophecy, the gift of tongues, &c., enumerated by the Apostle (verses 8, 9, 10), as distinct from "ministries" and "operations." Others say that the word "graces," mentioned in this verse, is a generic term, denoting all the gifts of the Holy Ghost, under which are included "ministries" (verse 5), "operations" (verse 6), and the other gifts enumerated (verses 7, 8, 9). The former division is the more probable. These several "graces" are, by appropriation, ascribed to the "same Spirit," or Holy Ghost, who is goodness and love, because they emanate from the gratuitous goodness of God.

5. "Ministries," διακονιων, refer to the different orders of ministry established in the Church—viz., Episcopacy, Priesthood, Deaconship, &c., including also the functions committed to females—such as was confided to Phebe, the deaconess.—(Rom. xiv. 1). And these are, by appropriation, attributed to the Son, "the same Lord," because he is head of the Church, which he purchased with his blood, and is our "Lord" by the special title of Redemption.

6. "Operations," i.e., the active faculties of performing great and splendid miracles, such as raising the dead to life, &c., to distinguish them from "the grace of healing" (verse 9). And these, like all the other efforts of Omnipotence, are, by appropriation, ascribed to God the Father, "who worketh all in all." As first and primary cause, he concurs in the production of all works, whether natural or supernatural; in the former by his *consensus generalis*; in the latter, by divine grace. "The same Spirit" (verse 4), "the same Lord" (verse 5), "the same God" (verse 6), serve to remind the Corinthians, that, although these gifts differ in multitude and variety, their source is still the *same*; and hence, that they should be the occasion of harmony rather than of disunion. The Trinity of Persons in the Godhead is here distinctly insinuated by the Apostle, with the order inverted, to indicate the perfect equality of these Persons.

7. Another reason why these gifts, which proved the occasion of division, should rather promote harmony—viz., the end for which they were given, which was, the

Text.

8. To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit.

9. To another, faith in the same Spirit: to another, the grace of healing in one Spirit:

10. To another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, kinds of tongues: to another, interpretation of speeches.

Paraphrase.

8. To one man, indeed, is given by the Holy Ghost the faculty of treating of the sublime truths of Revelation, and of explaining them on the lofty principles of faith. To another, the faculty of explaining truths of Revelation on principles, and by examples, derived from human things.

9. To another, is imparted by the same Spirit, the faith by which are wrought miracles: to another, the gift of miraculously healing divers maladies and distempers.

10. To another, the faculty of working great and splendid miracles. To another, the faculty of explaining, without previous consideration, the SS. Scriptures and points of Revelation. To another, the faculty of discerning the quarter from which the several communications made may come—whether from God or the enemy. To another, the faculty of speaking in several tongues to him hitherto unknown. To another, the faculty of explaining those unknown tongues in the vernacular of the country.

Commentary.

"profit" or general utility of the entire Church; and hence, they were intended to benefit the less favoured as much as those specially favoured with them. "The manifestation of the spirit," i.e., the gifts by which the operation of the Holy Spirit was manifested.

8. "The word of wisdom," most probably means (as in the Paraphrase), the faculty of discoursing on, and explaining, the sublime truths of faith on the principles of faith, (v.g.), to explain the congruity of the Incarnation on the grounds pointed out by faith, and all the other truths, which the Apostle terms "wisdom," of which he treats, with the perfect.—(1 Cor. ii. 7). "The word of knowledge," (vide Paraphrase), these words may also mean the faculty of explaining moral precepts. The term "word," shows that in both the gifts referred to in this verse, he considers the power of discoursing on something or other. In this, and the two following verses, the Apostle enumerates the several gifts with which the primitive Church was favoured, and divides them into nine kinds.—(See Analysis).

9. "Faith." Not the theological virtue of faith, but the faith of miracles. It most probably consists in an extraordinary enlightenment of the intellect, joined with great confidence in God. Whatever it may consist in, we know that our Redeemer refers to it as a means of working miracles (Mark, ix. 23; Luke, xvii. 6), and so does the Apostle (next chapter, verse 2).

10. "The working of miracles." This gift is distinguished from the preceding gift of miraculously curing bodily distempers, in this, that this gift consists in performing great and splendid manifestations of power—such as raising the dead, miraculously punishing others with sudden death—as in the case of Ananias and Sapphira.—(Acts, v. 5). The Greek word for "miracles," δυνατῶν, means, *manifestations of strength or power.*

"To another prophecy," most probably means, as in the Paraphrase, the gift of explaining extraordinarily, and without previous preparation, the abstruse points of Revelation. It may also denote the power of predicting future events.—(See chapter xi. verse 5).

"The discerning of spirits," i.e., the faculty of discerning whether certain communications come from God, or are only artifices of the enemy. "Kinds of tongues." The faculty of speaking several languages of which one before knew nothing. "Interpretation of speeches"—in Greek, γλωσσῶν, of *tongues*. The faculty of explaining in the vernacular language of the people these unknown tongues to which those who had the gift of tongues gave utterance. These two gifts were not always united in the same person. The man who could give expression to unknown tongues had not always the power of explaining them, and vice versa, as is clear (chapter xiv. verse 28).

Text.

11. But all these things one and the same Spirit worketh, dividing to every one according as he will.

12. For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ.

13. For in one Spirit were we all baptized into one body, whether Jews, or Gentiles, whether bond, or free: and in one Spirit we have all been made to drink.

Paraphrase.

11. But all these gifts, differing in number and variety, are bestowed by one and the same Spirit, who also co-operates in their exercise, distributing them to each one according as he may think fit and proper. And hence, one man should not be puffed up with pride, nor should another pine away from envy on account of the gifts bestowed by the Holy Ghost, according to his own gratuitous pleasure.

12. (And that the very difference of these gifts conferred on the several members of the Church should, far from creating disunion, on the contrary, secure harmony, is clear from the example of the human body and its several component members). For, as the human body is one, although composed of different members, nor does the difference or multitude of members make it cease to be one body; so is it also with the mystical body of which Christ is head. (It is one, although composed of several members).

13. For that the mystic body of Christ is one, is clear from this fact, that in baptism we all, whether Jews or Gentiles, slaves or freemen, are, by one Spirit, ingrafted on the one body of Christ. And besides baptism, we have another bond of union, in our having been made partakers of the sacred blood of Christ in the Holy Eucharist, and thus made into one spirit.

Commentary.

11. "Worketh." The Greek word, *ενεργει*, means, *inworketh*, i.e., co-operates in the exercise of all these gifts—"one and the same spirit." Hence, instead of creating disunion, the gifts should, on the contrary, be the source of harmony, as having the same cause and principle. The Apostle is not tired of repeatedly inculcating this truth —viz., that all these gifts, differing in number and variety, have, still, but one principle —the Holy Ghost—in order to reproach the Corinthians with the divisions, of which these gifts were the occasion among them. "Dividing to every one," in the Greek, *ἴδια ἐκάρτη, severally*; "as he (the Holy Ghost) wills." In these words the Apostle conveys an additional reason why these gifts should neither be the occasion of pride to one party, nor of envy to the other; because, in the distribution of them, in giving greater gifts to one man, and lesser to another, and none at all to some, the Holy Ghost is influenced solely by his own will and pleasure; for, by looking to their former state, in which they anathematized Jesus, and served dumb idols (verse 2, 3), they will find that none of them had any claim to such gifts.

12. Under an expressive metaphor, derived from the mutual co-operation and dependence of the several members of the human body, the Apostle points out the relation which the different members of the mystic body, of which Christ is head, hold towards each other, and inculcates cordial union in contributing mutually to the common advantage of the entire Church, without repining on one side, or pride on the other. "As the body," i.e., the human body, "is one,....." and all the members of the body," (in the common Greek, *of that one body*, the chief MSS. omit "one,") "so is also Christ;" i.e., the mystic body of which Christ is head. It is needless to remind the readers of Roman history how successfully this famous apostrophe of the human body was employed by Menenius Agrippa in reconciling the Roman Plebeians with the Patricians.—*Vide* Livy, Book ii. c. xxii.

13. He applies to the mystic body of Christ, the two qualities which he predicated of the natural body in the preceding verse—viz., that it is one; and, secondly, that it is composed of many and different members. Applying the first part in this verse, he proves that the mystic body of Christ is one. "Baptized into one body," i.e., by baptism ingrafted on the mystic body of Christ. "And in one spirit we have been all made to drink." The common Greek is, *εἰς ἐν πνεύμα, into one spirit*. The interpretation of the Para-

Text.

14. For the body also is not one member, but many.

15. If the foot should say, because I am not the hand, I am not of the body : is it therefore not of the body ?

16. And if the ear should say, because I am not the eye, I am not of the body : is it therefore not of the body ?

17. If the whole body were the eye : where would be the hearing ? If the whole were hearing : where would be the smelling ?

18. But now God hath set the members every one of them in the body as it hath pleased him.

19. And if they all were one member, where would be the body ?

Paraphrase.

14. And that this mystic body has many members, follows from the very nature of a body, which is composed not of one, but of many members.

15. And in the natural body were the foot to complain that it is not the hand, would it, therefore, cease to be of the body, or to partake of its honours ?

16. The same holds for the several inferior-members, should they murmur or repine at the place allotted to them respectively in the body—(v.g.), should the ear murmur for not being the eye, would it, therefore, cease to belong to the entire body, or to partake of its honour and glory ? By no means.

17. And if the entire body were reduced to an eye, as the repining member would have it (for, the other members might just as well wish to be the eye as the repining one), where would be the ear ?—where the sense of smelling ?

18. But now God has so arranged the different members in the body, that each one should hold its proper place according as it has pleased him.

19. And if, contrary to this ordination of God, all the members were reduced to one, where would be the harmony and order of a body regularly organized and composed of different parts ?

Commentary.

phrase, which refers this to the Adorable Eucharist, seems preferable to any other. In the first ages of the Church, the Eucharist was given to children under the species of wine ; or it might have been the general practice to administer it under that species ; because, the administering of it under the one species or the other, or under both, is a point of discipline which may vary at different times according to the will of the Church. In this interpretation, the words mean, that having been "made to drink" of the Eucharist, they are formed into one spirit, in the same way, as speaking of the participation of the Eucharist under the species of bread (x. 17), he says they are made, "*one body*." The words may also mean, that they were filled with and drank plentifully of the grace of the same Holy Ghost, which was abundantly poured out upon them.

14. He proves that the Church must be composed of different members. This follows from the very fact of its being a body. The Apostle wishes the Corinthians to learn from the natural body the duties which they owe each other. In this verse, he shows that there must be a variety in the members of the mystic body, and that all, therefore, cannot have the same gifts.

15. In this verse, the Apostle undertakes to offer consolation to the less favoured members of the Church—"the foot"—and thereby to remove all ground for murmuring on their part. He consoles them by the assurance, that they partake of the honours of the mystic body, no less than the most highly gifted and exalted of their brethren.

16. "The ear," probably refers to the hearers, and to persons requiring instruction. "The eye," to the learned, and to the teachers among them.

17. He shows in this verse, that consistently with the nature of a body, which must be composed of a variety of members (verse 14), all can neither hold the same place, nor enjoy the same privileges. If, in the natural body, all were reduced to an eye, where would be the ear, or sense of hearing ?—where the sense of smelling ? So it is also with the mystical body of Christ, if all were teachers, where would be the disciples and hearers ?

18. He shows the ordination of God to be in favour of this diversity of members, as well in the mystical, as in the natural body, and to the supreme and adorable will of God all should at once humbly submit.

19. In this verse he repeats, in an interrogatory form, the assertion which he

Text.

20. But now there are many members indeed, yet one body.

21. And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you.

22. Yea much more those that seem to be the more feeble members of the body, are more necessary:

23. And such as we think to be the less honourable members of the body, about these we put more abundant honour: and those that are our uncomely parts, have more abundant comeliness.

24. But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour.

25. That there might be no schism in the body, but the mem-

Paraphrase.

20. But now, there are many component members, and but one body, as has been asserted, verse 12.

21. (And as the less favoured members should neither repine at their place in the body, nor envy the more highly favoured, so these latter should not in turn grow proud of their position, nor despise the less favoured members). The eye cannot say to the hand, I require not your assistance; nor can the head say to the feet, you are not necessary for me.

22. Far from undervaluing any member as useless, we should keep in mind, that the very members, which appear to be the most feeble, are the most necessary for the maintenance of life—(v.g.), the brains, intestines, &c.

23. And on the members which we regard as least honourable, we bestow the greatest honour, by more studiously covering them with raiment, and those that are called the uncomely parts are covered with greater care and decency.

24. But our comely parts, viz., the hands, face, &c., require no particular care or honour in having them clothed. But God has so attempered the human body, and nicely balanced all things, as that men bestow more external honour and care on the members that require it.

25. In order that there should be no schism or division in the body in consequence of the less favoured

Commentary.

already made (versc 14)—viz., that it is of the very nature of an organized body, to be composed, not of one, but of many members.

20. Here he repeats his assertion (verso 12), to the proof of which the preceding verses are devoted.

21. After addressing himself in the foregoing passage to the less honourable members, the Apostle now points out to the more highly favoured, their duties in regard to the less honoured members—viz., that they should treat them with greater attention and respect in proportion to their wants; for, they stand in mutual need of each other. By "the eye" and "head" are meant those who hold an exalted position, analogous to that which the eye and head occupy in the natural body. From this verse the Apostle wishes it to be inferred, that those who hold a more exalted position in the Church cannot dispense with the aid and assistance of their more humble brethren.

22. Not only are the inferior members necessary for the more honourable, but they are indispensable for the existence of the entire body, and the most feeble are the most necessary (v.g.), the brains and intestines.

23. "The less honourable members," probably refer to the feet and the lower part of the trunk of the body, especially the ducts, by which nature empties herself and discharges what is redundant. "More abundant honour," by more studiously covering them with raiment. "Our uncomely parts," probably refer to the *pudenda*. In the moral body they refer to sinners, who should be particularly attended to; and hence, their failings cloaked and concealed as much as possible.

24. "But our comely parts," such as the face, eyes, hands, "have no need" of particular care in having them clothed. This he adds, to conciliate the more highly gifted members of the Church, who might take offence at the foregoing. "But God has tempered the body together." This he has done by making compensation to the less honoured members for their native unworthiness, by adding greater external care and culture, "giving more abundant honour to that which wanted it."

25. The schism of which St. Paul here speaks, is, of course, to be dreaded only in

Text.

bers might be mutually careful one for another.

20. And if one member suffer any thing, all the members suffer with it: or, if one member glory, all the members rejoice with it.

27. Now you are the body of Christ, and members of member.

28. And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.

Paraphrase.

members repining at the place allotted to them, but that all might mutually assist and anxiously co-operate with one another in promoting the welfare of the entire body.

26. And such is the concord and union established by God, that if one member suffer pain, all the others sympathize with it—if one member rejoice and feel pleasure, the others exult with it.

27. Now, you are the body of Christ, and fellow-members with each other. (As fellow-members, then, depending on each other, you should afford one another mutual aid and assistance).

28. And as the natural body is composed of different members; so it is also the case with the mystical body, or Church of Christ: God has placed in it different members destined for different purposes. First, Apostles, his own legates. Secondly, Prophets, to explain the truths of faith by a sudden inspiration. Thirdly, Doctors, having the faculty of explaining the doctrines of faith in a plain, intelligible way to the people. After these, men gifted with the divine power of working miracles. Next, those gifted with the power of curing diseases. After them, those who have the gift of consoling the miserable, and such as are in pain and sorrow. Next, those who are gifted with peculiar prudence in managing the temporalities of the Church; then, those who have the gift of strange and unknown tongues; and, finally, those who have the gift of interpreting those tongues in the vernacular of the country.

Commentary.

the moral or mystical body. To it, the Apostle wishes to apply all that he has been saying regarding the relations, which the members of the natural body bear to each other.

26. In the mystical body, the order of charity requires that all the others sympathize with the suffering, and exult with the delighted member.

27. In this verse, the Apostle tells the Corinthians and all Christians, that they should apply to themselves, as the mystical body of Christ, what he had been saying of the natural or human body: it was for the purpose of pointing out their relative duties towards one another, that he introduced the comparison between them and the natural body. "You are the body of Christ," from which they should infer that all which has been said of the relations and duties of the several members of the natural body should be understood to apply to them, and fulfilled by them towards one another.

"And members of member," i.e., fellow-members of the same body, mutually connected with, and depending on each other. The words are probably allusive to the passage in the Book of Genesis (ii. 23). "This is bone of my bone and flesh of my flesh," which is mystically understood of Christ and his Church. The words, as containing this allusion, might also mean, members of Christ, because they are members of the body of which he is head, or *chief member*—hence, "members of member," *μελη εκ μερος*. The Greek reading runs thus: *μελη εκ μερος, members in part*. The Greek reading, followed by the Vulgate, and still found in the manuscripts of St. Germain and Clermont, was, *εκ μελους*. The meaning of the words, according to the present Greek, is, that they are particular members of Christ's mystic body, and all, therefore, cannot have the same gifts. This interpretation accords well with the Syriac reading of the words—you are members in your proper places.

28. The Apostle adopts in this verse the similitude of the natural body to the Church; and by recounting part of the gifts and offices conferred on her, he shows

Text.

29. Are all apostles? Are all prophets? Are all doctors?

30. Are all *workers* of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

31. But be zealous for the better gifts. And I shew unto you yet a more excellent way.

Paraphrase.

29. Are all favoured with these gifts? Are all Apostles?—Prophets?—Doctors? as explained above.

30. Are all gifted with the faculty of working miracles?—or, with the faculty of healing diseases?—or, with the faculty of speaking in unknown tongues?—or, with the faculty of explaining these tongues in the vernacular of the country? (By no means; for, if so, where would be the variety of members necessary to constitute an organized body?—Verse 10. This diversity of gifts in the Church has been arranged by God for the greater beauty and harmony of the entire mystical body).

31. But have emulation for gifts, not the most honourable, but the most useful for yourselves and the Church. And I will point out to you a way for exercising them with profit, or, wherein you may walk, a way far exceeding any gift or endowment; and, this is charity!

Commentary.

that God has set the different members as he thought proper, conformably to what is said (verse 18). He places these gifts and offices in their order of dignity.

"First, Apostles."—(See Gal. i. 1). These may be regarded as the *visible head* of the body, as being Christ's representatives and vicegerents. "Secondly, Prophets." They were gifted with the "words of wisdom" (verse 8). They may be regarded as the *eyes* of the body. "Thirdly, Teachers," who had the faculty of explaining the truths of faith in a plain, simple way. They had the "word of knowledge" (verse 8); the *tongue* of the body. It is observed by Commentators, that these teachers of the gospel are preferred by the Apostle to those who had the gifts of miracles and of tongues, so much prized by the Corinthians. "After that miracles." The workers of miracles—the *hands* of the body. In the latter part of this verse, the Apostle employs the abstract for the concrete term. "Then, the graces of healings." Those who are divinely endowed with the gift of healing bodily diseases. "Helps." Those who assisted their brethren in distress, not by any miraculous operation, but by the performance of the corporal and spiritual works of mercy. "Governments," are understood by some to refer to the directors of souls. The interpretation in the Paraphrase seems preferable. "Kinds of tongues."—(See verse 10). St. Chrysostom remarks, that almost the last place is given by the Apostle to this gift, so highly prized by the Corinthians. "Interpretation of speeches." These words are wanting in the Greek copies. But as all Greek manuscripts give the same words in an interrogatory form, next verse—"do all interpret?" It is likely that the Greek copy from which the Vulgate was taken, was the correct one. The Vulgate is preferred by Beza.

29, 30. The several questions are equivalent to so many negations. By them the Apostle intends to assert, that in the mystical, as well as in the natural body, a variety of functions and offices is necessary, in order to consult for the beauty and harmony of the entire body. Each one, therefore, should rest content with whatever place it may please Providence to assign him in the Church.

31. "But be zealous," &c. The Greek word for "be zealous," *ζηλούσθε*, may be rendered *you are zealous*. The Vulgate, *emulamini*, "be zealous," is preferable. Estius understands the words conditionally, thus: *If you are zealous for gifts, be zealous for the better gifts.* This is in accordance with the Syriac Paraphrase, and also derives probability from this consideration, that it is not likely the Apostle gives an absolute precept to be zealous for gifts, which might in the end prove injurious.

"A more excellent way." This is charity, which leads to God and to eternal glory, and which sanctifies the use of all the other gifts.

CHAPTER XIII.

Analys s.

In this chapter, the Apostle points out what the "more excellent way," referred to in verse 31, of preceding chapter, is. It is charity, the excellence of which he establishes.

First.—On the ground of its absolute indispensable necessity for salvation; since without it the most distinguished gifts—whether of tongues, of prophecy, or miracles, as well as the most heroic acts of virtue—will ultimately prove of no avail (1, 2, 3).

Secondly.—On the ground of its utility, since it prompts us to practise all the other virtues. This he shows by pointing out the acts of virtue, both positive and negative, which charity dictates, and which are its leading features and characteristics (4-7).

Thirdly.—On the ground of its perpetuity and continuance, even in the life to come, when the other theological virtues shall cease, and the several gratuitous gifts of prophecy, tongues, and knowledge, shall be destroyed (8-13).

Text.

1. IF I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

Paraphrase.

1. If I possess the gifts of tongues in so extraordinary a degree, as to speak not only all human languages, but also languages as exquisite, as we could suppose the angels themselves to employ, were they to speak, and have not charity, I am become like the sounding brass, or the tinkling cymbal, which wears away, while emitting a pleasing sound.

Commentary.

1. "The tongues of men," that is, all idioms spoken by the different nations of the earth, "and of angels," an hyperbole, intended to express all the languages, the most exquisite that are, or can be spoken either on earth or in heaven—"as sounding brass, or a tinkling," &c., which wears away, while emitting a pleasing sound; hence, such a gift, no matter how highly prized by others, would be of no use to its possessor. It is the circumstance of the inutility of the gift of tongues to its possessor, without charity, that the Apostle considers in speaking of the "sounding brass." This is more clearly expressed, verse 3, "it profiteth me nothing."

But a question here suggests itself, viz.: what is the "charity" to which the Apostle refers? Is it the *virtue* of charity, "which is poured into our hearts by the Holy Ghost, who is given us" (Rom. v.), the virtue peculiar to the sons of God, that always accompanies sanctifying grace, and which some Divines hold to be the same with it? Or, does he merely refer to *actual* charity, without which he would appear to hold that no other acts of virtue are conducive to salvation? The difficulty against the first interpretation is, that we cannot suppose, should a catechumen, who has not sanctifying grace, perform certain good acts (*v.g.*), of faith, hope, or charity, that such acts will profit him nothing; since, it is by such acts, under the influence of actual divine grace, he is to dispose himself for the remission of his sins and for obtaining sanctifying grace. The same applies to a Christian in mortal sin, while preparing himself for the sacrament of Penance. The difficulty against the second interpretation is, that it would appear to follow from it that no act elicited from any other than a motive of charity, is of any avail to salvation. What, then, will become of acts of faith, hope, fear of God, &c.? Those who hold the second interpretation, viz., that the Apostle speaks of actual charity, understand by "charity" in this passage, not acts of love, but any good intention—any pious affection of the soul towards God. They say, it merely excludes any bad or sinister motive in the performance of an action. Hence, according to them, the passage means: "If I perform any act, or exercise any gift, with any other

Text.

2. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4. Charity is patient, is kind:

Paraphrase.

2. Suppose me to have even a more perfect gift still, viz., the gift of prophecy, and to be versed in all wisdom, so as to know all the mysteries of faith, and in all knowledge, so as to propound these truths in an intelligible manner, and to have all faith, including that by which I could remove mountains, and to be devoid of charity, I am of no value before God.

3. Nay, suppose me to perform the most heroic acts of virtue, such as giving up all my substance to feed the poor, and delivering my body to the flames in testimony for the faith, and that I had not charity, it would be of no avail to me.

4. The characteristic marks of this charity are the

Commentary.

than a good intention—with any other than a good motive—it profits me nothing." And these also include—"If I retain odium or hatred for my neighbour, in the exercise of such gifts, it profits," &c.; for the scope of the Apostle, according to them, requires such to be added. The first interpretation, according to which the Apostle treats of the *virtue* of charity, seems preferable; for, he compares it with the *virtues* of faith and hope; and it is only the *virtue* that could properly be called "charity." Of course, acts of the *virtue* are included under it, to the exclusion of every other contrary act, particularly the harbouring of enmity or ill-will for our neighbour. The difficulty against this interpretation, derived from the case of the catechumen, &c., is thus solved by A'Lapide. The Apostle considers the acts referred to in the first verses, as not ultimately followed by *habitual* charity; and in that case these acts are of no avail before God; for, being mere dispositions, they would be worth nothing, unless eventually followed by the form to which they lead, viz., charity.

2. "And if I should have prophecy." A gift which, in the following chapter, the Apostle proves to be superior to the gift of tongues. "And should know all mysteries;" this is the same with the gift which, in the preceding chapter, he terms "the word of wisdom." "And all knowledge," the same as "the word of knowledge," chap. xii. verse 8. "And all faith." He refers to the faith of miracles, which includes Christian faith. Hence, faith can be found without charity; for, the other gifts of tongues and prophecy can be found in a man devoid of charity; and the acts of virtue referred to in verse 3, can be performed by a man who is not in the state of sanctifying grace. The Apostle, therefore, evidently supposes, that this perfect faith can also be found in such a person; although in the ordinary course of Providence, it is only to his friends that God accords so exalted a gift.

3. "It profiteth me nothing." This, of course, is to be understood of charity in the sense already mentioned, of not being eventually followed by *habitual* charity. Suppose, that these acts of virtue are not followed by sanctifying grace; suppose that, martyrdom, for instance, which, if undergone in the true Church, produces grace, *ex opere operato*, was prevented from having this effect, either because the sufferer was a heretic or a schismatic, or had not the proper dispositions (v.g.), should he retain hatred or enmity for his neighbour (for, on such a person, the sacraments which produce grace, *ex opere operato*, would not confer sanctifying grace), such acts are of no avail before God. Hence, the excellence of charity on the ground of its absolute indispensable necessity for salvation.

4. The Apostle now proceeds to enumerate the marks of charity, or rather the acts which it dictates to the person in whom it reigns. He is referring in the following, not to the *actus elicti*, peculiar to the virtue, but to the *actus imperati*, as they are called, of charity. The *elicited* acts of charity are mere acts of love of God and of our neighbour. As queen of virtues, it condemns all acts opposed to this two-fold love. First, it is "patient," i.e., it *dictates* not to seek revenge for injuries received. The Greek word for "patient," *μακροθυμεῖ*, *long suffering*, or enduring. It denotes that mildness of disposition, which secures us against anger or vengeance. "Is kind;" opposed to all moroseness (see Paraphrase). "Dealeth not perversely," *οὐ πεπεπεύεται*—derived from the old

Text.

charity envieth not, dealeth not perversely: is not puffed up,

Paraphrase.

different acts of virtue which it *dictates*. First, charity is "patient": it dictates to us to fly all feelings of revenge, and to bear the defects and faults of our neighbour, be they ever so disagreeable. It is "kind": that is, free from all moroseness, and disposes us to serve and act an obliging part towards all. It "envies not": it does not grieve to see another more exalted either in spiritual or temporal matters, or in possession of greater gifts. It "dealeth not perversely": it guards its possessor against acting indiscreetly, and in a preposterous or disorderly manner; it prompts him to do all things at a proper time and place, and with a due regard to circumstances. It "is not puffed up" on account of any superior gift or advantage whatever.

5. It is not "ambitious" of high honours, and hence, will not stoop to the mean, disgraceful artifices resorted to by such as inordinately aspire after honours. "Seeketh not her own": does not seek her own selfish advantage, or private emolument, to the injury of public edification, and of the general good. "Is not provoked to anger": is not prone to revenge or passionate excitement, on account of insults or injuries received. "Thinketh no evil": gives our neighbour's actions the best construction they can admit.

6. It takes no complacency in the iniquities and wrongs practised upon our neighbour, nor does it take pleasure in the misfortunes that may chance to befall him; it rather feels delight in justice being done to all, and in their prosperity and good fortune.

7. It bears all our neighbour's defects, and props him up in his infirmities. It believes all things of our neighbour's virtues that can be prudently credited. It hopeth all things that can be prudently expected from him. It endureth all adverse treatment, persecution, calumny—even death itself.

8. Charity is never to cease, either in this life or in the life to come, whether prophecies be made void

Commentary.

Latin, *perperus*, or rather from the Eolic word, *περπερός*—it is not preposterous or indiscreet. If it can effect no good, it will avoid doing positive harm. "Is not puffed up," it employs all gifts for the good of others, and it loves God too much to prostitute the glory of his gifts to fame and self-aggrandizement.

5. "Is not ambitious." The Greek word, *αρχημονέτ*, means, *doth not act a shameful part*, that is, as in Paraphrase, will not stoop to mean, disgraceful artifices to secure honours, which is the same as "ambitious," according to the Vulgate.

7. "Bearth all things," may also mean, it foregoes many rights and privileges sooner than endanger fraternal union, or, as in Paraphrase, it supports our neighbour in his infirmities, *props him up* like a pillar—this is the meaning of the corresponding Greek word, *στεγεῖ*, according to some—according to others it means, to *palliate* and silently to conceal our neighbour's defects. "Believeth all things." This and the following are to be understood in a negative sense, as excluding all feelings of mistrust and diffidence in our neighbour's virtue, when this can prudently be done.

8. In this verse, the Apostle points out the superior excellency of charity on the ground of its perennial, eternal duration. "Never falleth away"; by some Commentators these words are understood to mean that charity will remain in the Church at all times,

Text.

void, or tongues shall cease, or knowledge shall be destroyed.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known.

Paraphrase.

(for they will be of no use, when all things will be clearly seen); or tongues shall cease (when in our heavenly country, there will be no one requiring instruction); or science based on faith shall be destroyed by the brilliant light of glory.

10. And that both knowledge and prophecy shall be destroyed, is clear from their being merely suited to the imperfect condition of the present life, in which we can only require imperfect knowledge, and can only imperfectly explain the things for which the gift of prophecy is given.

10. But when the perfect state shall have arrived, then, the things suited to a state of imperfection shall be made void.

11. What I have been saying regarding the cessation of the gift of knowledge, that is to say, the faculty of explaining the truths of faith by human reasoning and of the gift of prophecy, that is to say, the faculty of explaining revealed truth in a prophetic way, may be elucidated by the example of the two different states of childhood and manhood. As the language, the judgments, the thoughts of a child, are wholly unsuited to the state of full-grown manhood, so would the imperfection necessarily inherent in the gifts of knowledge, prophecy, &c., be unsuited to the perfect state of Christian manhood in the life to come.

12. Now, we see God, and the truths of revelation, through the mirror of faith, obscurely, however, and indistinctly; but in heaven we shall see him clearly and distinctly "*face to face*." Now I know but a few things, and in an imperfect way; but then I shall know God in his Divine essence, with a knowledge similar to that which he has of me, clear and distinct, but, of course, unequal.

Commentary.

while the other gifts are not to extend beyond its infant state. However, the interpretation in the Paraphrase, which refers the words to the life to come, is preferable; since the reason which is assigned by the Apostle, for the abolition of the other gifts, viz., their imperfection, or rather their unsuitableness for any other than an imperfect state, shows that he makes the superior excellence of charity consist in its remaining in the life to come, and its being suited, unlike the other gifts, to so perfect a state.

11. **QUERITUR.**—Is not the charity also of this life imperfect? Why not, then, cease in the life to come, as well as prophecy, knowledge, &c.?

RESP.—These latter gifts are imperfect, and to remove their imperfection, so as to render them suited to the life to come, they must altogether change their species; for the obscurity of the knowledge conveyed by these several gifts is founded on the obscurity of faith, of which they are, in this life, the means and instruments. When, therefore, the obscurity of faith shall be exchanged, in the next life, for the clearness of vision, these other gifts shall be no longer useful, and shall, consequently, cease with the end to which, as so many means, they subserved; whereas, charity, although intensified, and from being imperfect rendered perfect in the next, shall still be specifically the same, with the charity of the present life.

12. "We see now through a glass in a dark manner." By the "glass," *εσωπτρον*, some understand the thick, but transparent substance, which alone was used, in many instances, by the ancients, for the admission of light (*v.g.*), horn, pellacid stone, &c.; through these, they saw but indistinctly and imperfectly. Others (as in Paraphrases), understand it of a mirror, and the clearness of vision in the mirror is removed by the

Text.

13. And now there remain, faith, hope, charity, these three: but the greater of these is charity.

Paraphrase.

13. But, now, in this life there remain three virtues, faith, hope, and charity, which are necessary for perfect justice; but the most excellent of these is charity.

Commentary.

Apostle in the words, "in a dark manner," which refers to an indirect vision, opposed to the direct way of looking "face to face." Our mirror, through which we see the truths of faith, is, Divine revelation. We do not see the truths of faith either in God or in themselves, but in God's revelation. In heaven we shall see God, *intuitively*, as he is, "face to face." The grace of the present life would not enable us to see God in this way. The supernatural assistance, which is termed, *lumen gloriae*, is necessary to see God, *intuitively*, as he is, in the life to come. This has been defined in the General Council of Vienne, held A.D. 1311, under Clement V., against the Beguards and Beguines, who maintained among other points of doctrine, as impious as it was extravagant—"quilibet intellectualis natura in seipsa est beata nec anima indiget LUMINE GLORIE ad Deum vivendum."

13. Faith shall be exchanged in the life to come for vision, and hope for fruition, while charity shall remain for ever.

CHAPTER XIV.**Analysis.**

In this chapter, the Apostle exhorts the Corinthians to use their utmost exertions to acquire this virtue of charity, the excellence of which he pointed out in the foregoing. He, at the same time, encourages them to be zealous for the spiritual gifts, but he gives prophecy a preference before the gift of tongues, so much prized by the Corinthians, and he advances several reasons for this preference from verse 2 to verse 25. First, because prophecy is the more useful gift for edification (2-10). Again, it is more useful for the purpose of public prayer, whether of impetration (14) or of thanksgiving (16, 17). He recommends them to judge of gifts, not from their appearance, as is done by children, but from their utility, which is the standard of excellence with men of matured judgment (17-20). He adduces a quotation from the Prophet Isaías to prove the superior excellence of prophecy. From the quotation he infers, that prophecy was given to the Jews when faithful, and produced its intended effect; whereas, tongues were given to the same people in an unbelieving state, and failed to produce the intended effect of their conversion. Hence, the superiority of the former (21, 22). He proves the same by supposing a case in which tongues would injure believers and unbelievers, while prophecy would serve both (23-26). He next regulates the exercise of the gift of tongues (26-29), and of prophecy (29-33). He commands women to observe strict silence in the church, and assigns reasons why this should be so (34, 35); and because this law of propriety was not attended to at Corinth, he reprobates them sharply (36). He says his injunctions are the commands of the Lord. He sums up his commands, which are reduced to three (30, 40).

Text.

1. FOLLOW after charity, be zealous for spiritual gifts: but rather that you may prophesy.

Paraphrase.

1. Such; then, being the superior excellence of charity, you should use your utmost exertions to possess it. At the same time, you should not undervalue the spiritual gifts; you should rather be zealous for their possession, with a view of exercising them in an edifying manner; but the gift of prophecy, as the more useful, you should prefer to that of tongues.

Commentary.

1 "Follow after." The Greek word, *διώκετε*, conveys a metaphorical allusion to the eager pursuit of battle or the chase. "But rather that you may prophesy." From the VOL. I.

Text.

2. For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries.

3. But he that prophesieth, speaketh to men unto edification and exhortation and comfort.

4. He that speaketh in a tongue,

Paraphrase.

9. For he, who speaks in an unknown tongue, speaks not unto men, since no one understands him, but only to God; nevertheless, he gives utterance with devotion to the mysteries or truths of faith.

8. But he that exercises the gift of prophecy, speaks to men, language, which, on account of being understood, edifies them—(an effect which every communication from God is apt to produce)—exhorts them—(the truths of faith exhorts us to the practice of virtue)—and consoles them. (The greatest consolation to a mind in affliction is the knowledge, which faith supplies, of the gracious designs of God in sending us crosses and afflictions).

4. The man who speaks in an unknown tongue

Commentary.

following part of the chapter, it appears quite clear, that the gift of tongues is specially the gift before which he gives prophecy a preference, while in a general way, he gives it a preference before all the gifts classed under the head of knowledge also. Hence, in enumerating the different gifts (chap. xii.), he places "Prophets" immediately after "Apostles," and assigns the last place to the gift of tongues, which the Corinthians prized too highly and abused so much. It is likely that, among the several points submitted to the Apostle (chap. vii.), he was consulted regarding the relative merits of the gifts of prophecy and of tongues; and while adjudging here the preference in favour of the former, he corrects some of the abuses to which the latter gift was perverted. The leading abuse consisted in this: that some of those who were endowed with this gift, gave utterance to unknown tongues without a due regard to circumstances of time and place, or without caring whether persons gifted with the faculty of explaining these tongues in the vernacular of the country were present or not.

It may be asked here, what is meant by "prophecy"? Looking to etymology, the word means, the faculty of foretelling future events. It is frequently employed to designate also, the faculty of seeing into hidden and obscure things, and especially of examining into and of knowing the divine mind. Hence, it is used to designate the faculty of examining into and explaining the recondite and abstruse meaning of the SS. Scriptures, and especially the prophetical ones, in an extraordinary way, as the effect of the inspiration of the moment, and of treating, in like manner, of the affairs of God and of religion. That this latter, and not its strict meaning, belongs to the word in the present passage, is clear from verse 3, and verse 24, where the effects referred to could not immediately follow from the mere prediction of future events, the truth or falsehood of which could be known only from the result. The word has this meaning, Acts, xiii. 1; Acts, xxi. The gift of tongues consisted in the faculty of speaking in many unknown languages, and this was often unaccompanied in the same person with the gift of interpreting them in the language of the country, as is clear from this chapter.

2. "In a tongue" which he has not himself learned, and which his hearers do not understand. He assigns a reason for the preference which he adjudges to prophecy over tongues, viz., its greater utility. "No one heareth," i.e., understands him. "Hear" has this meaning in Genesis, xi. 7; Acts, ii. 6. "By the Spirit." "Spirit" is understood by some, of the Holy Ghost, as if he said, by the inspiration of the Holy Ghost he speaks mysteries; and hence, although unintelligible to us, he is not still to be despised.

3. "Speaketh unto edification." The Greek is, λαλεῖ οἰκοδομην καὶ παρακλησιν, &c. "Speaketh edification and exhortation," &c. From this verse it is clearly seen—that by "prophecy," is not meant the prediction of future events, since the effects of "edification," "comfort," &c., referred to here, would only result at most after the prophecy was fulfilled.

4. "Edifies himself." The man who speaks in an unknown tongue edifies himself only, by devoutly giving expression to the gift of God, just as a person is edified, who

Text.

edifieth himself; but he that prophesieth, edifieth the church.

5. And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification.

6. But now, brethren, if I come to you, speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7. Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

Paraphrase.

merely edifieth himself; but the man who exercises the functions of prophet in explaining the truths of faith and divine revelation, edifieth the entire Church of God.

5. In adjudging the preference, however, to the gift of prophecy over that of tongues, I am not to be misunderstood, as if I were depreciating this latter gift. For, if it so pleased God, and did not interfere with the orderly constitution of his mystical body, I would wish, for my part, that you all had this gift. I would, however, prefer that you had the gift of prophecy. For, the man who exercises the gift of prophecy is greater than the man who speaks in unknown tongues, unless he happen to be gifted with the faculty of interpreting them for the edification of the Church.

6. Suppose, brethren, that I who am your Apostle, had come to you, speaking in unknown tongues: what good could I have done you, unless I disclosed to you some new revelation which is made known to you by "prophecy," or some previously revealed truth, the clear knowledge of which, with all its bearings, I had acquired by my own research, and made this known to you by "doctrine"?

7. Nay, even the musical instruments devoid of life, whether wind instruments, such as the pipe, or stringed instruments, such as the harp, unless they are made to give a distinction of sounds, so as to give the distinctive characteristics of each kind of musical tunes, how will men be able to know, what is sounded or sung?

Commentary.

devoutly and piously recites a prayer in a language which he does not understand. "Edifieth the church." The Vulgate has, "*Ecclesiam Dei edificat*," "edifies the Church of God."

5. "Greater is he that prophesieth." The man who exercises the gift of prophecy is greater than the man who speaks in unknown tongues, because he corresponds more perfectly with the end for which all spiritual gifts, or, as they are called, "*gratia gratis data*," are given, viz., the edification and spiritual good of others. In this point of view, the man who exercises the gift of prophecy is the greater of the two. "Unless, perhaps, he interpret." From these words it appears evident, that the gift of interpretation did not always accompany the gift of tongues; for, it is only over the gift of tongues in itself, without the gift of interpreting these tongues, that the Apostle adjudges a preference to the gift of prophecy.

6. He illustrates what he has been saying by a case in which he adduces himself as an example. "Revelation," "knowledge," "prophecy," "doctrine." It is better to reduce these four members to two, the first comprising "Revelation," the exponent of which is "prophecy"; the second, "science," of which the exponent, or *sermo scientificus*, is "doctrine." "Doctrine" and "prophecy" differ in this, that "prophecy" is the power of immediately explaining a revelation just made. "Doctrine," the power of imparting knowledge acquired by labour and studious application.—(See Paraphrase).

7. Another illustration of the superiority of prophecy is derived from the various instruments of music. "Even." The Greek word for this "*ōμως*," is understood by some to mean the same as *ōμοιος*, "*in like manner*." This construction is rejected by Erasmus and the best critics. The meaning in the Paraphrase is the more probable.

Text.

8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9. So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air.

10. There are, for example, so many kinds of tongues in this world: and none is without voice.

11. If then I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he, that speaketh, a barbarian to me.

12. So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.

13. And therefore he that speak-

Paraphrase.

8. Suppose the military trumpet to give an indistinct sound, so as not to give distinctive notes for each duty, how can the soldier prepare himself for battle, if the signal for battle be not distinctly sounded?

9. So shall it be in like manner with you, unless you utter language which may convey your meaning to the minds of your hearers, how can any person understand you, any more than the soldier understands the indistinct notes of the trumpet? You shall be speaking in vain, like one speaking to the air.

10. There are, for example, so many different idioms in this world, and not one nation without some peculiar language, unintelligible to the others, to express its meaning.

11. If, then, I am ignorant of the meaning of the words which I use, I shall be to the person whom I address (*and who also may be ignorant of the meaning of my words*), a barbarian; and he, in turn, a barbarian in regard to me.

12. So shall you also be barbarians in regard to those whom you address in unknown tongues, and in order to avoid this, since you are zealous for spiritual gifts, seek for those which will enable you to give more abundant edification to the Church.

13. And, therefore, let the person favoured with

Commentary.

8. The military wind instruments among the ancients were used not only for directing their steps in marching, but also as signals to tell the soldier what to do, whether to march forward or to retreat. Now, if the trumpeter so used the trumpet as not to give the distinctive note for each duty, the soldier could not prepare himself for that duty.

10. In this verse the Apostle shows, how useless it is to speak in any unknown tongue, since each nation has its own peculiar idiom, unintelligible to the others; if, then, you were to speak the idiom or language of one to another, you might as well be speaking to the air. Others understand the word "none," in the sentence, "none is without a voice," to regard not the different nations (as in Paraphrase), but the tongues, as if he said, and none of these tongues is without a voice or peculiar significance of its own; and hence, when a person speaks, he should endeavour to know the meaning of the articulate sounds which he utters. The Greek, *καὶ οὐδὲν αὐτῶν ἀφωνον*, favours this interpretation, *and none of them voiceless*.

11. Estius remarks, that some addition must be made to the words in the Vulgate, in order to express the Apostle's meaning, as in Paraphrase (*and who also may be ignorant of the meaning of my words*). A "barbarian."—(See Romans, i. 14). The Greeks and Romans, from a feeling of pride and a sense of superiority over all others, termed all persons not speaking the Greek or Latin tongue, "barbarians"—term designating not only difference of language, but uncouth rusticity of manners. Here, the word has the meaning of, *stranger or foreigner*. How applicable is the term to those vain preachers of God's holy word "that fly as clouds," who address the people in a lofty strain, quite unintelligible to their hearers. *Plebes sibi commissas pro sua et eabum capacitate pascant salutaribus verbis*, is the precept of the Council of Trent.—SS. 5, *de Reformatione*.

12. "So you also" (*shall be barbarians*), and in order to avoid this, &c.—(See Paraphrase). Others connect the words with the following, and interpret them thus: so, therefore, in your case; since you are anxious for spiritual gifts, if you wish not to be accounted barbarians, seek for those which will enable you to give edification.

13. Hence, the gift of tongues was not always found united with the gift of interpretation.

Text.

eth by a tongue, let him pray that he may interpret.

14. For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit.

15. What is it then? I will pray with the spirit, I will pray also with the understanding: I will sing with the spirit, I will sing also with the understanding.

16. Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth not what thou sayest.

Paraphrase.

the gift of tongues pray for the gift of interpretation, which shall render that of tongues useful for edification.

14. The inferiority of the grace of tongues in *public* prayer and instruction also is manifest; for, if I pray in an unknown tongue, my affection prays (as in the case of a person giving utterance to a good prayer which he does not understand), but the understanding of me by others is without any fruit, because no one understands what I am saying.

15. What, then, am I to do in order to render my prayer in public, beneficial? I shall pray with fervour and with my affection. I shall pray in such a way as to be understood. I shall recite Psalms with my affections, and in such a way as to be understood (by waiting for some person gifted with interpretation, if I myself have not that gift).

16. The same is illustrated by the example of another kind of prayer—prayer of thanksgiving and rejoicing. Suppose, in a public prayer of thanksgiving, that you were only to pray with your affection in an unknown tongue, how could the person who sustains the character of the simple faithful, not favoured with spiritual gifts, join in a confirmatory “Amen,” not knowing what you say? How can he know for certain, that you are not blaspheming God or invoking the devil?

Commentary.

14. “But my understanding is without fruit.” These words are commonly interpreted, my intellect is without fruit, for want of understanding the beauty and unction of the truths contained in my prayer. The interpretation of A’Lapide, adopted in the Paraphrase, refers to the words “my understanding,” not to the understanding of the man who prays, but to *his being understood* by others. *Mens mea, i.e., Mens mei,* intellectus *met ab aliis*, the understanding of me, or, *my being understood* by others, is without fruit, and hence, the inferiority of tongues even in prayer, since the gift does not fully answer the end of all such gifts, viz., the general good and edification of the Church. This interpretation seems the more probable. The Greek word for understanding, *vō̄s*, bears this meaning. It signifies the same as, *διάνοια*, the understanding of a man’s mind by others, and its corresponding Hebrew word, *Sechel*, signifies the same. It is clear, that in this passage the Apostle is referring to *public* prayer; for, of *private* prayer, to which he thinks the gift of tongues may be conveniently adapted, he has treated already, verse 2. In *public* prayer, it is not so much the understanding of a man by himself as by his hearers that is to be considered. Besides, it is not so much by their advantage to the person possessing these *gratia gratis datae*, such as prophecy, tongues, &c., that the Apostle estimates their relative value, as by their promoting the public good of others and the edification of the Church—the end for which these *gratia gratis datae* were given—and if we adopt the other interpretation, which refers “my intellect” to the intellect or understanding of the man who utters the prayer, this inconvenience would follow, viz., that the Apostle would be instituting a comparison between the gift of tongues only, in prayer, and the same gift accompanied with the faculty of interpretation, about the relative merits of which no one ever entertained a doubt, as the latter is manifestly preferable.

15. The Greek for “with the understanding,” *τῷ νό̄τι*, is a *dative commodi*, for, *εἰς τὸν νοῦθεα*, signifying, so as to be understood by others, the same as, *νοῆσαι*.

16. In the preceding verse there is question of prayer of impetration, of prayer for favours; in this of prayer of thanksgiving and of rejoicing; after it, “Amen,” or *fiat*, *“be it so,”* used to be added. By “the unlearned,” *τοὺς ἀδιάνοιους*, is commonly understood the class of persons not favoured with these gratuitous gifts.

Text.

17. For thou indeed givest
thanks well, but the other is not
edified.

Paraphrase.

17. Indeed, your praise of God and your thanks-giving are good and meritorious for yourself personally; but the end of these gifts, viz., the edification of your neighbour, is not attained; and hence, if you have the gift of tongues, you should pray for the useful gift of interpretation also (verse 13).

Commentary.

OBJECTION, against the practice of the Catholic Church employing an unknown tongue in her Liturgy. Does not St. Paul here condemn this practice, or, at least, does he not prefer the practice of praying publicly in the language which the faithful could understand?

RESP.—St. Paul neither contemplates the case of a Church Liturgy at all, nor any thing similar to it. This is clear: First—Because the Liturgy of the Church of Corinth was, according to Protestants themselves, composed and framed in the Greek language—the vernacular of the country, which all understood—whereas, St. Paul refers to languages which the people did not understand. Secondly—St. Paul treats of prayers to which the simple faithful, “the unlearned,” could not for certain give the confirmatory “Amen,” for want of knowing whether the prayer was good or bad. Now, the Liturgy had a fixed form of words, which it depended on no private individual to change or modify. Every man in the Church knew such a form of words to be a good prayer, and could, therefore, safely answer “Amen.” The Apostle is not, then, treating of the Liturgy. He is treating, in both verses 15 and 16, of *public* prayer, consisting of certain extemporeaneous effusions, on the part of private individuals, in many instances emanating from the inspiration of the Holy Ghost, and intended for the instruction of others, but which, in consequence of being uttered in unknown tongues, were lost upon the hearers for want of some person who could interpret them in the vernacular of the country.

GRANTED, that the Apostle does not speak here of the Church Liturgy, are not the reasons adduced by him applicable to our Liturgy, and are we not acting against, at least, the spirit of this chapter; for, the Apostle appears to prefer public prayers, said in a language known to the people, to prayers offered up in an unknown tongue?

RESP.—The Apostle does not censure or contemplate at all, the use of prayers in an unknown tongue, if there be one by to interpret such language. Now, the Church has provided interpreters in her pastors, and has strictly commanded them (Council of Trent. SS. 22, c. 8; SS. 24, c. 7) to explain the Liturgy in plain language to the people; and hence, the inconvenience referred to here by the Apostle does not exist in our case, unless through the neglect of individual pastors, which is not to be charged upon the general discipline of the Church. Again, it is to be borne in mind, that the Apostle is contemplating, not *fixed* prayers, but certain *extemporaneous* effusions, intended for public instruction, proving of no avail to the hearers, and frustrating the end for which they were inspired; and hence, the inconveniences to which he refers can never apply to our Liturgy, in which the prayers are of a *fixed* character, and intended rather to *praise*, and *entreat God*, than to *instruct the people*. In treatises of Theology, where this question is professedly discussed, are shown the weighty reasons upon which the practice of the Church in this matter is founded. Among these are pointed out the advantages, which this practice possesses, for preserving unity of faith and discipline, and for consulting, by one unchangeable language, for the decency and dignity of divine worship. These advantages far outweigh any inconvenience arising from the ignorance, on the part of the people, of the language of the Ritual, and this very inconvenience, if there be any, is removed by the decrees of the Church, already referred to. There is another point which should not be lost sight of in this matter. It is, that all the rites and ceremonies of the Catholic Church are translated and published in books of every size and form for the accommodation of all classes of persons; so that any one that pleases may easily accompany the ministering priest, whether in offering up the Adorable Sacrifice of the Mass, or, in administering the holy sacraments, &c. The Latin tongue—the tongue employed in the Church Liturgy—is so generally cultivated, that it can hardly be termed an

Text.

18. I thank my God I speak with all your tongues.

19. But in the church I had rather speak five words with my understanding, that I may instruct others also; than ten thousand words in a tongue.

20. Brethren, do not become children in sense, but in malice be children, and in sense be perfect.

21. In the law it is written : *In other tongues and other lips, I will speak to this people: and neither so will they hear me, saith the Lord.*

Paraphrase.

18. (Let it not be imagined that I depreciate the gift of tongues in consequence of not having been myself favoured with this gift). Thanks be to God, I can speak and understand the languages of all of you.

19. But while I value the gift of tongues, I would prefer speaking but a few words, so as to understand them and be able to instruct others, before speaking the greatest number of words in a tongue unknown to myself and to my hearers.

20. Do not, any longer, brethren, judge of things from mere appearances, like children, who judge by the senses (I wish, however, you had as little acquaintance with vice and malice as children have); but rather judge of matters from their reality and use, as is wont with men of sound reason and matured judgment.

21. The superiority of prophecy over tongues is also proved from the law (*Isaias, chap. xxviii.*), where the Lord, directly referring to the incredulous Jews, whom he menaced with the Babylonish captivity, in punishment of their infidelity, and mystically to the Jews of the Apostle's time, says : "I will speak to this people in different tongues and different idioms, so that they will not understand me, saith the Lord."—*Isaias, xxviii. 11, 12.*

Commentary.

unknown tongue. At all events, it cannot be regarded as such in the sense here contemplated by the Apostle.

18. "I thank my God," &c. This he adds, lest they might suspect him of undervaluing the gift of tongues, in consequence of not being favoured with it himself, as is the case with many, who depreciate in others the gift which they themselves do not possess. "With all your tongues." (In Greek, πάντων ὑμῶν μᾶλλον γλώσσας, with tongues more than ye all), may neither mean, the tongues of all who frequent their commercial city, or, the tongues which all among them, favoured with this supernatural gift, can speak.

19. "Five words," signify a very few words, as "ten thousand" signify a large number.

20. "Be perfect in sense." The conclusion from which is, that they should prefer the gift of prophecy, and other such gifts, as being the more useful.

21. "In the law it is written." The prophecy of Isaias is, in a general sense, included under the "law." The Apostle in this verse adduces another argument to prove the superiority of prophecy over tongues. "*In other tongues,*" &c. These words, in their literal signification, refer to the Babylonish captivity. They are taken from *chap. xxviii., verse 11, &c.*, of the Prophet Isaias. In this passage, the Prophet threatens the Jews of his day, that, in punishment of their unbelief, and in return for their rejecting the promises and defying the menaces of God, he will send them persons who shall be the instruments of their punishment ; viz., the Chaldeans, who shall speak to them in unknown tongues. Although a good many among the Jews listened to Isaias, the greater number did not. In their mystical sense, however (a sense oftentimes principally intended by the Holy Ghost in the writings of the prophets, and the sense principally expressed here by the Apostle in this prophetic quotation), the words refer to the gift of tongues conferred on the Apostles at Pentecost, when the greater number of the Jews continued in their incredulity. The Apostle quotes from Isaias the sense of the passage without minding the exact words. In Isaias they run thus : *In loquela enim labii* (which is explained by the Apostle, *in aliis labiis*, "other lips," and in the original Hebrew, the words mean, *in lisping and deriding tongues*), *et in lingua altera*.

Text.

22. Wherefore tongues are for a sign, not to believers, but to unbelievers: but prophecies not to unbelievers, but to believers.

23. If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad?

24. But if all prophesy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all.

Paraphrase.

22. From which testimony of the Prophet I draw this conclusion, viz., that the gift of tongues was given to the Jewish people when in a state of infidelity, and when God saw that they would not profit by them ("and so neither will they hear me"); whereas prophecies were given to the same people when they were faithful, in order to edify, to exhort, to console them; and hence, the superiority of prophecy in consequence of having the intended effect; whereas, tongues failed in the intended effect of converting the unbelievers.

23. Suppose all the faithful of any particular district to assemble together in the church, or in any place of meeting, and that all speak in unknown tongues, without an interpreter to explain them, and that uninstructed persons, or Pagans, led by curiosity, were to enter, what other conclusion would they come to, if not that you were all mad?

24. Suppose, on the other hand, that on the occasion referred to, all were in due order to exercise the gift of prophecy, the Pagan or unlearned Christian, instead of charging you with madness, would be himself stung with the reproaches of conscience by the words of all, he would be pointed to by all as in a state of damnation.

Commentary.

loquetur ad populum istum. So that the Apostle transposes the phrases, and makes a change from the third to the first person, "I will speak," &c.

22. In this verse, is expressed the conclusion, which the Apostle deduces from the testimony of the Prophet. The conclusion, as far as it regards the "tongues," is quite clear. From the testimony of the Prophet, it appears that the tongues were given both in the time of the Chaldeans, and, lastly, in the time of the Apostles, as signs for working conviction on the unbelieving Jews, although God foresaw that they would fail to effect the conversion of the greater number among them, "and so neither will they hear me." We cannot find anything in the quotation from Isaías about prophecies to warrant the Apostle in drawing the conclusion; "but prophecies—for the believers." But this latter he appears to assert, as a thing quite manifest and undeniable. It is to be borne in mind, that the conclusion of the Apostle in this verse, is not to be understood of tongues and prophecy in reference to *all* persons; for, as appears from this very chapter, tongues were occasionally given to the faithful, and prophecies to unbelievers. The conclusion is to be limited to the Jewish people, to whom the two gifts were given at different periods. It is only of the Jews, that the Prophet Isaías speaks, and it is from the effects of these gifts among them that the Apostle wishes us to judge of their relative excellency. The conclusion, then, comes to this:—Prophecy was intended for the *faithful Jews*; tongues for the same when they were *unbelievers*; prophecy produced its effect of consoling, of encouraging them (verse 2)—tongues failed of producing the intended effect of converting them from their unbelief. Hence, the superiority of the former over the latter gift.

23. He supposes a case in which the superiority of prophecy over tongues must appear quite manifest. "Unlearned persons" (*ἰδιώται*), refer to those among the faithful who were ignorant of tongues, favoured with no gifts, and exercising no ministry in the Church. "Will they not say that you are mad?" In the case made, the gift of tongues would not only be useless, but even injurious both to the faithful and unbelievers, who would be scared away from sacred meetings.

24. "If all prophesy." Of course in order, and in succession, otherwise disorder would result, if they were to "prophesy," i.e., explain the truths of faith in an intelligible manner, the Pagan or unlearned Christian, would, on entering your place

Text.

25. The secrets of his heart are made manifest, and so, falling down on his face, he will adore God, affirming that God is among you indeed.

26. How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.

27. If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret.

28. But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.

29. And let the prophets speak, two or three: and let the rest judge.

Paraphrase.

25. And by contrasting his own life with the rule of moral guidance, the precepts of God, now clearly explained to him, he would clearly see the sinfulness of his actions, to which his attention was never before directed, and thus, struck with the enormity of his sins, falling prostrate, he would adore God, confessing him to be the true God, and by his gifts to be truly amongst you.

26. What, then, is to be done? Simply this: when, in assembling together, any of you is inspired with some spiritual canticle, or has to explain some doctrine of faith by human reasoning, or is inspired on the spot with some new revelation, or has the gift of tongues, or of interpretation; let all these gifts be exercised in such a way as to promote edification—the great end for which they were conferred.

27. If there be question of the gift of tongues, let only two, or at most, three speak, and that in succession, and let one interpret the meaning of the unknown tongues.

28. But if there be no one present favoured with the gift of interpretation, then, as the end of these gifts could not be attained, let the man favoured with tongues be silent in the church, and speak only to God and to himself, and not be disturbing others.

29. So far for the gift of tongues. Now, as to the gift of prophecy—Let two or three, endowed with the gift, speak in succession, and let the others endowed with this gift, judge whether the announcement made be from God or not.

Commentary.

of meeting, "be convinced of all," that is, he would be convinced, on looking into his soul, and contrasting his life with the sanctity of life which the law of God prescribes, of his error and sinfulness. "He is judged of all," and shown by the words of all the speakers to be in a state of damnation.

25. "The secrets of his heart are made manifest." In the common Greek, *καὶ οὐτώ τα κρυπτὰ τῆς καρδίας*, "and thus, the secrets of his heart," &c.; the words, *and thus*, are cancelled by the best critics on the authority of the chief MSS. The words of this verse are understood by some to mean, that the man who exercises the gift of prophecy, had the faculty of diving into the secrets of hearts, and when the infidel or sinful Christian came into the church, the state of his soul was disclosed, and his private sins manifested to him by the man exercising the gift of prophecy.

The meaning, however, adopted in the Paraphrase, which supposes the conversion of the person in question to arise from the moral effect which the plain exposition of God's law, and of the grievousness of sin (*v.g.*), idolatry, or fornication, &c., had on him, is the more probable explanation.

26. After showing the superiority of prophecy in the sense already explained, the Apostle now proceeds to regulate the exercise of these several gifts. "A doctrine," is by some understood to mean a truth of faith, known from the study of revelation. "Hath a revelation, hath a tongue." The common Greek has the order inverted, "hath a tongue, hath a revelation," but the Vulgate order is that of the chief MSS. and versions generally.

28. In *private* prayer, not intended for public instruction, the Apostle does not censure the use of unknown tongues.—(See verse 2). From this verse it clearly follows, that the gift of interpretation did not always accompany, in the same person, the gift of tongues.

29. After pointing out the mode of exercising the gift of *tongues*, the Apostle now proceeds to regulate the orderly exercise of the gift of *prophecy*.

Text.

30. But if any thing be revealed to another sitting, let the first hold his peace.

31. For you may all prophesy one by one; that all may learn, and all may be exhorted:

32. And the spirits of the prophets are subject to the prophets.

33. For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

34. Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith.

Paraphrase.

30. But if a new revelation be made to any person sitting down, let the person speaking be silent, and afford him an opportunity of announcing it.

31. For, by observing proper order, you may all prophesy in turn, so that all may learn, and all may be instructed by those who speak in their proper order.

32. (And let no one object to such an arrangement as impossible, on the ground that being urged on by the Spirit, he cannot defer giving expression to the revelation with which he has been inspired); for, the divine instinct and impulse by which the true prophets are moved are subject to themselves and under their control, so that they can give expression to the inspirations of the Holy Ghost just as they please.

33. For, God is not a God of dissension, but of peace (and hence he will not impel men to act in a disorderly way), as I teach in all the churches; and hence, on these grounds I exhort you to cultivate order and union.

34. As for women, let them be altogether silent in the churches: for, it is not permitted them to speak or teach publicly, but they should be subject to their husband, as the law of God teaches, which subjection they should testify by their silence in public.

Commentary.

30. "Let the first hold his peace." For, by inspiring a new revelation, the Holy Ghost shows it is a more excellent one, or at least more urgent, than the one already imparted.

31. "That all may learn," &c. Hence, the intellect and affection of all will profit by such order.

32. The true prophets of God, unlike those under the frenzied excitement inspired of the devil, who have no control over themselves, can either express or commit to writing the inspiration of the Holy Ghost, as they please. Others connect the words differently, thus:—"the spirits of the prophets are subject to (other) prophets," who can, therefore, judge of them whether they are from God or not. Hence, the gift termed *discretio spirituum*, to which reference is made in the words, *Prophetias nolite spernere, sed omnia probate*.—(1 Thes. v. 20). The interpretation in the Paraphrase, "the spirits of the prophets are subject to *themselves*, unlike the frenzied persons, such as the Sibyls and others, inspired by the devils," is the more natural.

33. "He is the God of peace, as I teach in all" the churches. Others connect the words thus: Let this arrangement be observed among you, as it has been in all the other churches. "As I teach," &c. The word "teach" is not in the Greek, which runs thus, *ως εν πασαις ταις εκκλησιαις*, &c., found in some ancient MSS. Hence, some persons refer these words to the following verse: "As I teach in all the churches, let the women be silent," &c.

34. In the common Greek, "let *your* women," &c.; *your*, is wanting in the chief MSS. Females are, therefore, incapable of ecclesiastical jurisdiction. It has been already shown (chap. xi.) that there is no contradiction between the injunctions of the Apostle in this place and chapter xi. For, although in chapter xi. the Apostle only condemns the practice of women prophesying with unveiled heads, he by no means permits them to prophesy, even when their heads are veiled. It did not fall within his scope, in that passage, to condemn the practice of women speaking at all in public. All that he had in view was to censure the immodesty of female dress in public assemblies. The other abuse of their speaking at all, in public, he reserves for this place.

"As also the law saith." The "law," here, as well as in verse 21, denotes, in a general way, the Scripture of the Old Testament. In Genesis (chap. iii., verse 16), the woman is told, that she "shall be under the power of her husband."

Text.

35. But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

36. Or did the word of God come out from you? Or came it only unto you?

..

37. If any seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

38. But if any man know not, he shall not be known.

39. Wherefore, brethren, be zealous to prophesy: and forbid not to speak with tongues.

40. But let all things be done decently, and according to order.

Paraphrase.

35. If a woman have any questions to propose for the sake of information, let her consult her husband at home about them, for it is indecent for her, it is opposed to female modesty, to raise her voice in public, and particularly in the church.

36. (Why not follow the general practice of the church in reference to those gifts?) Are you the persons from whom the word of God has emanated, so that your practice should be the model for all others?—or has it reached you only, so that you could institute usages independent of all the other churches equally favoured with yourselves?

37. Any person amongst you gifted with the true spirit of prophecy, or practised in the spiritual principles of faith, can know that the instructions I am writing to you are the commands of God.

38. But if any person persist in ignoring, and not acquiescing in these precepts, he shall not be known by God, and shall be reprobated with the sentence, *I know you not.*

39. Wherefore—to reduce my injunctions to a few words—be zealous for the acquisition of prophecy, as being the more useful gift; and do not neglect, or prevent the exercise of the gift of tongues, which is a gift from God, and which, if used properly, is useful to the church.

40. But let all things be done with decency, and in an orderly manner in your public assemblies.

Commentary.

35. Let her consult her husband at home. If there be no question of knowledge indispensable for salvation, it would be much better for her to be without it altogether, than expose herself by going about to make inquiries of other men, in case her own husband could not instruct her. Of course, in every such case, the ministers of religion are the only persons to be consulted. "For a woman." In the common Greek, *γυναῖκων, for women.* The chief MSS. have the singular, *γυναικί.*

38. "He shall not be known." In Greek, *δύοεται, "let him be ignorant,"* as if he said, if any man refuse to follow the order laid down, let him follow his own way at his peril.

39. "And forbid not," &c. This he adds, lest he might be thought, owing to the preference which he adjudged in favour of prophecy, to have prohibited the use of tongues. He only wishes them to regulate the proper exercise of this gift.

40. "Decently," as in the case of women observing silence in the church, "and according to order," as has been laid down in reference to the exercise of tongues, prophecy, &c.

CHAPTER XV.

Analysis.

The Apostle devotes this, almost concluding chapter, to arrest the progress of an error which was broached at Corinth, regarding the fundamental dogma of the resurrection of the body. Among the Corinthian converts, many, it would seem, were deeply imbued, before embracing the faith, with the scepticism of the Sadducees, and certain doctrines of Pagan philosophy, both equally subversive of the resurrection as well of the soul as of the body. Others among them had adopted the tenets of those who denied the resurrection of the body only. Having embraced the faith at an advanced period of life, they could hardly divest themselves of the false notions which they had for a long period of time entertained. In this chapter, the Apostle proves the resurrection of the body, and, as the basis of this proof, he establishes, on several grounds, the fundamental dogma of the Resurrection of Christ, from which he infers the general resurrection of all men. He first reminds the Corinthians of the gospel preached by himself among them, the leading heads of which were, Christ's death for our sins, his burial, and resurrection (1-1). He proves the truth of Christ's Resurrection from several testimonies and arguments (4-12). From the Resurrection of Christ, he infers the general resurrection of all: such being the connexion between both, that if we rise not again, neither has Christ arisen. After pointing out the absurd consequences which the denial of the Resurrection of Christ would involve (12-22), and having explained the order in which the dead shall arise (22-24), he introduces a new argument in favour of the general resurrection, grounded on the total subjection of all things, death included, to Christ (24-29). He advances new arguments to prove our future resurrection, and shows the origin of the unbelief of the Corinthians—viz., evil communications (34). In the next place, he replies to the principal difficulties against the resurrection (34-42). And after describing the qualities of glorified bodies (42-49), and after showing that as we are now earthly, we shall then be heavenly, he exhorts us to conform to our heavenly model (49-50). He points out the mode of the resurrection, and exhorts the Corinthians to the performance of good works.

Text.

1. NOW I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand;

2. By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

Paraphrase.

1. I wish, brethren, to recall to your minds the gospel, or the truths of faith, which I preached to you, which you received and embraced, and in which you have hitherto persevered.

2. In the belief and profession of which you have received that initial salvation of justice which places you in the way of consummate salvation in the life to come, provided you adhere to it according as I have preached it; otherwise, you shall have believed in vain.

Commentary.

1. "Now I make known unto you," &c. This he says, for the purpose of showing that in the instructions which he is about giving them, he is only reminding them of those matters which they already heard himself preach when among them.

2. "By which you also are saved," refers to salvation by grace here, which shall lead to consummate salvation hereafter. "If ye hold fast," &c. This he adds in consequence of the metaphorical interpretation which was put by some of them on the words of our Redeemer regarding the resurrection, as if they meant a rising out of sin and ignorance and leading a new life. Some interpreters include from the words—"I preached unto you," verse 1, to "after what manner," &c., verse 2, in a parenthesis; and interpret the passage thus:—I wish to recall to your minds the gospel which I preached unto you (.....) and "after what manner I preached unto you," i.e., by what arguments I establish this preaching. From thus reminding you, you know if you have adhered to

Text.

3. For I delivered unto you first of all, which I also received : How that Christ died for our sins according to the scriptures :

4. And that he was buried, and that he rose again the third day according to the scriptures :

5. And that he was seen by Cephas ; and after that by the eleven.

6. Then was he seen by more than five hundred brethren at once : of whom many remain until this present, and some are fallen asleep.

7. After that, he was seen by James, then by all the apostles.

Paraphrase.

3. I taught you among the first and principal articles of faith, which I myself received, as I did my gospel, from the revelation of Jesus Christ, that Christ died for our sins, as has been predicted regarding him in the Scriptures.

4. And that he was buried (in testimony of his being really dead), and that he rose again on the third day, as was prefigured and predicted in Scripture.

5. My next argument in proof of his resurrection is the testimony of St. Peter, the Prince of the Apostles, to whom he appeared in the first instance, after having previously appeared to the women, and after him, to the eleven Apostles.

6. Afterwards, he was seen by more than five hundred disciples, assembled together, of whom many are still alive to attest the fact ; others have slept in the Lord.

7. Afterwards, he was seen by James (surnamed the Just) ; and after that by all the Apostles and Disciples at his Ascension.

Afleas, the

Commentary.

what I preached ; for, if you do not persevere in it, you have believed to no effect. The construction and interpretation in the Paraphrase are, however, the more probable.

" Unless," has the meaning of *otherwise*.

3. "How that Christ died." This, he adds, to introduce the subject of the resurrection. Since there would be no resurrection unless Christ died. "According to the Scripture." This he adds for the purpose of removing the scandal which the death of Christ was apt to beget in the minds of the weak and unstable.

4. "That he was buried." These words are employed for the reason already assigned regarding Christ's death. "The third day." When the Evangelists say he was buried *three days*, they mean three *partial* days, viz., a part of the first day, the entire second day, and a part of the third. Hence, no contradiction between them and St. Paul here. The first argument adduced in favour of the resurrection is the testimony of the Scriptures.

5. The next argument is the testimony of St. Peter, and the "*eleven*." Judas was dead ; and hence, only eleven of the apostolic college remained. In Greek, we read, *ετρα τοις δωδεκα, and after that, by the twelve*. This reading is susceptible of explanation, although only *eleven* were present, by a figure common to all languages, according to which a number of persons acting in concert and forming a body of colleagues, are designated by the number of which the body was originally composed—although at the time that a particular act was ascribed to them, some of the members may have been absent ; (*v.g.*) the same form of expression is used in reference to the *Decemvirs*. It is said the *Decemviri* did, what was only the act of a lesser number than *ten* ; so it is also with regard to the "*twelve*" here.—(See also Gospel of St. John, xx. 24). It is likely the Apostle refers here to the second apparition of our Redeemer to his Apostles on the octave of Easter day, when the "*eleven*" were present.—(John, xx. 26). The Apostle does not, in his account of Christ's several apparitions, follow the order of the Evangelists ; for, the first apparition was made to the women. Peter was the first of the men that he appeared to. After this, happened the apparition to the Disciples going to Emmaus, to which no allusion is made here by the Apostle.

6. This probably refers to the apparition to his Disciples in Galilee. The Evangelist does not mention the number of persons present on that occasion. St. Matthew (xxviii. 16, 17), says: "*the eleven*" saw him, but he does not say how many more besides.

7. "James," the venerable first Bishop of Jerusalem, whose testimony was of the greatest weight with the Jews. This apparition is not recorded by any of the Evangelists. Hence, it must refer to some private one with which St. James was favoured, and distinct from those made to him in common with the other Apostles.

Text.

8. And last of all, he was seen also by me, as by one born out of due time.

9. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10. But by the grace of God, I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me:

11. For whether I, or they, so we preach, and so you have believed.

12. Now if Christ be preached that he arose again from the dead, how do some among you say, that there is no resurrection of the dead?

Paraphrase.

8. And last of all, he was seen by me, who am, as it were, an abortion, and deserving only of contempt, compared with the other Apostles.

9. I say an *abortion*, or, something *contemptible*; for, I am the least of the Apostles, unworthy of the name. Since (instead of building God's Church, as is meet for an Apostle), I only attempted to demolish and tear it down (by persecuting it).

10. But as to my present state, I can only attribute it to the gratuitous call of God conferring on me the gift of Apostleship, and his grace was not lost on me; for, in the discharge of the duties of my office, I laboured more than all the rest; not I alone, but the grace of God, as the principal cause acting with me.

11. But to return to my subject. Both they, who have seen him, as well as I, preach this regarding his Resurrection, and such is your faith also.

12. If, then, it be a matter preached by all the Apostles, and confirmed by your faith, that Christ has risen; how comes it that some amongst you say, that there is no such thing as the resurrection of the dead, which is the necessary consequence of the Resurrection of Christ?

Commentary.

8. "As one born out of due time," or *abortion*, the meaning of the Greek word, *εκτρώμα*. This word contains no allusion to the late period of his call to the apostleship. It is expressive rather of his unworthiness and imperfection, which is conveyed in the idea of an abortive offspring, as appears from following verse. Christ was seen by St. Paul at his conversion.—(Acts, ix. 9).

9. He refers to his past life and former sinfulness, from feelings of humility, and with a view of commanding the more God's goodness towards him, in calling him to the apostleship. How sincerely should not we cry out with the Royal penitent, David, from the very bottom of our hearts: "*Peccatum meum contra me est semper.*" "*Tibi soli peccari et malum coram te feci.*" "*Ego in flagella paratus sum et cogitabo de peccate meo.*"

10. "By the grace of God.....and his grace hath not been void," &c. "Grace" has two different meanings in this passage. In the words, "by the grace of God," &c., it denotes the grace of the apostleship. In the words, "his grace hath not been void," it denotes the grace of God, properly so called, or internal grace. "Yet not I, but the grace of God with me," is a Hebrew form of giving preference to anything. Similar are the words, "I wish mercy and not sacrifice." They express a preference for mercy without expressing a depreciation of sacrifice. The grace of God and the free will of man concur in producing an action, not as partial causes, but each produces it entirely. The will of man is the subordinate—grace, the more excellent, cause. The sentence could not be transposed so as to run—not the grace of God but I with it, as such a form of expression would imply that the will of man is the more excellent cause, which is untrue. The words, "with me," show that the will of man concurs in producing an action. In the common Greek, we have, "but the grace of God which was with me," *η χάρις τοῦ θεοῦ η σὺν εμοί*, the article *η*, which, is wanting in the chief MSS.

11. "For," (in Greek, *οὖν, then, or, before*), which is resumptive of the subject of the resurrection, which was dropped at verse 8.

12. The fact of Christ's Resurrection, proves the possibility of such a thing taking place, and hence, destroys the argument against the general resurrection of all, on the ground of its impossibility.

QUERITUR.—How does the resurrection of all follow, in the mind of the Apostle, as a necessary consequence from the Resurrection of Christ, in such a way, that if you deny the consequent, *therefore the dead will arise*, you destroy the antecedent—viz., *Christ has arisen*. The same reason would not appear to hold for Christ and the other dead.

Text.

13. But if there be no resurrection of the dead, then Christ is not risen again.

14. And if Christ be not risen again, then is our preaching vain, and your faith is also vain,

15. Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up, if the dead rise not again.

16. For if the dead rise not again, neither is Christ risen again.

17. And if Christ be not risen again, your faith is vain, for you are yet in your sins.

18. Then they also that are fallen asleep in Christ, are perished.

Paraphrase.

13. For, if the dead will not rise again, it follows, that Christ has not risen. Such is the intimate connexion between both.

14. The greatest inconveniences would result from the supposition that Christ had not risen. In the first place, your faith would be vain, having been founded on the words of a man who would have proved himself to be an impostor. So would the preaching of the Apostles (having their commission from the same).

15. Nay, even, we Apostles would be convicted of being false witnesses, and of being witnesses against God. Since, pretending to act on his authority, we attributed to him a fact—viz., Christ's Resurrection, which he would have never accomplished unless the dead arise.

16. For if they will not arise, neither has Christ arisen.

17. And, if Christ be not risen, your faith is vain in the remission of your sins; for your sins are still unremitted.

18. Another consequence flowing from a denial of Christ's Resurrection would be, that those who have died professing the Christian religion, are lost eternally, since they died professing a false faith, and, without faith, it is impossible to please God.

Commentary.

He had greater power, neither did he see corruption, and the corruption of the dead bodies was the great difficulty in the minds of the philosophers against the doctrine of the resurrection.

RESP.—The reasoning of the Apostle, deducing from the Resurrection of Christ, the general resurrection of all mankind, is founded on the *end* and *object* of Christ's Resurrection. The object of his Resurrection was to obtain a signal victory over death, and cutively to overcome death introduced by sin into the human race. It was only after securing this happy consummation that he could sing the song of triumph over prostrate death, referred to in verse 55, of this chapter. Now, he would not have overcome death in this perfect way, unless all mankind arose again. For, in what does death consist? How had it effected a triumph over the human race? Was it not in the separation of the soul from the body? So must, therefore, the victory over death consist in their reunion. Now, this is the resurrection. Hence, unless all mankind were to arise again, Christ would not have secured the *end* of his own glorious Resurrection.

14. "Your faith is vain," because founded on the words, &c. (*vide Paraphrase*), and because the Resurrection of Christ is the fundamental article of the Christian faith. "Our preaching is vain," because their preaching had Christ's Resurrection for its fundamental article.

15. It would follow that the Apostles have borne testimony against God—a testimony attended with injury to him—by attributing to him a fact, viz., the Resurrection of Christ, which had the effect of deluding mankind in the important concern of religion, and the non-performance of this fact might imply a want of power in God.

17. The consequence of Christ not having arisen would be, that their faith, as regards the remission of their past sins, would be in vain, or of no benefit, since they are still in their sins; for, Christ rose for our justification. Hence, if he did not arise, we are not justified, nor are our sins remitted. The Greek reading of this verse omits the casual particle "*for*," which, in our reading, makes the following words:—"You are yet in your sins;" a reason why "their faith is vain." According to the Greek reading, these latter words only express an inference drawn from the words, "your faith is vain;" and hence, you are still in your sins, since faith is necessary for justification.

Text.

10. If in this life only we have hope in Christ, we are of all men most miserable.

20. But now Christ is risen from the dead, the first-fruits of them that sleep.

21. For by a man came death, and by a man the resurrection of the dead.

22. And as in Adam all die, so also in Christ all shall be made alive.

23. But every one in his own order: the first-fruits Christ, then

Paraphrase.

19. And if our hopes in Christ are to be confined to the present life, we are the most miserable of men, having been debarred by our religion from certain pleasures, in which others, less observant of religious ordinances, freely indulge.

20. (Such, then, being the absurd consequences of the denial of Christ's Resurrection), we must firmly believe that Christ has arisen, as the first-fruits among the dead, both in time and dignity, and thus consecrating by his Resurrection the general resurrection of all.

21. And that our resurrection should be consecrated in his merits, is quite congruous; for, as by one man came death; so by one man, the destruction of death, which is effected by the resurrection.

22. And, as in Adam, all die; so also in Christ, all who are vivified, should be vivified. *Vid. Rom. 1:5*

23. But each man shall rise in the class to which his merits during life will have entitled him, a greater

Commentary.

19. "We are the most miserable of all men," since, from a false and delusive hope of a resurrection which will never take place, unless Christ has arisen, we submit to the greatest corporal austerities and self-denial.

OBJECTION.—What, if the dead will never arise? Is not the *soul* immortal? May not this more noble part of man, which is capable of felicity, as appears from the examples of the saints now reigning in glory without their bodies, enjoy supreme felicity—enjoy the promises of Christ, even though the body never arise? How, then, are the conclusions of the Apostle warranted?

RESP.—Some say the Apostle is here combatting such persons (viz., those who were of the Sadducean persuasion), as denied the immortality of the soul, and the existence of spirits; and hence, he takes the resurrection of the dead in an extended sense, to comprise the resurrection or immortality of the soul, as in Matthew, xxii. 31. It may, however, be given as a general answer, that the Apostle considers not the immortality, but merely the happiness of the soul, which can never be obtained by persons dying in a false faith, such as ours would be if Christ had not risen. The heretics, whom the Apostle here combats, did not deny the divinity of the Christian religion; and hence it is, that he grounds his arguments in favour of the resurrection, on the inconvenience which the denial of this fundamental article would cause to the Christian religion. It may be also said, in reply to the objection from the immortality of the soul, that the Apostle considers the present order of things consequent on the decree of God—that the merits of Christ should prove of no avail to us, unless he arose and overcame death in us. If, then, Christ had not arisen, and if we were not to rise again, the merits of Christ would be of no avail to us, nor would our souls be happy, since a reunion with our bodies was decreed by God as a condition of their eternal happiness.

20. "The first-fruits of them that sleep." The common Greek has, *ἀπαρχὴ εὐερῶ*, became the *first-fruits*, &c. The word, *became*, is cancelled by the best critics on the authority of the chief MSS. The fact of his being "the first-fruits" supposes, that others will follow, whose resurrection is consecrated by his—as "the first-fruits" among the Jews consecrated the rest of the harvest.

QUERITUR.—Did not the dead, who arose at Christ's death, arise before him? **RESP.**—The common opinion is, that St. Matthew, in recounting the several phenomena that occurred at Christ's death, mentions by anticipation, that "the bodies of the saints arose.... and appeared to many."—(Matt. xxvii. verses 52, 53). It is commonly held that there is an inversion of the order of time in the account left us by St. Matthew, and that the dead arose only at Christ's Resurrection.

23. The Apostle does not treat of the resurrection of the wicked, which is unto eternal misery, and is rather a curse than a blessing. It was sufficient for his purpose to prove the resurrection of the just. Besides, all the inconvenient consequences

Text.

they that are of Christ, who have believed in his coming.

24. Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue.

25. For he must reign, Until he hath put all his enemies under his feet.

26. And the enemy death shall be destroyed last, For he hath put all things under his feet. And whereas he saith,

27. All things are put under him; undoubtedly, he is excepted, who put all things under him.

28. And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

29. Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? why are they then baptized for them?

Paraphrase.

degree of glory shall fall to the lot of certain saints beyond others. Christ shall be first; next, those who are of Christ, who have believed in his visible coming to judge mankind—a truth intimately connected with the resurrection.

24. Afterwards, the end of all things, when, after having triumphed over the different orders of devils, he will present to God the Father, the whole assemblage of his elect, and refer to him all the glory of his triumphs.

25. But in the mean time, even while his enemies are not perfectly subdued, he shall reign until God the Father shall have placed his enemies under his feet, that is, until the end of the world.

26. And the last enemy whom he shall vanquish is death. For, that death shall be vanquished is clear from the Psalmist:—*He hath put all things under his feet*, which words mystically refer to the total subjection of all things to Christ.

27. But by saying, *all things are put under him*, the Scripture cannot, surely, include God the Father, by whom all things were subjected. He must be excepted from the term, *all things*.

28. For, when all things are subjected to Christ, then Christ, as man, will himself be subjected to God the Father, to whom all things else are subjected, so that God may become all in all, and by this universal dominion be acknowledged as sole master and universal ruler of all things.

29. Another argument in favour of the resurrection. If the dead will not arise, what means the profession of faith in the resurrection of the dead which is made at baptism? Why are we all baptized with a profession of our faith in their resurrection?

Commentary.

resulting in the mind of the Apostle from a denial of the Resurrection of Christ, regard the good. The words, “who have believed,” are not in the Greek, which runs thus: ἐπείτε οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

25. The Apostle adds this, lest it might be imagined for an instant, that Christ would not reign in the interim; for, that he would afterwards reign, there can be no doubt whatever.

In this verse is adduced a new argument in proof of the resurrection, grounded on the supreme dominion of Christ, and the absolute subjection of all things to him; hence, death is subject to him, and it shall, therefore, be vanquished as one of his enemies, and its power destroyed by the resuscitation of all men with their souls and bodies reunited.

26. “He hath put all things,” &c. The 8th Psalm, from which these words are taken, literally refers to the benefits conferred on Adam and his posterity, and to the dominion which man enjoys over all terrestrial creatures. In its mystic signification—which is employed here—it refers to the total subjection of all things to Christ, which subjection shall be perfected in the General Resurrection.—(See, also, Hebrews, ii. 8).

29. It is almost impossible to glean anything like certainty as to the meaning of these very abstruse words, from the host of interpretations that have been hazarded regarding them.—(See Calmet's Dissertation on this matter).

In the first place, every interpretation which refers the words, “baptized,” or “dead,” to either erroneous or evil practices, which men might have employed to express their belief in the doctrine of the resurrection, should be rejected, as it appears by no means likely, that the Apostle would ground an argument, even although it were, what logicians call, *an argumentum ad hominem*, on either a vicious or erroneous practice.

Text.

30. Why also are we in danger every hour?

31. I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord.

32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for to-morrow we shall die.

Paraphrase.

30. If there be no such thing as a resurrection, and no reward to be expected, why should we, Apostles and preachers of the gospel, expose our lives to continual dangers, in the hope of such rewards?

31. So far as I myself am concerned, I call God to witness, and I swear by the subject for glorying which our Lord Jesus Christ has given me in you, brethren, that I die daily.

32. To speak after the fashion of men, when they willingly recount their actions, and the dangers from which they were rescued—of what avail was it to me to have fought the beasts at Ephesus, if the dead will not arise? We should rather follow the Epicurean maxims of indulging in all kinds of bodily pleasures and gratification; for, to-morrow we shall die.

Commentary.

Besides, such a system of reasoning would be quite inconclusive. Hence, the words should not be referred to either the *Clinics* baptized at the hour of death, or to the *vicarious* baptisms in use among the Jews, for their departed friends who died without baptism. The interpretation adopted in the Paraphrase makes the words refer to the sacrament of baptism, which all were obliged to approach with faith in the resurrection of the dead, as a necessary condition. "*Credo in resurrectionem mortuorum.*" This interpretation—the one adopted by St. Chrysostom—has the advantage of giving the words, "baptized," and "dead," their literal signification. The only inconvenience in it is, that the word, *resurrection*, is introduced. But, it is understood from the entire context, and is warranted by a reference to other passages of Scripture. For, from the Epistle to the Hebrews (vi. 2), it appears that a knowledge of the faith of the resurrection, was one of the elementary points of instruction required for adult baptism; and hence, the Scriptures themselves furnish the grounds for the introduction of the word.

There is another probable interpretation, which understands the words "baptism" and "dead," in a metaphorical sense, and refers them to the sufferings which the Apostles and heralds of salvation underwent to preach the gospel to infidels, *dead* to grace and spiritual life, with a hope of making them sharers in the glory of a happy resurrection. The word, *baptism*, is employed in this sense in SS. Scripture, even by our divine Redeemer himself—"I have a *baptism* wherewith to be *baptized*," &c. And the word "dead" is employed in several parts of the New Testament, to designate those spiritually dead to grace and justice. In the Greek, the words "for the dead," *inēp tōv vēkptōv*, signify, *on account of*, or, *in behalf of* the dead, which serves to confirm, in some degree, this latter interpretation. These appear to be the most probable of the interpretations given of this passage; although, it cannot be denied that each has its difficulties. The meaning of the words was known to the Corinthians at the time of the Apostle. All that can be known of their meaning at this remote period cannot exceed the bounds of probable conjecture. "For them." In the common Greek text, *for the dead*. The chief manuscripts have the Vulgate reading, *inēp aūrōv*.

30. In this verse, St. Paul refers to the sufferings of the Apostles. If, however, we were to embrace the second interpretation of the preceding verse, we should maintain, in order to avoid useless repetition, that in this verse, the Apostle refers to his own sufferings—"we," i.e., St. Paul himself. However, speaking of himself, he employs the singular number (verses 31, 32).

31. The Greek particle (*vñ*), shows that he swears in this verse, "your glory," Greek, *ὑμέτεραν καυχησίν, your glorying.*—(See Paraphrase). "Brethren." This word is omitted in the Greek text, but it is read in the Vatican and Alexandrian MSS.

32. "According to man." Some interpret, "with a view of earthly happiness," but improbably; for so, why add the words, "if the dead rise not again," because whether they rise or not, the actions which he here mentions, performed from such motives, would be of no avail with regard to earthly and human happiness.

"Beasts at Ephesus," according to some, refer to the wild beasts to which he was exposed. According to others, they refer to the savage ferocity with which some

Text.

33. Be not seduced: *Evil communications corrupt good manners.*

34. Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame.

35. But some man will say: How do the dead rise again? or with what manner of body shall they come?

36. Senseless man, that which thou sowest is not quickened, except it die first.

37. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest.

Paraphrase.

33. Be not, however, seduced by holding any intercourse with the misguided professors of such wicked doctrines. They are certain to mislead you; for, *evil communications corrupt good morals.*

34. Awake, ye just, from the sleepy intoxication of error and pleasure—refraining from sin, put on justice. For I say it to your shame and confusion, some amongst you are ignorant of the truths of God, or, at least practically, know him not.

35. But, the faith of the resurrection being now established, a two-fold question may arise:—first, how is it possible for the bodies of the dead, after having become putrified and corrupted, to arise again?—and, secondly, supposing this possible, in what state are these resuscitated bodies to arise?

36. In reply to the first question:—If thou, who aimest after secular wisdom, while in reality thou art only a fool, were to consider the process of revivification in nature, thou couldst see, that, so far from the corruption of the grain committed to the earth proving an obstacle, it is even necessary for its reviving again.

37. And what you sow is not the body that is to spring forth; you only sow a mere grain of wheat or of some other kind, which buds forth in the more beautiful and perfect form of a stalk or stem, furnished with leaves and ears.

Commentary.

men assailed him. This latter is the more probable opinion, as it is likely, had he been exposed to wild beasts, that we would have some account of it.

“Let us eat and drink,” &c. These words are taken from Isaías, according to the Septuagint (xxii. 18), and originally regarded the Jews, when, besieged by the Chaldeans, they were despairing of safety; or, when they derided their prophet Jeremias continually reminding them of their end; “to-morrow we shall die,” was derisively repeated by them in mockery of the Prophet admonishing them of their impending ruin. The denial of the resurrection would, in its consequences, practically involve a renunciation of Christianity, and the adoption of the Epicurean maxims.

33. “*Evil communications,*” &c. These words are taken from the poet Menander; and in consequence of being used by the inspired Apostle, form a portion of divine truth. For a similar quotation, see Titus, chap. i. verse 18.

34. For, “ye just,” the Greek has, δικαῖος, *justly, i.e.,* to a state of justice, “and sin not” in future.

“Have not the knowledge.” The Greek, αγνωστας θεοῦ ξυνοσιν, literally is rendered, *have ignorance of God, i.e.,* are ignorant of his omnipotent power.

35. He proposed two questions on points which the philosophers had a difficulty in conceiving with reference to the resurrection. “How do the dead,” that is (as appears from his answer, next verse), by what power is it possible for the dead to “rise again?”

36. He answers the first difficulty regarding the alleged impossibility of the resurrection of the dead bodies, on the ground of their corruption and putrefaction. This was the great difficulty in the minds of the philosophers. “That which thou sowest,” &c. (see Paraphrase), and hence, looking to what the omnipotence of God effects in nature, ought we not form the same judgments of its effects in the operations that lie far beyond the reach of nature, such as the resurrection of the dead?

37. In this verse, he answers the second question, “with what manner of body,” &c., by saying that the resuscitated bodies shall rise with a difference of qualities; although identically the same in substance with those that were buried, as appears from verses 41, 42. This example of the grain is not to be fully urged in every respect; otherwise, it would follow, that the resuscitated body is not the same with that from

Text.

38. But God giveth it a body as he will : and to every seed its proper body.

39. All flesh is not the same flesh : but one is *the flesh* of men, another of beasts, another of birds, another of fishes.

40. And *there are* bodies celestial, and bodies terrestrial : but, one is the glory of the celestial, and another of the terrestrial.

41. One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory :

42. So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

Paraphrase.

38. But God gives to the body, after corruption, a form such as it pleases him, and to each seed a body peculiar to its kind (so shall it be also in the resurrection ; by the omnipotence of God, the resuscitated bodies shall be endowed with glorious qualities differing from those of their former state, and each shall possess these glorious qualities in a degree proportioned to its merits in this life).

39. This diversity of glory in the resuscitated bodies may be illustrated by several examples. The flesh of all sorts of living creatures, is as different as the creatures themselves ; it is quite different in man, in beasts, in the winged fowl, and in fishes.

40. And the celestial bodies, viz., sun, moon, and stars, and the terrestrial, viz., gems, precious stones, &c., have a glory and lustre, differing from each other.

41. Even among the celestial bodies, viz., the sun, moon, and stars, there is a difference of brilliancy and glory ; for, one star differs from another in brightness and beauty.

42. So will it also happen in the resurrection of the dead. (Although the resuscitated body shall be the same with that which was committed to the earth, its condition shall be quite different in its resuscitated state, and the glory of these bodies shall differ with the different degrees of merit in this life ; but to each one of the glorified bodies, the following qualities belong) : it is committed to the earth in a state of corruption, it will rise in a state of incorruption (the attribute of impassibility).

Commentary.

which it sprang. The question proposed regarded the qualities of the resuscitated bodies, "with what manner of body?" and, hence, the answer is to be confined to the same point; it merely regards the difference of qualities between the same bodies, when resuscitated and when they were buried.

38. What the power of God effects now, through the intervention of nature, it shall then effect directly and immediately without any intermediate cause, for the bodies of the just.

39. He illustrates, by several examples, the different degrees of glory in the resuscitated bodies. "But one, indeed (*is the flesh*) of men." In the common Greek, *αλλα αλλη μεν σαρξ ανθρωπων*, *there is one kind of flesh of men.* The chief MSS. simply have *αλλα αλλη μεν ανθρωπων*, "but one, indeed, of men," omitting *flesh.* "And another of beasts." In the common Greek, *αλλη δε σαρξ, another flesh.* The chief MSS. want the word "*flesh.*"

41. Hence, the most exalted among the elect will possess different degrees of glory, proportioned to the different degrees of merits in this life.

42. Here the Apostle applies to his case, the foregoing examples. It is likely, that he refers to all the comparisons adduced from that of the grain (verse 38), to this, and applies them to the resurrection. "So also is it in the resurrection," &c.—(see Paraphrase). As the grain after putrefaction naturally revives, on this very account, so shall our bodies revive by God's power in consequence of being reduced to a state of corruption. As the body springing from the grain, after corruption, is more perfect and beautiful than that which was sown ; so shall our bodies, although the same in substance, be more beautiful, when resuscitated. As each grain has a body peculiar to itself, so shall our bodies have a singular glory and beauty proportioned to their merits ; this difference of glory is clearly shown from the examples, verses 39, 40, 41.

"It is sown," in allusion to the grain, with which it is compared, verse 37. "In corruption," that is, liable to, and actually falling into corruption. "In incorruption," incapable of suffering, so that the most active agency (v.g.) fire, &c., could not affect it.

Text.

43. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power.

44. It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

45. *The first man Adam was made into a living soul: the last Adam into a quickening spirit.*

Paraphrase.

43. It is committed to the earth in a gross, clumsy form; it shall rise brilliant and shining like the sun (*clarity*). It is committed to the earth in a weak motionless state; it shall rise in a condition of activity, to move wheresoever the soul may command (*agility*).

44. It is committed to the earth in an animal state, requiring earthly aliments to preserve and prolong life; it shall rise in a spiritual state, requiring only the activity or power of the soul to give it support (*subtlety*). When I say, in a *spiritual state*, requiring neither meat nor drink, I express nothing to be wondered at, for as there is such a thing as an *animal body*, which we inherit from Adam, so there is also a *spiritual body*, which we will have from Christ.

45. The first part, viz., that there is such a thing as an *animal body*, is proved from the words in Genesis, wherein it is said of Adam, that after "*the Lord God hath breathed into his face the breath of life, he was made unto a living soul.*"—(Gen. ii. verse 7). From the fact of the Scripture saying that man, or the *first Adam*, to whom reference is here made, *was made into*, that is to say, *was made, having a living soul*, is inferred the existence of an *animal body*. The last Adam, viz., Christ (*last*, because he is to be succeeded by no other new principle of life), was made "*into, or having a vivifying spirit*," that is, a spirit which is the source of spiritual life in our bodies, without requiring the aid of earthly aliments to uphold or prolong it.

Commentary.

43. "In dishonour," in a gross, clumsy form. Commentators observe that the Apostle, in verses 42, 43, 44, refers to the four properties of glorified bodies, viz., *impassibility, clarity, agility, subtlety*.

44, 45. "If there be a natural body." "If" is wanting in the common Greek text, but it is found in the chief MSS. "There is also a spiritual," to which the common Greek text adds, "body," but it is wanting in the chief MSS. The Vulgate has only, "*est et spirituale.*" "As it is written," (Gen. ii. 27). This Scriptural quotation, or, rather, accommodation of the text of Genesis, which runs thus: "*and man became a living soul*" (the words "*first*" and "*Adam*," are inserted here), regards only the first parts of this verse, *the first Adam.....a living soul.*" The second part, viz., "the last Adam," &c., is added by the Apostle, or, it may be said, that the words, "it is written," may be understood of the entire verse, as if the Apostle meant to say, that in the words of Scripture "*man, or the first Adam, was made into a living soul*," it is implied and tacitly insinuated, that the second, or "*last Adam*," would be made "*into a quickening spirit*."—A'Lapide. By "*living soul*" is meant, the principle of animal life, such as we have in common with the beasts, requiring meat, drink, &c., for its continuance. By "*quickenings spirit*" is meant, a spirit, which is the source of spiritual life, requiring not the aid of earthly aliments for its support. This is said of Christ after his Resurrection, which might be called his glorious Nativity, and of it the Apostle understands the words, "*filius meus es tu, ego hodie genui te.*"—(Acts, xiii. 33). It is true, that from his Incarnation, Christ possessed the life of a spirit, wholly exempt, if he pleased, from the necessities of animal life; still, it was only after his Resurrection, that he actually began to lead such a life; and it was then, by communicating such a life to his own body, that he gave us a sure, an actual earnest of communicating it to us also at a future day; and this is conveyed in the word "*quickenings*," or *vivifying others*, which not only means, that he himself enjoys this spiritual life, but also as implying active agency on his part, that he shall communicate this spiritual life to us at the proper time. From the fact of Adam being made "*into*," (or *having*) "*a living soul*," *animam*

Text.

46. Yet that was not first which is spiritual, but that which is natural: afterwards that which is spiritual.

47. The first man was of the earth, earthly: the second man, from heaven, heavenly.

48. Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly.

49. Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly.

Paraphrase.

46. But the spiritual body is not the first which we have in the order of time, the animal precedes the spiritual state—the perfect succeeds the imperfect—we have, first, the animal communicated to us by Adam, and afterwards, the spiritual, the principle of which is Christ.

47. The first man (Adam) being from the slime of the earth, had an earthly body, subject to the agencies of material causes; the second man (Christ) being from heaven—eternally begotten of the Father—became celestial in body after his Resurrection. It was only then he received the spiritual properties, even as to body, suited to his dignity, viz., impassibility, clarity, &c.

48. As from our earthly Father (Adam) we received an earthly animal body, such as he himself had; so, owing to our spiritual birth from Christ, our heavenly principle, we shall receive such a body as he had, viz.; a heavenly and spiritual one.

49. As, then, before our baptism, we were assimilated by our corrupt morals to the earthly and sinful Adam, let us, in order to become celestial and spiritualized in body hereafter, bear the image of the heavenly Adam, Christ, by the conformity of a holy life.

Commentary.

viventem, which, according to our interpretation, designates the principle of animal life, common to us with the brute creation, we are by no means to infer that he had not a spiritual soul also, different in its principle and nature from that of beasts. Moses himself guards against such erroneous construction in his minute description of the origin, and the formation of man and beasts; for, speaking of these, he says (Gen. i. 20): *Producant aquæ reptile animæ viventis*; verse 24, *producat terra*, &c.; whereas, when describing the origin of man, he says, *formavit Deus hominem de limo terra et inspiravit in faciem ejus spiraculum vita*. We are not warranted in taking the words, “*living soul*,” in an exclusive sense with regard to Adam, so as to exclude “*a spirit*,” any more than we would be in inferring from Christ’s having “*a vivifying spirit*,” that he had not “*a living soul*,” which we know he had before his death. Hence, the Apostle views the soul under different respects, or in regard to the different functions which it discharges; as the principle of animal life, discharging the functions common to man with all animals, it is termed, “*a living soul*:” in this sense it is said in Genesis (chap. i. verse 24): *Producat terra animam viventem*. But, as the principle of operations peculiar to a rational spiritual being, (e.g.) volition, &c., it is termed, *a spirit*. Christ is said after his Resurrection to be made into, or to have “*a vivifying spirit*,” because he is to vivify our bodies, and communicate to them the spiritual life, independent of material agencies upon which life he himself then entered so as to vivify not only himself, but us.

47. The Apostle here contrasts the two principles of our animal and spiritual bodies. “The second man, from heaven,” &c. In the common Greek, ὁ κύρος ἐξ οὐρανῶν, is the Lord from heaven, &c., having been begotten of the Father, by an eternal generation. The word “Lord” is wanting in the chief MSS. This is said of the *man Christ*, by what is termed, *the communication of idioms*; for, it was not, strictly speaking, the *man Christ*, but the Second Person of the Adorable Trinity, that was “from heaven,” according to the meaning which we have attached to the word, viz., born eternally of the Father; but by what is theologically termed, *the communication of idioms*, we predicate the properties of one nature in Christ of the other. “Heavenly” not in the Greek.

49. The Apostle now inculcates a moral lesson; he exhorts us, as we had before our baptism and spiritual regeneration from Christ, been assimilated in our sins to the corrupt Adam, to become now conformable by sanctity of life to the model of our

Text.

50. Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

51. Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

52. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed.

Paraphrase.

50. And I exhort you to pursue such a course, brethren, for this reason, that the works of the flesh, or, rather, men following the dictates of corrupt nature, shall never possess the inheritance of God's kingdom; neither shall a life of corruption ever give us an entrance into the kingdom of incorruption.

51. Behold, I disclose to you a secret, with which you have been hitherto unacquainted, regarding the mode of resurrection; we shall all rise, both elect and reprobate, but we shall not all be changed in the glorious way, which I have been hitherto describing.

52. This resurrection shall take place instantaneously, in the twinkling of an eye, at the sound of the last trumpet: for, the trumpet shall sound, and all the dead, even the reprobate, shall rise in a state of immortality, not subject to the corruption of their members; and we, the just, shall be changed from an animal to a spiritual state.

Commentary.

heavenly principle. According to the Greek reading, the words of this verse are not *hortatory*, as in our Vulgate, but merely *confirmatory* of the preceding. They run thus, "as we have borne.....we will also bear," &c., φορέσομεν.

51. Having proved the doctrine of the general resurrection, and answered the leading objections against it, the Apostle proceeds to develop some of its circumstances. Before doing so, he wishes to excite their attention by the word "behold." "We shall all indeed rise again," &c. The Greek reading is the very opposite of this, πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγομεθα, *we shall not all sleep, but we shall all be changed*. This reading is preferred by Estius, to that of our Vulgate, although he rejects the doctrine which many among the Greeks attempt to prove from it—viz., that the just, who are to be alive at the approach of the day of judgment, shall not die, but shall be changed without death, in which sense also they understood the words of the Apostles' Creed, *the living and the dead*; Estius holds the common doctrine, viz., that all men shall die, a doctrine in accordance with the SS. Scriptures, and the faith of the Church at all times, and when asked to reconcile this doctrine with the Greek reading of this text, which he prefers, he says the words, "we shall not all sleep," are quite different in meaning from the words, *we shall not all die*. According to him, to "sleep" means more than simply, *to die*; it means to remain in death; and in this sense the Greek reading is perfectly true, since all shall not remain in death; for, their death shall continue but for a very short time. The Vulgate reading, which is retained by St. Jerome, and found in the MSS. of Clement and St. Germain, and which, moreover, has the advantage of more clearly expressing the doctrine of the Church, is to be preferred; nor is it clear that the words "to sleep," means more than simply, *to die*.—(See 1 Thes. iv. 14 and 16).

52. "In a moment, in the twinkling of an eye," shows the astonishing and instantaneous celerity with which the omnipotent power of God will effect the resuscitation of all the dead. "At the last trumpet;" "last," as its function shall be to announce the end of all things. Those who adopt the Greek reading, connect these words with the last words of the preceding verse, "shall be changed." In our reading, they are to be connected with the words, verse 51, "we shall all rise." "For the trumpet shall sound, and the dead shall rise again incorruptible," i.e., to a state of undying immortality, "and we" (the elect), "shall be changed." "We," shall be changed, "but, not all" the dead, both reprobate, and elect, verse 51. What this "trumpet" means is disputed. The most probable opinion is, that it refers to the commotion and agitation of the air by which the Archangel Michael (it is called, *voce Archangeli*, 1 Thes. iv. 13), shall cause a tremendous sound, like that of a trumpet, and louder than thunder.—(Vide 1 Thes. iv. 14).

It is remarked, that in treating of the future condition of the just in the resurrection, the Apostle always speaks in the first person, "we" (verses 51, 52) to teach us, after his own example, ever to keep in mind that great day; to tremble at the thought

Text.

53. For this corruptible must put on incorruption ; and this mortal must put on immortality.

54. And when this mortal hath put on immortality, then shall come to pass the saying that is written : *Death is swallowed up in victory.*

55. *O death, where is thy victory ? O death, where is thy sting ?*

Paraphrase.

53. For, according to the decree of God, this corruptible body shall be clothed in incorruptibility, and this mortal body shall put on immortality.

54. And when this same mortal body shall put on immortality, then shall be fulfilled the saying of Scripture : Death shall be utterly destroyed, and swallowed up, without a trace of it remaining, owing to the victory obtained over it by the resurrection.

55. Where, O Death, is thy victory, by which thou were wont to triumph over the human race, deceived by the devil ?

Where, O Death, is thy sting, by which thou were wont to wound mankind and dominion over them ?

Commentary.

of it, and be ever vigilant to prepare against it, since it shall virtually take place for us at the hour of death.

53. This, as well as verse 42, shows that we shall all rise in the very same bodies which we had in this life ; for, he says, "this corruptible," the very same body, that is now corruptible and mortal, shall be then clothed with immortality and incorruptibility.

54. "And when this mortal hath put on immortality." In Greek, "τὸν δὲ τοῦ φθαρτοῦ εὐδυστρατοῦ αἴθαρσιν, καὶ τὸ θνητοῦ τοῦ εὐδυστρατοῦ αἰθαρσῖν," and when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. The former part is omitted in the Vulgate. It is wanting in the Coptic and Ethiopic versions. The words, "death is swallowed up," &c., are supposed by many, to be quoted, as to sense, from the prophet Osee, xiii. 14 : "From the hand of death I shall deliver them, I shall redeem them from death," which are in sense the same with these quoted here by the Apostle ; for, Christ, to whom reference is made in Osee, by redeeming men from the hand of death, utterly destroyed death and triumphed over it. The opinion which refers these words to Osee, xiii. 14, derives probability from the circumstance, that the words of the following verse, "O death," &c., are found in the same place, immediately after the preceding quotation. Others maintain that the passage is taken from Isaia, xxv. 8, which, although it be rendered by St. Jerome, in our Vulgate, *principitibit mortem in sempiternum*, "he shall cast death down headlong for ever," may also be rendered, as in this passage of the Apostle, *absorbebit ipsam mortem in victorianum*, "he shall swallow up death in victory;" for the Hebrew word for, *absorta est*, "is swallowed up," may, according to the difference of points, be taken passively, as here, or actively, *principitabit*, or *absorbet*, shall cast headlong, or swallow up, as St. Jerome has translated it. And the Hebrew word, *lanetsach*, i.e., "for ever," also means "victory." St. Jerome, in explaining the foregoing passage of Isaia, refers to it, as the passage from which these words of the Apostle are taken. It may be, however, as Estius remarks, that the Apostle has taken the quotation, not from any one passage, but from several passages of Scripture.

55. According to the common Greek, the reading is, *ποῦ σοι, θανάτε, το κεντρόν*; *ποῦ σοι δόνη, το νίκος*; "O death, where is thy sting ? O hell, where is thy victory ?" The Vulgate reading is that of the chief MSS. The words, hell, and death, mean the same thing, hell or limbo being the depository of the souls of the dead before Christ. The Apostle follows the Septuagint reading of Osee in this passage, with merely this exception, that he transposes the words "victory," and "sting," as found in Osee, and for *νίκος*, *victory*, we have in Osee, *δικη*, *right* or *cause*; but, the meaning of both ultimately comes to the same.

In the Hebrew and the Vulgate rendering of it by St. Jerome, it runs thus, *O death, I will be thy death. O hell, I will be thy bite.* In these words is expressed the song of triumph over prostrate death, conquered and vanquished after Christ's Resurrection, when he brought forth the souls shut up in the prison of Limbo, and led captivity captive. This triumph shall be completed in the general resurrection of all men. It is likely that the word "sting," contains an allusion to the sting of serpents or scorpions, whose sting constitutes their strength.

Text.

56. Now the sting of death is sin : and the strength of sin is the law.

57. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast and unmoveable ; always abounding in the work of the Lord, knowing that your labour is not vain in the Lord.

Paraphrase.

56. Now, the sting through which death wounds us is sin ; But the law it is, that has given to sin, strength, since by occasion of the law prohibiting sin, it only revived ; for our corrupt nature tends to what is prohibited ; and, moreover, the knowledge which the law imparts, aggravates the sin.

57. But thanks be to God, who has given us a victory over both sin and death, through the merits of our Lord Jesus Christ, through whose mediation and merits all good comes to us.

58. Wherefore, my brethren, the truth of the resurrection being now established, continue firm and unshaken in the faith of this fundamental article : advance more and more constantly in the performance of good works which please the Lord, and are performed by the aid of his grace. Being firmly persuaded that all the labour which you shall undergo in the performance of these good works, shall meet with a sure reward, for we shall all one day rise from the dead, and shall live in blessedness with God for endless ages.

Commentary.

56. "The sting of death," i.e., the sting through which death wounds us is sin ; as the scorpion, even when young, wounds through his sting, so death wounds us through sin. "And the strength of sin is the law."—(See Paraphrase). The Apostle adds this lest any among the converts from Judaism might imagine that the evils of death and sin were removed by the Mosaic law ; so far from that being the case, he says that the law only increased sin.—(See Rom. vii. 8).

57. God has given us a victory over sin, the sting of death, so as to prevent it from reigning any longer over us, by his gratuitous justification ; and over death itself, which has now lost its sting, by the earnest he has given us of a future resurrection, and this victory he will complete at a future day, by our own resurrection ; all this through the merits of Christ.

58. "Always abounding in the work of the Lord." He calls good actions "*the work of the Lord*," because God is pleased with them ; and also because he enables us by his grace to perform them. What will faith avail us, unless our actions correspond with this faith ?

"Your labour is not in vain." The labours undertaken for God shall not be in vain, they shall not be suffered to pass by unrequited ; they shall fructify unto glory, when we shall be resuscitated, and these frail mortal bodies clad with a glorious immortality. Oh, how eminently calculated is not the doctrine of the Apostle throughout this entire chapter, to raise up our hearts to the contemplation of heavenly things, to console and cheer us under worldly afflictions and disappointments, and to stimulate us to labour earnestly and perseveringly for the possession of that glory, which is one day in store for us. What a subject for awful, and, at the same time, for consoling meditation have we not in every line of this chapter ? How calculated is not the serious thought of the summons of the Archangel, "of the voice of the Son of God," "of the last trumpet," which, so surely as we now exist, we shall one day hear, louder than thunder reverberating through the heavens, to strike us with holy alarm, and to keep us in the observance of God's holy commandments ! It is said of the great St. Jerome, that, "whether he eat or drank, or whatever else he did, the dreadful trumpet of the Archangel seemed always sounding in his ears : *Arise ye dead and come to judgment.*" If such were its terrors for the saints, what a subject of just dread for us, sinners ? It is, at the same time, a subject of consolation for us to reflect, that these bodies, if at present mortified and rendered obedient to the spirit, shall one day rise again, clad in all the glorious qualities of *impassibility, clarity, agility, and subtlety*. O God ! grant us one day to arrive at this happy term, at this rich inheritance, which we have so often and so recklessly forfeited by our sins.

CHAPTER XVI.

Analysis.

The Apostle and St. Barnabas, whose mission was to be exercised among the Gentiles, were charged by the first Council of Jerusalem, with the collection of alms from the other churches for the afflicted poor of that Church, who, in consequence of having embraced the faith, suffered the greatest persecution from their fellow-countrymen, including the loss of their worldly substance (Hebrews, x. 34). In the first four verses of this chapter, the Apostle reminds the Corinthians of this collection, and points out the mode of carrying it into execution, and of transmitting it to its destination (1-6). He next discloses his purpose of visiting them, and of remaining with them for some time (5-10). He commands Timothy to them, and requests of them to treat him in such a way as to render him free from molestation; to respect him as his own co-operator, and, at parting, to escort him and supply him with the necessary viatic (10-11). He apologizes for not sending Apollo, whom the Apostle earnestly besought to visit them, but Apollo himself declined doing so. He devotes the remainder of this chapter to moral exhortations, on the subject of constant, persevering faith, charity, reverence for good men (13, &c.), and, finally, closes with salutations, and with inculcating the love of Jesus Christ.

Text.

1. NOW concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also.

2. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made.

Paraphrase.

1. With regard to the collection of the alms which is made for the relief of the poor plundered Christians of Jerusalem, follow the same method which I have marked out for the guidance of the churches of Galatia.

2. On Sunday, let each of you, when coming to the church, carry with him whatever it may please him to give, according to the means with which God prospered him, treasuring it up for the poor; in order that when I come, the collection may be completed, and there be no delay in having it transmitted to Judea.

Commentary.

1. "Collections," in Greek, *collection*, "that are made for the saints;" "*are made*," is not in the Greek, which runs thus: *περὶ τῆς λογίας, τῆς εἰς τοὺς ἀγίους*, "concerning the collection, that for the saints," i.e., which is *being made*, or, *is to be made* "for the saints," i.e., the poor of Jerusalem, who were plundered of their property in consequence of having embraced the faith. Paul and Barnabas were charged with collecting alms for them.—(Galatians, ii. 10). "As I have given order." That is, follow the plan of collection which I have prescribed for the churches of Galatia. He marks out the *plan* of collection; the *sum* to be given, he leaves to their own generosity.

2. "On the first day of the week." (In the Greek, *κατὰ μέσην σαββάτου, on the one of the Sabbath*; *day*, is not in the text, but it is understood. The cardinal number "one" is put, after the Hebrew custom, for the *ordinal, first*). "Sabbath" is put for "the week," as expressed in our version; because the Sabbath was the principal day of the week among the Jews. The first day of the Sabbath, or week, corresponds with our Sunday. This was the day on which the people assembled together in the church, and on it they made offerings for the poor. Some Commentators, particularly the Greeks, understand this verse to mean—let each person on Sunday lay aside whatever he may please, treasuring it up at home in some private coffer, to be afterwards given in the public collection. This interpretation, although it would appear, at the first reading of the text, to be the true one, still seems improbable; because the Apostle's object in advising this course is, that by this means the collection would be completed when he comes. Again, the usage of the Church, at all times, has been, to make oblations on Sundays at the altar. Hence, the interpretation of A'Lapide is preferred in the Paraphrase—"laying up." The Greek is *θηκαρπίζων, treasuring up*.

The words of this verse supply a probable argument, that the solemnity of the Christian Sabbath had been transferred by the Apostles to Sunday, since St. Paul fixes on it as the day for making the collections, when the faithful assemble to cele-

Text.

3. And when I shall be with you; whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem.

4. And if it be meet that I also go, they shall go with me.

5. Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6. And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go.

7. For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit.

8. But I will tarry at Ephesus until Pentecost.

Paraphrase.

3. But when I shall have come to you, whomsoever you shall select as the fittest persons for this purpose, these I shall send with commendatory letters, to carry your liberal and generous contributions to the afflicted poor of Jerusalem.

4. But, should the sum contributed be such, as not to be beneath the dignity of an Apostle to be its bearer, those whom you will have selected shall accompany me.

5. But after having passed through Macedonia, I will come to you, for I shall make my passage through Macedonia.

6. But my stay with you shall be of some continuance, perhaps for the winter, so that you may afterwards escort me when leaving you.

7. For I wish to see you, not merely in a passing way; I expect that I may be enabled to prolong my stay, if the Lord permit me.

8. In the meantime, I will continue at Ephesus until Pentecost.

Commentary.

breathe the divine mysteries. This transfer of the day is implied here, and is supposed to have already occurred. We have no certain authority, however, for the fact of such translation of the Christian Sabbath, except Tradition.

3. "By letters." Some Interpreters connect these words with the preceding, thus:—Whomsoever you shall approve by letters, which you shall give them, those I will send. The connexion in the Paraphrase, which connects "by letters" with "I will send," although the punctuation of the Vulgate would connect it with the preceding (Estius is also of the same opinion), is preferable. "Your grace." Such is the delicate term by which he designates their contribution; he abstains from calling it, *alms*, as this latter term might not be so agreeable to the feelings of the saints for whom it was destined.

4. By this he stimulates their generosity. If the sum contributed be worthy of the ministry of an Apostle, he will go himself; but, still, to guard against the remotest ground for adverse suspicion, he says he would not be the sole bearer of it; the others shall accompany him. What an edifying example of Apostolic prudence is set here before such as have charge of ecclesiastical funds. With what caution should they guard against the remotest suspicion of appropriating to themselves, directly or indirectly, or to the wants of greedy relatives, the patrimony of the poor. They should, in every instance, have others associated with them in charge of ecclesiastical property.

5. He addresses them here as devoted friends, and acquaints them with his intentions in regard to the future. It is disputed whether he fulfilled this promise or not. It is most likely that he did, and that he remained some time at Corinth. At all events, his words are true, as expressing his present purpose and determination.

6. He expresses his desire that his advent amongst them may be of longer duration than the passing visit, which he intends paying to the Churches of Macedonia; he says "perhaps," on account of the uncertainty of the event.

7. "For I trust." In the common Greek *ελπίζω δέ*, "but I trust." The causal particle, *γάρ*, is preferred by the best critics, and found in the chief MSS. "If the Lord permit." The chief MSS. have the future, *ἐπιτρέψῃ*. This the Apostle adds, because he knew not whether it might be God's will or not, that he should remain.

8. "I will remain at Ephesus." Hence it is inferred, that this Epistle was written from Ephesus. "Until Pentecost." The Jewish festival—a time well known to both Jews and Gentiles; and thus, they well knew how long he was determined to remain at Ephesus. It is well remarked by Estius, that the computation of time among the Jews bespoke more their religious feelings, than does that which obtains among Chris-

Text.

9. For, a great door and evident is opened unto me: and many adversaries.

10. Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren.

12. And touching our brother Apollo, I give you to understand, that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13. Watch ye, stand fast in the

Paraphrase.

9. For I have great and evident hopes of an abundant harvest of conversions to the faith in this great city. But I have to encounter great difficulties in accomplishing this holy work, from the numerous adversaries who are endeavouring to impede the progress of the gospel.

10. But should Timothy come amongst you, take care that he enjoy perfect security, and that he have no cause for fear; for, he is my colleague and co-operator in promoting the divine work of the gospel.

11. Let no one then despise him on account of his youth. But do you take care to escort him honourably when leaving you, that he may come to me, for I expect him with the brethren.

12. But as to our brother Apollo, whose presence you anxiously desire, I wish to inform you that I earnestly besought him to go to you, accompanied by the brethren; but, for some reasons, he does not wish to go to you at present; he will, however, go when he has leisure and opportunity.

13. In the meantime, until we come to you, be on

Commentary.

tians, the names of whose months and days may be traced back to the monstrous errors of Paganism. Among the Jews the days of the week were traced from Sabbath to Sabbath. The first of the Sabbath; the second of the Sabbath; third, &c. Similar is the arrangement, which takes place in the Ecclesiastical computation—*Feria 2da—3tia, &c.*

9. "A door." That is, a great opportunity of promoting the cause of the gospel. Some say, this opportunity was grounded on the preparation of the hearts of all to receive the gospel. Cajetan conjectures, it might be owing to the conversion of some leading persons, whose example would stimulate others. Barouius is of opinion, that it arose from the circumstance of the place itself, it being the capital of Asia Minor, famed for the famous Temple of Diana, and the seat of the Proconsul. "Evident;" for this we have in the Greek, ἐπεργῆς, effective, or ripe for the good work; but the word "evident" better suits the term "door," and means, a distinguished opportunity of good. "And many adversaries," a cause for longer stay. These, probably, refer to the Jews, who were numerous in Ephesus, and were always the most violent and the bitterest enemies of the gospel. These are, probably, the "beasts" referred to.—(1 Eph. xv. 32).

How admirable the zeal of the Apostle, which no toils can relax, and the intrepidity, which no dangers can appal!

10. Timothy was sent to them by St. Paul to remind them of his own mode of living (iv. 17). The Apostle expresses a desire that he would "be without fear," i.e., free from molestation, arising from unmeaning opposition.

11. "Let no man despise him." Timothy was a young man, and the Corinthians, whom he was to govern, were very haughty. They should honour him as the fellow-labourer of the Apostle. "But conduct ye him in peace." Escort him upon leaving, securely and honourably: supplying him with a suitable viatic and outfit, so as to reach the Apostle at Ephesus.

12. He excuses himself in this verse for sending to them Timothy, a young man, instead of Apollo, who was much esteemed by them. The Apostle says, he entreated the latter to go, and that he would by no means consent to do so, for certain reasons, but that hereafter he would go.

13. "Watch ye." In consequence of being in the midst of snares and temptations. "Stand fast in the faith." On account of the false teachers, who endeavour to corrupt it. "And be strengthened" ("and" is not in the Greek), on account of the trials and crosses they were doomed to bear.

Text.

faith, do manfully, and be strengthened.

14. Let all your things be done in charity.

15. And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints:

16. That you also be subject to such, and to every one that worketh with us, and laboureth.

17. And I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, because that which was wanting on your part, they have supplied.

18. For they have refreshed both my spirit and yours. Know them therefore that are such.

19. The churches of Asia salute you. Aquila and Priscilla salute

Paraphrase.

the watch against the snares of your spiritual enemies, and attend to the business of your salvation. Persevere in the faith you have received from us, display true manly courage and invincible constancy in bearing up against the persecutors of your faith, be they Jews or Gentiles.

14. Let all your actions be performed not from any factious or contentious spirit, but from a spirit of charity, which is the secret bond of concord and union.

15. Brethren, you know the families of Stephanas, of Fortunatus, and of Achaicus, that they are the first fruits of Achaia, who embraced the faith, and that they have entirely devoted themselves to the service of the poor Christians, by exercising hospitality towards them, and ministering to their wants and several necessities.

16. I entreat you, therefore, to reverence such persons, by ranging yourselves under their holy standard, and attending to their admonitions and example, and to the admonitions of every one else, who co-operates and labours in promoting the holy work of the gospel. Such persons deserve special honour.

17. The arrival of Fortunatus, Stephanas, and Achaicus, has been to me a source of joy and delight; for, as your representatives, they have made up for your absence, whose presence I so ardently desire.

18. For, by their assiduities in attending to my wants, they have refreshed my spirit, and consequently yours also, who are identified with me in heart and feeling, and I am all yours. Pay particular honour and respect to such persons.

19. The Churches of Asia Minor salute you. My kind hosts, Aquila and Priscilla, with the other faith-

Commentary.

14. "Let all your actions," and thus you will put an end to factious and contentions. These words are to be explained in the sense given to 1 Ep. x. 31.—(See also the meaning given to "Charity," chap. xiii. of the same Epistle).

15. "And I beseech you, brethren." These words are to be immediately connected with the words of next verse—"that you be subject," &c. (as in Paraphrase). The intermediate words—"you know.....and have dedicated themselves," &c., serving as a reason why he beseeches them to be subject to such persons. "The house of Stephanas, Fortunatus," &c. Fortunatus and Achaicus, are not in the Greek.

16. "That you be subject to such." The word for "subject," ἀνοραστηθεῖ, conveys the idea of ranging themselves under the banners beneath which Fortunatus, Achaicus, and Stephanas were ranged. (This is conveyed by the Greek word for "dedicated" in the preceding verse, *eraγαν*, viz., the banners of charity and good works of mercy to the poor.

17. The Apostle is urgent in procuring the respect of the Corinthians for these men, lest any feeling of bitterness might be entertained for them on account of having informed him of the abuses that prevailed at Corinth. The Greek, *επι τη παροστίᾳ*, should, probably, be translated, *at the arrival*; for they went to Ephesus to see the Apostle. "That which was wanting on your part," *το δικών θέλημα*, &c. They made up for the absence of the Corinthians, because the people of Corinth were represented and present in them. Or, it may refer to their aiding the Apostle in a pecuniary way, and relieving his wants. In this sense, verse 18 is to be understood.

19. "With whom also I lodge." These words are wanting in the Greek, and in many of the best Latin editions. Some critics think they are not of the text. From the Acts of the Apostles, we learn that St. Paul, while at Corinth, lodged with Aquila

Text.

you much in the Lord, with the church that is in their house, with whom I also lodge.

20. All the brethren salute you. Salute one another in a holy kiss.

21. The salutation of me Paul, with my own hand.

22. If any man love not our Lord Jesus Christ, let him be anathema, maran-atha.

23. The grace of our Lord Jesus Christ be with you.

24. My charity be with you all in Christ Jesus. Amen.

Paraphrase.

ful members of the same family, anxiously salute you in the Lord.

20. All the faithful salute you. Embrace one another with that holy kiss, which is a symbol of chaste and Christian love.

21. I, Paul, salute you, and this salutation I subscribe with my own hand.

22. If any man love not our Lord Jesus Christ, let him be anathema. *Maran Atha.*

23. The grace of our Lord Jesus Christ be with you. (This is the salutation signed with his own hand).

24. I sincerely love you all in Christ Jesus—or, may the charity, with which I love you all in Christ Jesus, so continue with you, as to provoke mutual love from you in Christ Jesus.

Commentary.

and Priscilla, but we find nothing of the kind said of him, when at Ephesus. They are, however, found in the MSS. of Clermont and St. Germain.

21. The rest of the Epistle is supposed to have been dictated by him to an amanuensis.

22. Before giving his salutation, which is expressed in verse 23, the Apostle interposes this impassioned denunciation of eternal damnation—this execration of anathema, or separation from Christ, against such as “love not Jesus Christ.” These words, “love not,” are understood by some in a positive sense, as implying hatred of Christ, and they confine the words to the Jews, who, while they anathematized Christ, deserve this same sentence of anathema pronounced against themselves by the Apostle. St. Thomas favours this interpretation; for, he understands the words to refer to heretics and infidels—*Who loves not (THE FAITH) of our Lord Jesus Christ.* Others understand the words to refer to the absence of the love of God manifested by the violation of his commandments, and these extend the execratory sentence to all the sinners of every class referred to, throughout this Epistle. The plenitude of divine love, with which the Apostle was filled, inspires him on a sudden with this denunciatory sentence.

“Anathema,” with the penultimate syllable short, (ε).—The Septuagint translation for *charma*, from the Hebrew root *cherem*—means a *separation*, or a thing *separated* from human uses, as *execrable* and *abominable*, and worthy of extermination, without a vestige of it being left. In this sense, the word, *anathematize*, was applied in the Old Testament to the Chanaanite nations given over for destruction to the Jews. In reference to men, *anathema* meant, eternal damnation.—(See Romans, ix. 3). When the penultimate syllable is long with an (η) (*αναθημα*), the word denotes a *votive offering*. In this sense it is employed only once in the New Testament.—(Luke, xxi. 5).

“Maran Atha.” These words are of a mixed Hebrew and Syriac origin, signifying, *our Lord cometh*. They are used by the Apostle in accordance with the Jewish custom after condemning any person, of threatening the judgment of God as immediately following. Hence, the words of this verse mean:—“Let him be anathema, and the Lord himself has come as judge to execute this judgment, and to his just judgment is such a sinner to be remitted.” Others understand the words to mean, may our Lord come to execute this judgment; for, “Maran Atha,” like *anathema*, is a word of execration and condemnation.

23. In this verse is conveyed the Apostle’s own salutation, which he interrupted by the impassioned denunciation contained in verse 22.

24. The first interpretation in the Paraphrase is to be adopted, if we read the present tense “*is*,” i.e., my charity is with you; or, “I sincerely love you,” &c., as in Paraphrase. The second, if we read it optatively.

The ordinary Greek copies have the following subscription: “*The first to the Corinthians was written from Philippi by Stephanus, and Fortunatus, and Archaius, and Timotheus.*” This is rejected by critics, being wanting in the chief MSS. And that the letter was written, not from Philippi, but from Ephesus, may be clearly inferred from verse, 8, of this chapter. The *Codex Vaticanus* has: “*Written to the Corinthians from Ephesus.*”

SECOND EPISTLE
OF
ST. PAUL TO THE CORINTHIANS.

Introduction.

CANONICITY OF.—The Canonicity, or Divine authority of this Epistle, has never been called in question in the Church. Hence, in the Canon of Scriptures, it is classed among the books which are termed, *Proto-Canonical*.

There has been no difference of opinion about the language of it either. It is universally admitted to have been written in Greek.

TIME AND PLACE OF.—It is generally supposed to have been written in the year 57—the same year in which the preceding Epistle was written, but a few months after it. The place where it was written is generally supposed to have been Philippi in Macedonia. This is asserted by the subscriptions of the Greek copies. Baronius states, however, that it was written from Nicopolis in Epirus.

OCCASION OF.—The Apostle had, in his former Epistle, promised to visit the Corinthians—a promise, however, he was prevented from fulfilling by duties of importance. And although, as he learned from Titus, whom he sent to Corinth, his former Epistle was attended with partial success; still, he was informed, that the false teachers, who insinuated themselves amongst the Corinthians, offended at the holy liberty with which they were rebuked by him, endeavoured by all means to alienate the minds of the people from him. They charged him with fickleness and irresolution—with tyranny, as instanced in his treatment of the incestuous man—with indulging in self-praise—with arrogant haughtiness in his Epistles, so ill befitting the lowliness and seeming meanness of his personal appearance and conversation when amongst them. The Apostle defends himself against these imputations. He clears himself of the charge of fickleness, and assigns satisfactory reasons for not appearing amongst them according to his promise. He shows that his treatment of the incestuous man was attended with the most salutary results; and finding that the excommunication had the desired effect of reforming the offender, he mildly instructs them, by way of request, to remove the censure and restore him to the communion of the faithful (chapters i., ii.) He repels the charge of indulging in self-praise, by retorting upon his enemies, and by showing, that unlike them, he needed no recommendation with the Corinthians; and after contrasting the Apostolic ministry with that of Moses (chap. iii.), and after pointing out the exalted virtues which the Apostles practised, together with the sufferings and persecutions they underwent for the Gospel (chapters v., vi., vii.), he refutes the charge of arrogance in his Epistle, by showing, that whether absent or present, he always acted consistently, always with candour and sincerity, both in his words and actions—(chapter x.)

In his own defence, and from the strictest necessity, he enumerates the manifold labours and perils which he underwent in the cause of the Gospel ; the success with which his efforts were crowned ; and, consequently, his claims to their confidence and affection in preference to the false teachers, whom all along, in the enumeration of his own services, he indirectly censures ; and whom, moreover, in several passages, he depicts in their true colours, and denounces in the strongest language. And as the false teachers had endeavoured to recommend themselves by putting forward their high-sounding titles, the Apostle, in order to counteract their wicked devices, enumerates the exalted titles and heavenly favours, wherein he might justly glory—(chapters xi. and xii.)

He was informed that the collection in favour of the poor of Jerusalem, which he recommended in his former Epistle, was not yet made ; he, therefore, exhorts them to the zealous discharge of this meritorious duty, and instructs them to perform it with liberality, promptitude, and cheerfulness. He proposes to them, as models in this respect, the poor Churches of Macedonia—(chapters viii. and ix.) Finally, he exhorts them, under pain of the severest chastisements, to correct the faults to which they were still addicted—(chapter xiii.)

The chief object and general scope of this Epistle may be said briefly to consist in the defence of his own conduct and apostleship against the false teachers.

Commentators remark that this Epistle may be regarded as a perfect masterpiece of that solid and impassioned eloquence for which the writings of St. Paul are so remarkably distinguished.

SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS.

CHAPTER I.

Analysis.

The Apostle commences this Epistle with the usual Apostolical salutation (verses 1, 2). In the next place, he returns thanks to God, the source of true consolation, for having consoled him in the several afflictions which he underwent for the gospel; but in proportion to these afflictions, do his consolations abound. This reference to his afflictions shall render more intelligible the apology which he is about to offer for the delay in the fulfilment of his promises of coming to them, which apology is to this effect, viz.—that he had been prevented by persecutions and several obstacles from fulfilling it as he expected (3–6). He conciliates their good will by assuring them, that both his tribulations and consolations tend to their spiritual interest (6–8). He describes the imminence of his perils, out of which he was rescued by the special Providence of God, in whom he has unbounded confidence, not only in reference to the present, but also with reference to all future dangers. He expresses his hope that the Corinthians will intercede for him with God, in order to secure the Divine protection (8–12). He states some special reasons for confidence in God's protection—arising from the sincerity and purity of his conduct, and the heavenly means which he employed, particularly among the Corinthians, for establishing the faith. He prepares for the refutation of the charge of fickleness preferred against him by the false teachers, by referring to the knowledge and experience of the Corinthians themselves regarding him (12–15), and relying on this knowledge, and their consequent affection for him, he confidently asserts, that he was not guilty of fickleness in changing his purpose of visiting them (16, 17); and as the false teachers endeavoured to make it appear that he was as changeable in his teaching as he was in his personal purposes, he defers assigning the cause of his not visiting them according to promise, to verse 23, and undertakes to prove the unchangeableness of his doctrine, on several grounds:—First, because his doctrine was derived from a God essentially veracious (18). Again, because the subject of his preaching, viz., Christ Jesus, was unchangeable (19). He assigns a confirmation of the foregoing reason (20). Another reason for the truth and unchangeableness of his doctrine is, that he exhibited the seal of God himself, viz., the eternal gifts of the Holy Ghost (21, 22). He finally assigns his motive for not having visited them (23).

Text.

1. PAUL an apostle of JESUS
Christ by the will of God, and

Paraphrase.

1. Paul, an Apostle of Jesus Christ, not self-com-
missioned, nor self-sent, but sent by the command

Commentary.

1. "Timothy." He joins Timothy with himself in this salutation, because Timothy was after returning to him from Corinth, whither the Apostle had sent him with authority to confirm the faith of the believers and repress the inroads of the false teachers. From him the Apostle had received favourable accounts of the Church of Corinth, and of the good effects produced by the foregoing Epistle. "Our brother." (In Greek, ὁ ἀδελφός, *the brother*).—See Paraphrase. "In all Achaea," of which Corinth was the capital.

Text.

Timothy our brother: to the church of God that is at Corinth, with all the saints that are in all Achaia:

2. Grace unto you and peace from God our father, and from the Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

4. Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation where-with we also are exhorted by God.

5. For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring

Paraphrase.

and authority of God, and Timothy, who is our brother, by a participation in the same faith, and also by co-operation in the gospel ministry, (salute) the congregation of the faithful believers at Corinth, and all the Christians throughout the entire of Achaia.

2. May you enjoy the abundance of all spiritual blessings, and the undisturbed possession of them, from their efficient cause, God the Father, and their meritorious cause, Jesus Christ, who is, in a special manner, our Lord, by right of redemption.

3. Eternal thanksgiving and praise be rendered to God, who is also the Father of our Lord Jesus Christ, and who is, therefore, to us a most merciful Father, and the source and fountain of all consolation.

4. Who consoles us (Apostles) in all our tribulations, so that we may be enabled, in turn, to offer consolation to such as are in any distress, by imparting to them the consolation wherewith we are ourselves consoled by God.

5. For, in proportion as the sufferings which we endure for the gospel of Christ increase in us, so does the same gospel administer to us abundant consolation, which we impart to others.

6. Now, whether we be in tribulation, it is for your encouragement and salvation—inasmuch as our example encourages you to bear up against tribulations, which will finally lead to your salvation—or, whether we be in consolation, it is for your consolation (since we receive consolation from God in order to impart it to others), or whether we be interiorly

Commentary.

2 "Grace," &c. The usual form of apostolical salutation.

3. "Blessed be the God," &c. Our benediction, or blessing of God, differs from his benediction of us. His consists in conferring benefits—ours (for we can confer no benefit on him), consists in our good will towards him, expressed in acts of praise and thanksgiving. "The God and Father of our Lord Jesus Christ," may mean, that he is "the God" of the humanity, and "the Father," or, principle of the Divinity "of our Lord Jesus Christ." The exposition in the Paraphrase is, however, preferable. "The Father of mercies," may mean, the source of all mercies, or, by a Hebrew idiom, the most merciful Father—as in Paraphrase.

4. "Who comforteth us." These words probably refer to St. Paul himself, so as to mean, "who comforteth me," his Apostle. They may also be referred to the Apostles (as in Paraphrase). "By the exhortation." The Greek word, παρακλησίς, means also, by the consolation wherewith we are consoled, &c. The Apostle, having contrasted them in the preceding Epistle, now tells them, that God had favoured himself with consolation, in order that he might be the better enabled to impart it to them; for, as we are told by St. Thomas, *qui non est consolatus, nescit consolare*. In this passage it is also implied, that the gifts, the graces, and consolations imparted to the ministers of the gospel, should be employed, not for their own private advantage, but for the good of their people. The Greek word for "comforteth," ὁ παρακαλῶν, literally means, "who calls on us to assume courage."

5. "The sufferings of Christ." In Greek, τοῦ Χριστοῦ, of the Christ, may also mean, the sufferings of Christ in his members. The Paraphrase, referring it to the sufferings undergone for Christ, is preferable. As Christ is the occasion of our suffering, so is he the efficient cause of our consolation, which we receive in order to impart it to others, as is expressed in the following verse.

6. The second member of this sentence, "whether we be comforted, it is for your

Text.

of the same sufferings which we also suffer,

7. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8. For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life.

9. But we had in ourselves the

Paraphrase.

excited by God, this too is for your exhortation and salvation, which salvation is operated or wrought by the patient endurance of the same sufferings which we also endure.

7. Hence it is, that our hopes for your consolation and salvation are quite firm and secure, owing to a communication of sufferings; because we know, that as you have been partners in suffering, so shall you be (or, rather, are you) sharers in the consolations which God imparts to his faithful servants, even in this life, as a pledge and sure earnest of heavenly consolations.

8. For, that I had my share in suffering, I wish to inform you, brethren—I allude particularly to my sufferings in Asia—sufferings so unmeasurably beyond human strength, that the divine aid alone could enable us to withstand them, and so oppressive, as to render us weary of life, and make us wish for death to interpose and deliver us from them.

9. But even such was the magnitude of our danger,

Commentary.

"consolation," is not in the best Greek copies, and its admission into our Vulgate may be accounted for, on this ground, that the corresponding Greek verb for "comforted," *παρακαλούμεθα*, having a two-fold meaning—for it also signifies to be *exhorted*, as translated in the third member of this sentence, "whether we be exhorted," &c.—it is likely, that the word was rendered both ways by different interpreters, and that both translations were adopted into the Vulgate. In expounding the passage, one of the members ought, however, to be expunged, in order to avoid a useless tautology. "Whether we be in tribulation, it is for your exhortation and salvation;" since it is a great source of encouragement and comfort to the faithful under afflictions, to see the Apostles plant the faith with patience and constancy in the midst of the like tribulations; it encourages them to follow their teachers in treading the only sure road to heaven; for, "by many tribulations must we enter into the kingdom of God." According to the construction in the Greek, the words, "which worketh the enduring of the same sufferings," immediately follow the words, "whether we be in tribulation, it is for your exhortation and salvation." "Salvation" is wanting in this first member, in the reading of the *Codex Vaticanus*, but read in the third member. In the English version of the Bible, the words, *τῆς ἐνεργουμένης εἰς θυμονῆ*, are taken in an activo signification, "which worketh the enduring," &c. A passive signification, however, "which (salvation) is worked by the enduring," &c., is preferable, and the words are understood in this way by St. Chrysostom (see Paraphrase). In some Greek readings the words of the next verse (7), "that our hope for you may be steadfast," are read immediately after the first member of this verse, thus—"now whether we be in tribulation, it is for your exhortation and salvation, which is effected or wrought by the enduring of the same sufferings which we also suffer (7), that our hope for you may be steadfast (6), whether we be consoled, it is for your consolation." "Knowing that as you are partners," &c. According to this construction, the words, "that our hope for you" (verse 7), express the Apostle's hope, that the Corinthians shall attain salvation by suffering with patience the crosses which may befall them.

7. The interpretation in the Paraphrase is according to the Vulgate reading. He refers to the spiritual consolations of this life; for, it is of such he is speaking.

8. "In Asia." He probably refers to the tumult caused at Ephesus by Demetrius the silver smith (Acts, xix.) "Weary even of life," wished for death. In this, there was no more deordination, than there was in the words of Job—*ταῦτε ἀνίαν μενεῖ*. The Greek, *ώστε ἐξαπορθῆναι ήμᾶς καὶ τοῦ, ζῆν*, admits of the following meaning also—so that we were despairing of our lives, and perplexed what course to pursue for the avoidance of such imminent danger.

9. He shows the imminence of his danger, by saying, that he felt as certain of not

Text.

answer of death, that we should not trust in ourselves, but in God who raiseth the dead,

10. Who hath delivered and doth deliver us out of so great dangers : in whom we trust that he will yet also deliver us.

11. You helping withhold prayer for us : that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

12. For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world : and more abundantly towards you.

13. For we write no other things to you, than what you have read

Paraphrase.

that we had the sentence of death recorded within our own mind, from the certain conviction which we felt, humanly speaking, that we would die and not live. Divine Providence permitting us to be thus perilled, in order that we should not trust in ourselves, but in God, who raises the dead, and can therefore rescue those placed in immediate danger of death, which is a sort of resurrection.

10. It is the same God, who rescued us from such imminent perils, and who still continues to rescue us, and in whom we are wont to trust that he will rescue us out of the future dangers that may befall us.

11. Provided you also assist us by your prayers, in order that the gracious gift of my deliverance, obtained for me by the intercession of many persons, may be acknowledged also by many persons for me with thankfulness and gratitude to God.

12. (I do hope that God will rescue me from all future dangers), because I have to glory in the testimony of a good conscience assuring me, that I have everywhere in this world, but more particularly amongst you, behaved with the utmost candour and simplicity, free from all dissimulation in my actions, with the utmost sincerity and purity of motive, such as I can call God to witness, not resorting to carnal wisdom, consisting in the ornaments of rhetoric, or the reasonings of philosophy (like the false teachers), but to the power of God's grace manifested by exterior signs, and the occult efficacy of our words to bring men to the faith.

13. You yourselves are witnesses of my claims to candour in conduct and purity of motive ; for, I have

Commentary.

escaping death, as does the man against whom the sentence of death is juridically recorded. He pronounced a similar sentence against himself. "Who raiseth the dead." He adds these words, to show, that his own deliverance was a kind of resurrection ; because, being in certain danger of death, he was rescued from its very jaws ; and hence, in a certain sense, resuscitated.

10. "And doth deliver us," proves that the Apostle's position, even at the present moment, was by no means free from danger. "We trust." The Greek word, *πλείσκαμεν*, expresses, *we are in the habit of trusting*.

11. "Obtained for us by the means of many persons," may also mean, given us for the sake of many persons—*ex multorum personis*. Hence, the utility of joint prayer ; as also of intercession for others. And if this be true of the intercession made by sinners here on earth, how much more so must it not be of the intercession of the saints reigning with God and confirmed in glory ? Joint thanksgiving also is the more acceptable in the sight of God.

12. "Simplicity of heart." The words, "of heart," are not in the Greek. They may have probably crept into the text, in consequence of the phrase, "simplicity of heart," being frequently used in other parts of SS. Scripture.—(Wisdom, i., Ephes. vi., Colos. iii.) "Simplicity" is opposed to duplicity of conduct—to doing one thing and pretending another. "Sincerity," regards the purity of motive and intention. In these words he arraigns the hypocrisy and selfishness of the false teachers. "Carnal wisdom" means the same, as "the persuasive words of human wisdom" (1 Cor. ii.), and "the grace of God," the same as the "shewing of the spirit and power."—(1 Cor. ii. 4).

13. I write nothing but what you may yourselves recognise or remember to have been leading features in my character, and which you now know from experience to

Text.

and known. And I hope that you shall know unto the end :

14. As also you have known us in part, that we are your glory, as you also are ours in the day of our Lord JESUS CHRIST.

15. And in confidence I had a mind to come to you before, that you might have a second grace :

16. And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

Paraphrase.

written nothing regarding myself, that you may not recognise as leading features in my character, and know from experience to belong to me. I trust you will find me in future, even to the very close of my life, to sustain the same consistency of conduct and character.

14. For, you have hitherto partly known regarding me, that I am for you a subject wherein to glory, not seeking my own profit, but the things of Jesus Christ, as you, in turn, shall be the subject of my glorying in the day of judgment, being the fruit of my labours and apostolic ministry.

15. And it was from a confidence in these your kind dispositions towards me, that, on a former occasion, I wished to come to you in order that you might have a second favour.

16. I purposed passing by you into Macedonia, and again from Macedonia to come to you, and to be accompanied by some of you to Judea.

Commentary.

belong to me. Such is the signification of the Greek verbs, *avayvwσκετε*, and *etiyvwσκετε*, corresponding to "read" and "known," and hence, it has been preferred in the Paraphrase : *etiyvwσκετε*, is wanting in some Greek copies, the *Codex Vaticanus* among the rest. If the Vulgate reading of the words, which is not free from difficulty, and the English rendering of them, as in the text, be adopted ; then, they are to be explained thus : I have only written what you have *read* in my former Epistles, and *known* from my preaching. But how he could refer to his former Epistles in his own justification, and in proof of his sincerity and truthfulness, is not easily seen, since no one can be a witness in his own cause. Hence, the meaning given in the Paraphrase, which is fully warranted by the Greek, has been preferred.

14. It is a matter of doubt, whether the last words of the preceding verse, "and I hope that you shall know unto the end," should be construed with the preceding part of the same verse, as has been done in the Paraphrase, or with this verse, thus : I hope you will find me to sustain the same character, which you have already known partly to belong to me. If we adopt this latter construction, then, the following words, "that we are your glory," mean, "*because* we are your glory," a signification which the Greek, *ēt*, admits ; either construction may be adopted. The interpretation of Estius, who makes the construction of this verse independent of the preceding, has been followed in the Paraphrase. "In part," is understood by some Commentators to regard the Corinthians themselves ; as if he said, "*some among you* have known me to be your glory," &c. In these words he arraigns the preference which many among them were showing the false teachers.

15. In his former Epistle he expressed his wish and fixed purpose of visiting them. "A second grace," most likely refers to his *second coming* amongst them. At his first visit, he converted them, and at his second contemplated visit, he wishes to instruct them more fully in religion, and confirm them in the faith. In this verse he accounts for the delay in the fulfilment of his promise (for, this was employed against him by the false teachers as a proof of fickleness), and he declares that he was determined to come to them and fulfil his promise, had no unforeseen events prevented him.

16. It is likely that he intended to pass the winter among them, as he asserts (1 Ep. xvi. 6). How reconcile his words in this verse with xv. 5, where he promises to visit them *after* having passed through Macedonia—here, he says, his promise was to visit them *before* going to Macedonia ? The more common mode of reconciling both statements is that adopted by St. Thomas, who asserts, that the promise, for the non-fulfilment of which the Apostle apologizes here, is different from that referred to (chap. xvi. of 1 Ep.) St. Thomas supposes that the Apostle made the promise referred to here, either in an Epistle to the Corinthians now lost (1 Epistle, v. 9), or had it conveyed

Text.

17. Whereas then I was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that there should be with me, *It is*, and, *It is not*.

18. But God is faithful, for our preaching which was to you, was not, *It is*, and *It is not*.

19. For the Son of God JESUS CHRIST, who was preached among you by us, by me, and Silvanus, and Timothy, was not, *It is*, and, *It is not*, but *It is*, was in him.

20. For all the promises of God

Paraphrase.

17. And in failing to carry out this fixed intention have I given proofs of fickleness and inconstancy, as if I had changed this resolution without sufficient cause? When I come to a deliberate resolution, do I form such a purpose and resolution according to the carnal views of self-interest, passion, or worldly ambition, so as to say and unsay, promise, and break that promise, according as it might suit my caprice or worldly interest?

18. Whatever may be said of my personal fickleness and changeableness of disposition; God is essentially true; and, therefore, our doctrine, or, the doctrine which we preached among you, was neither changeable nor unstable.

19. The subject of my preaching, and that of my fellow-labourers among you, viz., Jesus Christ, the Son of God, was not, "it is," "it is not," that is, changeable; but he has been always unchangeably the same; and hence, our doctrine also has been one and the same.

20. For, in Christ are all the promises of God to

Commentary.

through a messenger; and that in chapter xvi. of his *second Epistle* (the *first* according to him being lost), or as it is now termed, his *First Epistle to the Corinthians*, he expresses the change of resolution which he was obliged to come to. Hence, there is not question here of the same promise referred to (xvi. 1 Epistle). And that the Apostle does not refer to that promise made (chapter xvi. 1 Epistle), is clear from this circumstance, that he needed no apology, as no charge of fickleness or of irresolution could be made against him in that case, because it was yet in his power to fulfil that promise, by going from Macedonia (where, it is supposed, this Epistle was written) to Corinth, whereas the former promise, supposed by St. Thomas, could not be complied with; for he had been in Macedonia without going to Corinth, and this alone needed apology.

17. When wishing to visit you first, and then to go to Macedonia, did I display fickleness? The question is equivalent to a negation. "The things that I purpose (with deliberation), do I purpose according to the flesh?"—(See Paraphrase). And since the false teachers endeavoured to make it appear to the Corinthians, that the Apostle was as inconstant in his teaching, and as changeable in his doctrines, as he was in his personal purposes; hence, the Apostle defends at once the truth and unchangeableness of the doctrine which he preached, and defers the defence of his own conduct in not visiting them before going to Macedonia, to the 23rd verse of this, and the beginning of the next chapter. In the common Greek "it is," "it is not," are doubled, ῥὸν, ῥὸν, καὶ τὸν, τὸν, *it is, it is, it is not, it is not*. This, however, does not affect the sense, it only adds greater force to the affirmation and negation. In the *Codex Vaticanus*, they are not doubled. It supports the Vulgate reading.

18. "For our preaching," &c. "For" is the same as, therefore (as in Paraphrase), or, if it retain its ordinary meaning, then, the verse will merely convey the following form of obtestation: I appeal to God, who is infinitely and essentially veracious, that the doctrine which we preached to you is not changeable. The first reason assigned by the Apostle for the truth of his doctrine is, that he is the Apostle of a God infinitely veracious. For, although his purpose of visiting, or not visiting, might be from himself, that is to say, human—his doctrine was divine, being from God.

19. The second argument is founded on the unchangeableness of the subject of his preaching, and that of his co-operators, Silvanus and Timothy, which subject was Christ crucified. *Nos prædicamus Christum crucifixum* (1 Cor. i.); he is unchangeable; and hence, the Apostle's doctrine is always the same.

20. In this verse is conveyed a corroboration of the reason referred to in the preceding. Christ, the subject of our preaching, is unchangeable. In him are accom-

Text.

are in him, *It is* : therefore also by him, amen to God, unto our glory.

21. Now he that confirmeth us with you in Christ, and that hath anointed us, is God :

22. Who also hath sealed us, and given the pledge of the Spirit in our hearts.

23. But I call God to witness upon my soul, that to spare you, I came not any more to Corinth: not because we exercise dominion over your faith: but we are helpers of your joy: for in faith you stand.

Paraphrase.

man ratified and accomplished. In his merits they are fulfilled; and, therefore, it is by him we firmly believe in God—which belief tends to our glory.

21. It is God, who has confirmed us as the ministers of the gospel of Christ, giving us the grace of constancy to preach it in the midst of you; it is he who has also anointed us with the unction and grace of the Holy Ghost.

22. Who has affixed his seal to the high commission with which he has invested us, by the effusion of the gifts of miracles, tongues, and other external graces, and has given us a sure earnest of our future glory and happiness, in the grace of the Holy Ghost, which he has poured in our hearts.

23. Now, as to my change of purpose—I call God to witness against my soul, if I speak not the truth, that my reason for not visiting you, according to promise, was, to spare you the penalties and censures due to your irregularities; not that I mean to tyrannize over you on account of the power which, as the Apostle of your faith, I have over you—but I wish to cooperate in gladdening you, for you deserve to be gladdened on account of your steadfastness in the faith.

Commentary.

plished the promises made by God in the Old Testament, and from the fulfilment of these promises, is derived an additional reason for firmly believing in God. “Amen to God,” i.e., the firm faith and belief in God, which faith serves for our glory. “Unto our glory.” In Greek, *πρὸς δόξαν δι ήμῶν, unto glory by us, or, unto the glory of God by us.*

21, 22. Another argument of the truth of the doctrine which he preached, viz., his having exhibited the seal of God himself, viz., miracles, the gifts of the Holy Ghost, which are the authentic testimony given by God himself, and which would never be accorded to a man preaching false doctrine. From this passage, some Divines undertake to prove the impression of a spiritual character by some of the sacraments. It is not easy to see how such a proof can be grounded on these words; for, the character referred to, and which three of the sacraments, viz., Baptism, Confirmation, and Orders, most assuredly impress (this is *de fide Catholica*, Council of Trent, SS. vii. *de Sacramentis*, canon ix.) is necessarily invisible; whereas the seal to which the Apostle here refers, must be visible, to prove the truth of his doctrine. It is, therefore, more probable, that the seal, of which mention is made here, is the seal of external gifts of the Holy Ghost, viz., miracles, tongues, &c. By such gifts, God affixes his true and authentic seal to the divine mission of such as are favoured with them.

23. After having refuted the charge of inconstancy made against him, and established the unchangeable truth of his doctrine, the Apostle now assigns his motive for having changed his purpose of visiting them. His motive in doing so (and he solemnly appeals to God in attestation of the truth of his assertion), was, to spare them the infliction of the censures with which the irregularities of some amongst them would force him to visit them; and lest the words, “to spare you,” might appear to savour too much of arbitrary despotism or domineering tyranny, he says, he is not to be understood as attempting to lord it over them *on account of* their faith, conceived from his preaching, which circumstance, consequently, gave him authority over them. This meaning is warranted by the Greek. The words, *on account of*, are understood thus: We do not exercise dominion over you (*on account of*), your faith which we planted. The words may also mean—We do not mean to exercise authority over you, and visit you with censures on account of any errors in faith; for, in this you are firm and blameless. In this latter construction, the words, “in faith you stand,” are connected.

Commentary.

not with the words immediately preceding; but, with the words, "we exercise dominion over your faith," and they are a reason why he lords it not over their faith. In this construction also is implied, that they deserved censure rather on account of breaches of moral conduct, than for errors in faith. Others (as in Paraphrase), connect them with the words immediately preceding, "we are helpers of your joy," and, then, they serve as a reason why the Apostle should endeavour to gladden them, viz., as a reward of their steadfastness in the faith.

CHAPTER II.**Analysis.**

In this chapter, the Apostle more fully explains the cause of his delay in visiting the Corinthians: he deferred his visit lest he might render them sorrowful, and he himself contrite in turn (1, 2). He states, that it was in order to effect their amendment, and thus be spared the pain of punishing those, in whose sorrow and joy he participated, that he wrote his former Epistle in a style of severity (3). Moreover, when penning that Epistle, he participated by anticipation in the sorrow which he foresaw it would cause them, and he wrote it to give a proof of his solicitude for them (4). Passing to the principal cause of his own sorrow and theirs, viz., the guilt of the incestuous man—he mildly instructs them, by way of request, to admit this man to the society of the faithful, and remit to him in the form of INDULGENCE, any further canonical penance that may be due by him (5-8). This he commands them to do (9, 10); lest, by excessive severity, they might drive him to despair, and thus they would fall into the snare laid for them by the enemy (11).

For the purpose of expressing his anxiety for them, he informs them that not finding at Troas, Titus, whom he hath sent to Corinth, he hastened to meet him in Macedonia, in order to learn from him the state of their Church (12, 13). He gives God thanks for his triumph over his persecutors in Macedonia; and for making the Apostles the means of diffusing the sweet odour of the Gospel (15). From the circumstance of having diffused this sacred odour, he takes occasion to contrast the unalloyed purity of his own teaching with the corrupt doctrines and selfish motives of the false teachers (17).

Text.

1. BUT I determined this with myself, not to come to you again in sorrow.

2. For if I make you sorrowful; who is he then that can make me

Paraphrase.

1. I came to the fixed resolve, that my second visit to you should not be a visit of sorrow; and, hence, I postponed the fulfilment of my promise, until I first heard of your amendment.

2. For, if on my arrival, I were to make you sorrowful by the infliction of the penalties and censures

Commentary.

1. "Come again to you in sorrow." Some interpreters connect the word "again" with "sorrow," as if he meant, I was determined, that my promised visit to you should not be in sorrow, as was my preceding visit. It does not, however, appear that the first visit of the Apostle to Corinth was a sorrowful one; and hence, others, with St. Chrysostom, understand the second sorrow to have reference, not to the sorrow which he might have caused in his first visit, but to that caused by his first Epistle, which contained passages couched in terms of great severity. It is better, however, and more in accordance with the Greek construction, to connect it with the word "come," as in Paraphrase, so as to mean a second visit.

2. "Who is he then that can make me glad?" The answer, NOBODY, is implied. "But the same who is made sorrowful by me," which means, "but *they* who are made sorrowful"—the singular is put for the plural. The whole congregation would, by

Text.

glad, but the same who is made sorrowful by me?

3. And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice; having confidence in you all that my joy is the joy of you all.

4. For out of much affliction, and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful; but that you might know the charity I have more abundantly towards you.

5. And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all.

Paraphrase.

due to your irregularities; who, I ask, would there be to gladden me, but the very persons contristated by me?—that is to say, no one; since those who are in sorrow themselves are unfit to gladden or console others.

3. It was from the like feeling, that in my former Epistle I called upon you to repent, lest, should I find you unreformed on my arrival, I would suffer excessive grief from those who ought to be the subject of my joy; and this I did from a firm conviction regarding you all, that my joy would be fully shared in by you all. (You should, therefore, remove every cause of sorrow to me, by reforming your lives and banishing all irregularities).

4. And should I appear too severe in my former Epistle, I have only to say, that I wrote that Epistle with great affliction and anxiety of heart, and with many tears; not for the purpose of contristating you, but that you might learn from my anxiety for your reformation, the excess of my sincere affliction for you.

5. And if any person has given cause for this grief, he has contristated not only me, but he has also contristated you all in a certain sense, or a great portion of you all, so that I, by no means, intend to reproach you all as accomplices or approvers of his guilt.

Commentary.

sympathy, share in the grief of the censured man. Some interpreters understand the words, "but he who is made sorrowful," of the incestuous Corinthian, to whom reference is made in the following part of this chapter. These, also, understand the words, "if I make you sorrowful," of the sorrow caused by his former Epistle; according to them, the words have a past signification; "if I *have made* you sorrowful," &c. "Who is he then," &c. In Greek it is *kai τις ὁ εὐφανῶν με*, and who is he? The *and* is redundant; or it may mean, "who is he, I ask?"

3. He says it was from a conviction, that their sorrow would be a source of sorrow to himself, as his joy would, in turn, gladden them, that he wrote his Epistle to them, with a view to their amendment, in order to cause him joy, in which they themselves would also participate. The words, "upon sorrow," are not in the Greek. They are, however, found in some of the best manuscripts.

4. Lest the severity of his former Epistle might appear to accord but little with the solicitude which he expresses for their joy and happiness, he says, that while writing it he suffered great anxiety and sorrow of mind, sharing, by anticipation, in their sorrow, and that he wrote it not with a view of saddening them, but, in order to testify his great love for them. How admirable is this charity of the Apostle! What a model to such in authority as are charged with the correction of abuses! How cautious ought they not be in consulting for the feelings of their delinquent children!

5. He now passes to the principal cause of his own sorrow and theirs. All agree that he alludes to the incestuous man whom he instructed them to excommunicate, chapter v. of 1st Ep. He now omits all mention of his name, nor does he even mention his crime. He treats of it as a merely hypothetical matter, and as if the recollection of it had passed away, on account of his penance and the reparation which he made. "But in part," may be construed thus: such a person has grieved me, *only in part*, only for a short time, and with a temporary grief, which he has removed by his repentance; or thus—he has grieved you all *partly*, or in some degree; I say, *partly*, that I may not press too heavily on him, by saying simply and unqualifiedly, that he contristated the whole Church. This latter construction is preferred by Estius.

Text.

6. To him that is such a one, this rebuke is sufficient, that is given by many :

7. So that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed up with over-much sorrow.

8. For which cause I beseech you, that you would confirm your charity towards him.

9. For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things.

10. And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ.

11. That we be not over-reached by Satan. For we are not ignorant of his devices.

Paraphrase.

6. This man, whose name I forbear mentioning, has been sufficiently punished by his public separation from the Church, and by the reproof which he suffered from you, assembled together.

7. So that you should now, on the other hand, treat him with lenity rather than with severity, by remitting the penalty which may be still required for full satisfaction, and console him by receiving him into the communion of the Church, lest, perhaps, overwhelmed by excessive grief, he may in despair seek consolation in the indulgence of his passions.

8. Wherefore, I entreat you to confirm, in an authoritative decree, the charity of the faithful towards him, by admitting him to the peace of the Church.

9. For I have written to you this Epistle, for the purpose of having an experimental knowledge of your obedience to me in all things, as well when there is question of reconciliation, as of inflicting punishment.

10. But to whom you extend indulgence and remit punishment, to him I shall join you in extending the same ; and if I have exercised the power of remitting any punishment, this I have done for your sakes, in order to give you an example of lenity, in virtue of the authority of Christ, whom I represent.

11. We should act this indulgent part towards repentant sinners, lest, by excessive severity, we be overreached by Satan; for we are not ignorant of his crafty wiles and designs regarding us.

Commentary.

6. In the following verses, the Apostle recommends the Corinthians to admit the incestuous man to the communion of the faithful, as the public reproof, which he suffered in his expulsion from the Church, was a sufficient punishment for him, now that he had made reparation and given signs of repentance.

7. He wishes them to remit any further canonical penance that may be due by him, and to console him by admitting him to the communion of the faithful. "Pardon." In Greek, *χαρισθαι, to bestow a grace.*

8. "Confirm." The Greek word, *κυρωσαι*, implies that they would restore him to the charity of the faithful by an authoritative decree; and this, probably, in a public assembly, as he was expelled by a like process.—(1st Ep. v. 5, 6). The Apostle "beseeches" them to restore him, although he might have commanded them to do so, as he commanded them to excommunicate him; but the other course would the more effectually secure a cheerful compliance.

9. In this verse, he gives them to understand that this request was a mild way of conveying a mandate, since, in writing, he wished to test their obedience.

10. "To whom you have pardoned anything, I also." The Greek for which is οἱ καὶ χαρισθεῖτε, καὶ γὰρ, *to whom you forgive anything, I also (forgive).* In these words, is contained an allusion to the mode in which the Apostle instructed them to excommunicate the incestuous man, the Apostle was "present in mind in the assembly of them and his spirit" (1st Ep. ch. v.), when he excommunicated him. He, therefore, extends indulgence to him in the same way that he inflicted punishment, and this he does "in the person of Christ," εἰς προσώπῳ Χριστοῦ, i.e., in the name and by the authority of Christ, whose person he represents amongst them. The same authority is required in restoring the incestuous man to favour, that had been exercised in inflicting punishment, "for your sakes," i.e., for the purpose of giving you an example of lenity, as well as of severity, or, at your request.

11. They would be circumvented by the wiles of Satan, if, while they were intending good by a course of severity, this would be turned by the enemy to the ruin of the

Text.

12. And when I was come to Troas for the gospel of Christ, and a door was opened unto me in the Lord.

13. I had no rest in my spirit, because I found not Titus my brother, but bidding them farewell, I went into Macedonia.

Paraphrase.

12. But when (after leaving Ephesus) I came to Troas for the purpose of preaching the gospel, although a great opportunity of advancing the glory of the Lord in the work of the gospel presented itself;

13. Still, I could find no rest for my soul, in consequence of not meeting our brother and co-operator, Titus (from whom I expected to hear some account of you, as he was sent to you); but bidding them farewell, after having made all the necessary arrangements among them, I went to Macedonia, in the hope of meeting Titus and of hearing from you.

Commentary.

sinful man, whom he would drive to despair, "*turning their remedy into his own triumph,*" as St. Ambrose expresses it. His devices and deceitful snares are planned with such dexterity, that he endeavours to render every course of treatment resorted to against sinners, particularly that of severity, subservient to their ruin.

From this passage is derived an argument in favour of the Catholic doctrine and practice regarding indulgences. All that the Council of Trent has defined it to be of faith on this subject is, first, that the Church has the power of granting indulgences; and, secondly, that these indulgences are salutary and useful.—“*Sacrosancta Synodus eos anathemate damnat qui aut inutilis esse assertunt aut eas (indulgentias) concedendi in Ecclesia potestatem esse negant.*”—(SS. 25 *Doct. de Indul.*) These are the only points defined of faith respecting indulgences. The Divine warrant for this power, is conveyed in the unlimited commission given by Christ to his Apostles—“*Whatever you shall loose on earth, shall be loosed also in heaven.*” The Church, at all times, exercised this power of according indulgences, that is to say, of remitting either entirely or in part, the temporal debt or penalty, which, according to the teaching of Catholic faith, *sometimes* remains to be expiated after the guilt of sin, and the eternal punishment due to it, are remitted. This remission is given to the living, by way of ABSOLUTION, and to the dead by way of SUFFRAGE or SOLUTION. The treasure out of which the supreme authority in the Church dispenses this remission, is composed of the infinite satisfaction and merits of Christ, as well as the superabundant satisfaction and merits of the glorious Virgin Mary and the Saints. It is disputed among Divines, whether the merits of Christ alone do not constitute this treasure. It is, however, the common opinion, that the good works of the Saints, being *satisfactory*, as well as *meritorious*, are also included. The Apostle, in union with the heads of the Corinthian Church, manifestly remits here this temporal debt. He does it “in the person,” i.e., as the vicar and representative “of Christ,” who, therefore, ratifies his act; and he really remits this punishment; since, if he were merely remitting the term of canonical penance, without remitting the debt due, he would be only reserving the incestuous man for heavier punishment in the life to come; and hence, he could be hardly said to “pardon him,” or confer any *grace* or *favour* on him, as the Greek word corresponding with “pardon,” *κεχαριτωμαι*, implies. Nor could the remission referred to here, be understood of any other remission, except that by way of *indulgence*—not, of absolution from *sin*, because the object of it was absent—nor from *excommunication*, since such remission could not be termed “pardonning,” but absolving. Besides, he is exempting the incestuous man from the full and perfect discharge of that debt, for which he had already partly satisfied, and this for his advantage, which would not hold with regard to excommunication, by any means, nor external canonical penance, since this would be of no advantage, as it would be only reserving him for heavier punishment in the life to come.

12. The Apostle adds this, to show his anxiety and concern for them. He sent Titus to Corinth, and not finding him at Troas, he hastened to meet him in Macedonia; others account for his uneasiness at not meeting Titus, on the ground that Titus was his interpreter. The reason assigned, viz., that his uneasiness proceeded from his desire to learn from Titus the state of the Church of Corinth, is, however, by far the more probable.

13. The Greek word for “ bidding farewell,” *ἀποράξαμενος*, simply means, *arranging*

Text.

14. Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of his knowledge by us in every place.

15. For we are the good odour of Christ unto God, in them that are saved, and in them that perish.

16. To the one indeed the odour of death unto death; but to the others the odour of life unto life. And for these things who is so sufficient?

17. For we are not as many adulterating the word of God, but with sincerity, but as from God, before God, in Christ we speak.

Paraphrase.

14. (In Macedonia I suffered much), but thanks be to God, who gives us victory on all occasions, through Christ Jesus, and diffuses everywhere through us the sweet odour of his Divine knowledge.

15. For, we are the means of diffusing the saving and odoriferous knowledge of Christ unto the glory of God, both among those who are saved by believing, and those who are lost through unbelief.

16. To some, indeed, the fragrance of the gospel becomes a deadly savour, causing spiritual, and ending in eternal death, in consequence of their unbelief and resistance to the gospel; to others, it is a vivifying odour, ending in life eternal. And who are so competent to discharge these exalted duties, as the divinely commissioned Apostles of Christ?

17. For, we are not like many others (among whom are self-commissioned false teachers), who corrupt the word of God, by the admixture of false tenets, and dispense it for selfish emolument; but we announce it in its unalloyed purity, as it emanated from God himself, keeping God always before our eyes, in the name, and acting as the legates, of Christ.

Commentary.

and putting things in order; arranging all things connected with the government of their Church, appointing teachers and ordaining ministers of the Gospel, and the like.

14. He says nothing here about his sufferings in Macedonia; he does, however, in chapter vii. verse 5, of this Epistle; he thanks God for not only rescuing him from these perils, but also for giving him a splendid triumph over them; and that, through the merits of Christ, through whose aid we triumph, "in Christ Jesus." In Greek it simply is, *ἐν τῷ Χριστῷ, in Christ.* This may also refer to the favourable account, which he received from Titus, regarding the Corinthian Church.

15. The Apostles were commissioned to preach the Gospel, as well among believers as unbelievers—"predate Evangelium *omni creature.*"—(Mark, xvi. 15).

16. "And for these things who is so sufficient?" The word "so," is not in the Greek reading, *πώς ταῦτα τίς ικανός;* according to which the meaning is—Who is qualified to discharge these duties as he should? The implied answer being, but very few are so qualified. In the Paraphrase, the Vulgate reading, *quis tam idoneus?* which, independently of the authority of the Vulgate, derives probability from the following verse, has been followed.

17. "Adulterating the word of God." The Greek for "adulterating," *καπηλευοντες,* conveys the idea of mixing up with the word of God foreign doctrines, as in the case of low traders, who destroy and corrupt wines and other saleable commodities by the admixture of foreign ingredients. In these words, he alludes to the false teachers who corrupted God's holy word by the introduction of other doctrines. It may be also implied in the idea, that these teachers imitate merchants, or rather private retailers, in seeking their own emoluments, while dispensing God's holy word. But the true Apostles propound God's holy word, "with sincerity, as from God," i.e., in the pure, unadulterated form in which it emanated from God himself. "Before God," keeping God always before your eyes. "We speak in Christ," acting as the legates and vicegerents of Christ himself.

What a lesson of instruction is conveyed in the latter part of this chapter to the ministers of the Gospel! They should spread the fragrance, the sweet odour of the Gospel everywhere around them, both by the sanctity of their lives, and the unalloyed purity of their teaching. They should not act as mercenary retailers of God's holy word, in search of every novelty that may gratify the prejudices or passions of their hearers, nor should they seek their own private gain or emolument; but propounding the eternal truths of God in all their native simplicity, and in language suited to the

Commentary.

capacity of their hearers, they should act like men who have God always before their eyes, seeking him alone, and solicitous only for his interests, and the extension of his glory—that is to say, of his love and knowledge amongst men, as become his legates and vicegerents. They should strictly adhere to the instructions of the holy Council of Trent (SS. v. chap. ii. *de Ref.*): “*Plebes sibi commissas pro sua et earum capacitate pascant salutaribus verbis, annuntiando eis cum brevitate et facilitate sermonis viae quae declinare, et virtutes quas sectari oporteat,*” &c. If they act differently, they shall forfeit the abundant remuneration in store for the zealous preachers of the Divine word, “who after instructing many unto justice, shall shine as stars for all eternity.”—(Dan. xii. 3). Those who neglect this duty altogether (thank God, they are but few), should attend to the precept, “*pascant salutaribus verbis.*” Pastors of souls who neglect the duty of instruction for one month continuously, without necessity, or three months discontinuously, in the course of the year, are commonly held to be guilty of mortal sin.

CHAPTER III.**Analysis.**

Among the charges preferred by the false teachers against the Apostle, was that of indulging in self-praise. He defends himself against this charge, for which he might have given some grounds in the seventeenth verse of the preceding chapter, as well as in chapter ix. of his First Epistle, by retorting upon his adversaries, and showing that he did not, like them, require any recommendation with the Corinthians. For, having been converted by his ministry, they were his letters patent, or, more properly speaking, the Epistle of Christ himself, who, by the ministry of the Apostle, engraved on their hearts, with the grace of the Holy Ghost, the characters of true sanctity (verses 1-3). The glory of all this he refers to God, through whose grace alone man can elicit even as much as a single good or supernatural thought, conducive to salvation (4, 5). And to God he acknowledges his obligation for his call to the exalted function of the Apostolic ministry. He contrasts this ministry with that of Moses, and he shows the superior excellence of the former (6). He shows that the glory attached to his own ministry so incomparably surpasses that attached to the ministry of Moses, that the glory of the latter might, comparatively speaking, be termed no glory at all (7, 8, 9, 10). His ministry, and the new covenant, excelled the Mosaic on another ground also—viz., on the ground of perpetuity (11). His practical conclusion from the hope of the glory attached to his ministry is, to preach the gospel openly, and with much boldness of speech (12), and not act, as did Moses, who placed a veil upon his face when speaking to the people (13). He explains the mystical signification of this veil, which signified the spiritual blindness of the Jews, who do not see Christ represented in the beaming effulgence of the face of Moses (14, 15). It is only by believing in Christ, that this veil will be taken away (16). He says that the Lord is the spirit to whom he has been referring, as distinguishing the Covenant of grace from that of Moses, and he it is that removes the veil of darkness and obstinacy (17). The Apostle concludes the second member of the antithesis, instituted at verse 13, and shows how clearly the revelation of God has been made by the Holy Spirit to the ministers of the gospel beyond Moses, so that they can, like so many suns, enlighten others (18).

Text.

1. DO we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

Paraphrase.

1. Is it to be inferred from the foregoing (ii. 17), that we are again anxious to praise ourselves and be commended to your favour? Or, do we require commendatory letters to you or from you (as is the case with some others)?

Commentary.

1. “Again,” has reference to chapter ix. of the First Epistle, where he is forced, in his own defence, as well as here, to refer to his labours and privations. “Epistles of commendation,” were probably letters of introduction, or, the *tesserae hospitalitatis* common among the Greeks, Romans, and Jews, and in frequent use in the primitive

Text.

2. You are our epistle, written in our hearts, which is known and read by all men :

3. Being manifested, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God : not in tables of stone, but in the fleshy tables of the heart.

4. And such confidence we have, through Christ towards God.

5. Not that we are sufficient to think anything of ourselves, as of

Paraphrase.

2. We require no such recommendation ; you yourselves, converted to the faith through our labours and ministry, are a sufficient recommendation of us, and a proof of our true apostleship, written on our hearts (owing to our anxiety for you). You are our letters patent, known to all men, since the several nations of the earth, with which you hold relations of commerce, know us to be your Apostle.

3. It should rather have been said, that, by your faith and good works, it is made manifest regarding you, that you are the Epistle of Christ himself, on whom, as on a chart, are inscribed his sacred laws and precepts written by our ministry ; not with ink, but with the grace of the Holy Ghost, which has impressed on you the characters of true sanctity ; not on tables of stone, but on the softer and more pliant tablets of the heart.

4. And this confidence and matter for glorying in you as our converts before God, we have not from any merits of our own, but from the merits of Christ.

5. We glory in our ministry and its successful issue with you, not that we are sufficient of ourselves, from

Commentary.

Church. ("As some do,") viz., the false teachers, who made this a charge against the Apostle, of which they themselves were alone guilty.

2. "Written on our hearts." Owing to our anxiety and affection for you. "Which is known and read," &c., may also mean, it is known and read by all that you are engraven on our hearts, in consequence of our constant mention and remembrance of you in every place.

3. He corrects his assertion, to the effect that they were his Epistle ; they were rather "the Epistle of Christ," whose law is written on their hearts. "The Epistle of Christ" may also mean the Epistle written by Christ, and of which Christ is the principal author. The former, which is adopted in the Paraphrase, is the interpretation of the Greeks. The latter interpretation, wherein it is insinuated that the Corinthianus, or, rather the fruits of their conversion to the faith, are the work of Christ, better suits the following words :—"Ministered by us," i.e., written by our ministry as a subordinate agent. "Not with ink," with which human instruments are ordinarily written, "but with the spirit," &c., i.e., the grace of the Holy Ghost. "Not in tables of stone," like the Law of Moses, to which these words are evidently allusive, "but in the fleshy tablets," &c. The word "fleshy," is opposed to *hard, stony, impenetrable* ; but not to *spiritual*. The Apostle is most probably alluding to the difference between both testaments referred to, chapter xxxi. of Jeremiah, and quoted in the Epistle to the Hebrews (viii. 8). How many are there, alas ! whose hearts, harder than adamant, always resist the inspirations of the Holy Ghost. How fervently should we not pray, not to be delivered over to an impenitent heart—to a spirit of obduracy and insensibility in the ways of God !

4. The Apostle boasts before God for having been made the instrument in the conversion of the Corinthians, not through any merits of his own, but through the merits of Christ. He claims no merit for himself, notwithstanding his immense labours and boundless success in the propagation of the gospel and conversion of the world. "*Deus, qui universum mundum B. Pauli Apostoli prædicione docuisti,*" is the language of the Church (January 25). What a lesson is here conveyed to such as wish that their most trifling efforts in the cause of religion should be bruited abroad, and that a two-fold glory should redound to themselves !—"recepérunt mercedem suam."

5. This passage has been adduced by St. Augustine and the Council of Orange to refute the errors of the Pelagians and semi-Pelagians, and to show the necessity of divine grace for performing a good action or for eliciting a good thought conducive to salvation. It is of supernatural actions the Apostle here speaks ; for he is treating of

Text.

ourselves; but our sufficiency is from God.

6. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit. For the letter killeth; but the spirit quickeneth.

7. Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void:

8. How shall not the ministration of the spirit be rather in glory?

Paraphrase.

our own natural strength, to elicit even a good thought of the supernatural order—a thought conducive to salvation—much less perform a good work of the same kind, since all our sufficiency, in that respect, must come from the grace of God.

6. Who, among the other gifts bestowed upon us, has also rendered us fit ministers of the new testament, not of the written law given by Moses, but of the spiritual covenant of grace, which grace is given to be abundantly dealt out to others. For, the law of Moses, written on tables of stone, is of itself the occasion of death in its infraction, and by stimulating concupiscence; but, the spiritual covenant vivifies, by the charity and grace which it communicates to our hearts.

7. For, if the ministry of announcing a law which served as the occasional cause of death, a law engraven in letters with the finger of God on tables of stone, were glorious in its effects, so much so, that the children of Israel could not look on the face of Moses on account of the bright effulgence beaming from his countenance, an effulgence which has passed away with Moses himself:

8. How much greater shall not the glory be reserved in the life to come, for those employed in announcing the covenant of grace, which imparts the abundant gifts of the Spirit?

Commentary.

works appertaining to the Apostolic ministry of preaching the gospel. “ Of ourselves as of ourselves;” i.e., of our own natural strength, and independent of any other assistance.

6. “ Who also,” i.e., who, among the other blessings bestowed on us, “ hath made us fit ministers of the new testament.” This has reference to the sixteenth verse of the preceding chapter, “ and for these things who is so fit?” “ Not in the letter” (the Greek is, οὐ γράμματος ἀλλὰ πνεύματος, *not of the letter, but of the spirit*), i.e., not ministers to announce the mere letter of the Law of Moses, viewed in itself, and without grace; but to announce a spiritual covenant which administers abundant grace. “ For the letter killeth.” The Apostle here views the letter without the spirit, as he views science without charity—(Epistle 1, chap. vii.), and in this sense “ the letter kills,” because it gives no grace of itself to fulfil the precepts which it imposes. Again, “ it kills,” by becoming the occasional cause of spiritual death, inasmuch as it stimulates, by the very prohibition, to its transgression, and excites concupiscence, as the Apostle expressly declares in his Epistle to the Romans.

In this passage the Apostle undertakes to show the superiority of the Christian law and ministry over the Mosaic. This is directed against the false teachers, who wished to unite the Mosaic with the Christian law.

7. “ Glorious,” is understood by some of the frightful appearances, the thunder, lightnings, &c., which were manifested on Sinai. It is more probable, however, that it refers to the effect produced on the countenance of Moses by his converse with God (as in Paraphrase). The Greek of this verso runs thus:—*εν γραμματι ευτενωμενη λιθος εγενηθη εν δοξη, engraven in letters on stones, be in glory, &c.* The meaning, according to which, might be, if the ministry of announcing a law which, in letters, or taken literally, is the occasion of death, and engraven on stone, &c. “ Which is done away,” refers to “ the glory of his countenance,” as is evident from the Greek, δοξαν καταργουμενη. This effulgence on the face of Moses has passed away with himself.

8. The Apostle refers to the future glory, in a special manner reserved for the ministers of the gospel before all the other elect—the glory of the children of God. What

Text.

9. For if the ministration of cōdemnation be glory, much more the ministration of justice aboundeth in glory.

10. For even that which was glorious in this part was not glorified, by the reason of the glory that excellēth.

11. For if that which is done away, was glorious: much more that which remaineth is in glory.

12. Having therefore such hope, we use much confidence:

13. And not as Moses put a veil upon his face that the children of Israel might not steadfastly look on the face of that which is made void.

Paraphrase.

9. But if, I say, the ministers of the law which was the occasion of damnation was glorious, how much more glorious shall be the office of announcing the law which confers true justice and sanctity (in the fulness of that bliss after which inanimate creation itself sighs, the glory of the adoption of the sons of God)?—Rom. viii. 19.

10. For, indeed, should we institute a comparison, we might truly say, that the glory attached to the ministry of Moses was no glory at all, compared with that of the Apostolic ministry, or the new covenant, on account of the supereminent glory of the latter.

11. Another respect in which appears the superiority of the new ministry and covenant over the old —viz., its perpetuity. For, if the old covenant and its ministry, although transitory, were glorious, much more glorious shall be the covenant and its ministry, which are to last to the end of time.

12. Animated, then, with the hope of such glory, arising from preaching the gospel, the practical resolve which we Apostles come to is, to preach it openly and undisguisedly, with much freedom and boldness of speech.

13. Nor do we in preaching act as Moses did, who put a veil on his face when he spoke to the people, so that the children of Israel could not steadfastly look on his countenance effulgent with the rays of glory, which glory is now destroyed.

Commentary.

encouragement and consolation are held out here to the labourers in the cause of the gospel, amidst all the perils and arduous toils of their ministry!

9. In this verse is conveyed, in different language, the idea expressed in the two preceding verses. The “glory” to which he refers, is that reserved for us, in the life to come, and after which inanimate creation itself sighs.—(Romans xiii. 17).

10. “In this part,” that is, in respect of comparison. The glory and ministry of Moses, compared with that attached to the new covenant, was no glory at all.

11. He institutes a comparison between both covenants and their respective ministries, under another head—viz., that of permanence or perpetuity. The new ministry and covenant are to last to the end of time, while those of Moses are *transient*, being a mere introduction to a covenant and ministry of better hope.

12. Having shown the superior excellence of the gospel ministry, he proceeds to point out the proper mode of exercising that ministry, a subject on which he treats as far as chapter vii. The first distinguishing trait of the evangelical ministry is intrepidity; and the practical lesson which he hopes it inspires should teach us, is, to preach the gospel openly, with freedom of speech. This is the meaning of the Greek word corresponding with “confidence,” *παρῆσται*.

13. “That the children of Israel could not look steadfastly on the face of that which is made void;” for which the Greek reading is, *εἰς τὸ τέλος τοῦ καταργουμένου, σο* that the children.....on the end of that which is made void. The meaning of which is, that the children of Israel, on account of the veiled and mysterious manner in which Moses spoke (which was signified by the veil covering his face, to conceal the glory beaming from his countenance), did not see Christ, who is “the end of the law” (Romans x. 5), in whom all its figures are accomplished, and by whose grace all its precepts are fulfilled. Others, by “the end,” understand the extremities of the face of Moses, which would appear to be the meaning attached to it by the Vulgate translation. “On the face of that which is made void.” The word “which” is also referred by the Vulgate, *quod evanescatur*, to the veil which covered the face of Moses, as if it were

Text.

14. But their senses were made dull. For, until this present day, the self-same veil, in the reading of the old testament, remaineth not taken away (because in Christ it is made void.)

15. But even until this day when Moses is read, the veil is upon their heart.

16. But when they shall be converted to the Lord, the veil shall be taken away.

17. Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

18. But we all beholding the glory of the Lord with open face,

Paraphrase.

14. This veil on the face of Moses mystically signified the blindness of the Jewish people, and the dulness of perception under which they labour; for, unto the present day, this same veil, of which the veil of Moses was a type, is unremoved, while they are reading the Old Testament, because it can be removed only by Christ, in whom they refuse to believe.

15. But even to the present day, while Moses is read in their synagogues, this veil of spiritual blindness is placed on their hearts.

16. But when they shall be converted to the Lord, this veil shall be removed.

17. Now, the Lord is the spirit to whom we have been referring throughout, as distinguishing the new covenant from the old (and hence, the conversion of Israel to the Lord, signifies the adoption of the spiritual covenant, which is the inheritance of the sons of promise in the New Testament). And where the spirit of the Lord is, there is to be found exemption from blindness of intellect, from obstinacy of will, and obduracy of heart (and hence, it is only by becoming Christians, that the veil of darkness and mental obstinacy shall be removed from the Jews).

18. But we Apostles and ministers of the gospel, unlike Moses (verse 13), receiving in ourselves as in a

Commentary.

meant, that the veil of Jewish darkness was destroyed, and totally removed by the gospel and the clear revelation of Christ. The interpretation in the Paraphrase is, however, more in accordance with verse 11, which refers it to the brilliancy emanating from the face of Moses.

14. The Apostle, in this verse and the following, points out the mystical signification of the veil which Moses wore on his face after having conversed with the Lord on Mount Sinai. It was a type of the blindness of heart of the Jewish people. And he says, that the same blindness and obduracy, typified by the veil of Moses, is, to the present day, placed on the hearts of the Jews, whilst reading the SS. Scriptures in their synagogues on each successive Sabbath; because this spiritual blindness and obduracy of heart is to be removed by Christ only, in whom they refuse to believe. "The self-same veil," i.e., the antitype of the veil of Moses—viz., blindness of heart.

15. In this verse there is a repetition, in plainer terms, of the idea conveyed in the preceding.

16. Some Commentators, among whom is Estius, understand the words, "converted to the Lord," not of the Jewish people (as in Paraphrase), but of Moses representing and prefiguring the Christian people, and they understand the words thus:—But when he (Moses) converted himself to the Lord, he took off the veil. This construction is admitted by the Greek reading, *επιστρέψη προς κύριον*. According to them, then, the meaning is:—"As Moses turning from the Lord to the people, and wearing a veil, was a type of the Jews of old, that is, of the incredulous Israel, so the same Moses, taking off his veil when conversing with the Lord, was a type of spiritual Israel, the Christian people, who clearly contemplate the mysteries of faith."

17. "The Lord is a spirit." In Greek, *τὸ νέφα, the spirit*, i.e., the spirit which distinguishes the new from the old covenant. The consequence deducible from this is shown in the Paraphrase. "Liberty," i.e., exemption from blindness of intellect and obduracy of heart, such as that (signified by the veil of Moses) under which the Jews laboured.

18. "But we all." In the Paraphrase this is made to refer to the ministers of the gospel, whom the Apostle has been throughout comparing with Moses, and whose

Text.

are transformed into the same image from glory to glory, as by the Spirit of the Lord.

Paraphrase.

mirror, with face uncovered, *i.e.*, openly and undisguisedly, the glorious revelation of God, are transformed into the same likeness which we saw in the mirror; from the brightness of his glory reflected on us to the brightness which we also reflect on others; we are thus transformed, like so many suns, enlightening others, in a manner becoming the spirit of the Lord, who is the spirit of liberty, freeing us from mental darkness and obstinacy (verse 17).

Commentary.

ministry he has been exalting above the Mosaic. The word "beholding" is interpreted in the Paraphrase to mean, *receiving as in a mirror*; a signification warranted by the Greek, κατοπτριζομένοι, which is taken passively, and accords better with the rest of the interpretation in the Paraphrase, which confines the words, "we all," to the ministers of the gospel. Others make the words, "we all," extend to all Christians—all the children of the new testament. And "beholding" will mean *seeing as in a mirror*—a signification admitted by the Greek word, which may be taken in either a passive or a middle signification. Then the words will mean:—But we all, Christians, beholding the glorious mysteries and revealed truths of God in a mirror "with open face," *i.e.*, openly and undisguisedly—unlike the children of Israel, who saw the resplendent face of Moses covered with a veil—are transformed in a manner becoming the spirit of God to the same likeness which he saw in the mirror, as the face of Moses partook of the brilliancy of the angel which he saw. "From glory to glory," so as to advance more and more in brightness and resemblance to the image pictured or reflected in the mirror of God's revelation; for, all Christians are bound to aspire to perfection resembling that of God. The words, "from glory to glory," may also mean from the brightness of Christian revelation here (for although obscure, it is bright compared with the revelation made to the Jews), to the brightness of heavenly vision hereafter. In the Paraphrase they have been interpreted, *from the brightness of his glory reflected on us (Apostles) to the brightness which we also reflect on others*. "As by the spirit of the Lord." The word "as," καθώσπερ, means a way becoming the spirit of the Lord, who removes all mental obscurity and obstinacy; for "where the spirit of the Lord is, there is liberty," (verse 17). The words, "by the spirit of the Lord," may be also translated from the Greek, ἀπὸ κυρίου πνεύματος, *by the Lord, who is the spirit*, to whom reference has been made in the foregoing.

CHAPTER IV.

Analysis.

Having established, in the preceding chapter, the superior excellence of the Apostolic ministry, the Apostle employs this in defending himself and his colleagues against the charges of the false teachers; his apology is contrived in such a way as, by implication, to insinuate against his accusers the very charges which they preferred against himself. He says, that in discharging his exalted ministry, he has avoided everything, even in private, that might damage its efficacy (verses 1, 2). If to any persons this Gospel publicly preached is unknown, it is through their own fault (3, 4). In preaching, he seeks only God's glory and his neighbour's utility, in order to correspond with the designs of God in imparting his ministry (5, 6). But the treasure of celestial knowledge communicated to others, is carried in frail vessels in order to consult for the glory of God alone, whose power appears clearly in preserving the Apostles in the midst of sufferings (7, 8, 9). They suffer thus, in the hope that by representing Christ's death, they may share hereafter in the glory of his resurrection (10, 11, 12). But, notwithstanding their constant exposure to death, the Apostles intrepidly preach the Gospel and profess their faith, as did David in the like circumstances (13). Being firmly convinced, that God will, one day, resuscitate them with Jesus, and give a share in the glory of his heavenly kingdom to them as well as to their faithful converts, for whose advantage all the Apostolic ministrations are intended (14, 15). Hence, in the midst of trials, their souls are become more and more vigorous, while constantly making the inexpressible and never-ending glory of the life to come, the subject of their continual meditation (16, 17, 18).

Text.

1. THEREFORE seeing we have this ministration, according as we have obtained mercy, we faint not,

2. But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commanding ourselves to every man's conscience, in the sight of God.

Paraphrase.

1. Having, therefore, been called by the mercy of God to a ministry of such superior excellency, we are not cast down by the difficulties in which the faithful discharge of its arduous functions may involve us.

2. Even in private we do nothing unbecoming so exalted a ministry; we altogether abhor and eschew these private deeds of turpitude which carry with them shame and disgrace, not leading a life of hypocrisy and dissimulation, nor corrupting the word of God, either by the admixture of false tenets, or by preaching it from selfish, interested motives, but by the open and undisguised manifestation of truth, as well in the sanctity of our lives, as in the purity of our doctrine, rendering ourselves worthy of commendation with all men who follow the convictions of conscience, and in the presence of God who sees all things as they are.

Commentary.

1. "Therefore." As this ministry which has been confided to us by the purely gratuitous mercy of God, without any merits on our part, has been so excellent and exalted, as appears from the preceding chapter, "we faint not," which may mean we are not idle or slothful in the discharge of its duties; or, rather, we are not cast down by adversity, but willingly sacrifice our lives for our flocks. In this the Apostle indirectly censures the false teachers who, like mercenary hirelings, when they see the wolf approach and danger nigh, fly and abandon the flock.

2. "But we renounce," i.e., execrate, shun, and abhor private deeds of shame and turpitude, unlike the false teachers who wear exteriorly the garb of sanctity, but whose

Text.

3. And if our gospel be also hid; it is hid to them that are lost,

4. In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

Paraphrase.

3. But if, after this public and open preaching of the gospel, its truths are veiled for some, and concealed from them, it must be said, that this occurs only to the unbelieving reprobates, who refuse to believe, and who voluntarily place the veil of spiritual blindness on their own hearts.

4. Whose minds the devil, who rules over the children of this world of unbelief, has blinded, lest the bright glory of the gospel should shine unto them, by which gospel are made known and manifested the glorious mysteries of Christ, who is the perfect image of God, light of light.

Commentary.

conduct in private is shameful to be mentioned, as it is expressed (Ephes. v. 12). "Not walking in craftiness," i.e., in hypocrisy and deceit, like the false teachers, saying one thing and thinking another, or saying one thing in public and acting in a contrary way in private. "Adulterating the word of God." The Greek for "adulterating," δολοντες, is different from that used in chap. ii. verse 17, but the meaning in both places is the same, viz., not preaching the word of God in its unalloyed purity as it emanated from God, but mixing with it foreign doctrines, or preaching it from corrupt, selfish motives. In this also the false teachers are censured. "Manifestation of the truth," both in purity of doctrine and sanctity of life; "the truth" probably includes both. "Commending ourselves to every man's conscience," i.e., rendering ourselves deserving of praise with every man who wishes to speak according to the convictions of his conscience, be he a believer or unbeliever, and even in the presence of an omniscient God. Oh! what a lesson to the minister of the gospel. He should pursue the even tenor of his onward course, neither elated by prosperity nor cast down by adversity, doing nothing, even in private, unworthy of his exalted calling, walking always "in God's sight," and sanctifying his actions by the consideration that the eye of God is always upon him, having God's glory alone in view, and acting in such a way before men as to merit the just commendation both of God and man.

3. In this verse he meets a question which might be put, viz., if the gospel be preached thus openly, why be veiled for so many? The answer to which is, that this veil is not on the truths themselves, as was the case in the Mosaic law, but it was superinduced by the mental obstinacy of men themselves and by their resistance to the truth.

4. These men who voluntarily superinduce this veil, are the reprobates and unbelievers whose minds are blinded by "the god of this world," which is commonly understood of the devil, who is called also by St. John (xiv. 30), "the prince of this world," since he exercises dominion over those who prefer terrene to heavenly things. Moreover, this class of men practically worship the devil as a God. Even among Christians one would imagine that in baptism, instead of promising to renounce the devil, they promised him eternal allegiance, if their lives were taken as the standard of their profession. If they promised to be his servants, they could not more faithfully adhere to their promise than they do at present. Others understand the words of Almighty God, who blinds the wicked not *positively*, by imparting malice, but *negatively*, by withholding mercy. *Non obecat impertiendo malitiam sed non impertiendo misericordiam.*—St. Augustine. In this interpretation, the words "of this world" would, however, have no meaning, unless we join them with the word "unbelievers," which would be without meaning also, and would, besides, be a very forced and unnatural construction. The construction then runs thus:—It is concealed from those who perish (verse 3), I mean those unbelievers whose minds or spiritual senses the devil blinds, &c., verse 4. "The gospel of the glory of Christ;" it is called such, either because in it are manifested the mysteries of Christ's glory and divinity, or, because it is preached for his glory. "Image," i.e., God's uncreated image, begotten of him by an eternal generation, light of light. "The figure of his substance, and the splendour of his glory."—(Heb. chap. i.) Hence, our Releemer says in the gospel:—"He who sees me, sees the Father also."—(John xiv. 9).

Text.

5. For we preach not ourselves, but Jesus Christ our Lord : and ourselves your servants through Jesus.

6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

7. But we have this treasure in earthen vessels, that the excellency

Paraphrase.

5. I said (verse 2), we rendered ourselves worthy of commendation with all men and in the presence of God ; and with truth I have said so; for, in preaching we seek not our own glory or emolument, but the glory of our Lord Jesus Christ, and we seek your advantage, and not our own ; for, we profess ourselves your servants, devoted to you for Christ's sake.

6. And in seeking God's glory and your advantage, we only correspond with the designs of God in conferring this grace of apostle-ship ; for, it is the same Lord who, by the word of his might, commanded of old light to shine forth from the dark abyss, that by his spirit has shone in our hitherto darksome hearts, in order that we might enlighten others by the science and the knowledge of the glory of God, shining resplendent in the face of Christ, God's most perfect image.

7. But this treasure of the heavenly knowledge of the truths of God for the enlightenment of others, we

Commentary.

5. This is to be connected with the second verse, the intermediate verses being taken up in answering the question which presented itself. He says that by the manifestation of the truth (verse 2), they commanded themselves to God and man, because they had in view only the glory of God and the utility of their neighbour, to whose service they devoted themselves. "We preach Jesus Christ and (profess) ourselves your servants." The word, *profess*, must be understood. In order to show that their ministry does not involve anything like abject servitude, he says it is "through Jesus," or for the sake of Jesus. The Greek particle, *δια*, corresponding with "through," has frequently the meaning of, *on account of*.

6. In the Greek the construction runs thus, as in Paraphrase : ὅτι δὲ θεος δὲ εἰπὼν ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, for the God who commanded light to shine out of darkness (it is) who hath shone in our hearts, &c. It is the same God who at the beginning of creation said: "Let there be light, and there was light" (Genesis, i.) that hath by his spirit shone in our hearts. The Apostle in these words indicates the allegorical reference contained in the words of Genesis. "To give the light of the knowledge," &c., shows the purpose God had in view in shining in our hearts; it was in order that we should be so many lights illuminating the spiritual darkness of this world by the knowledge of the bright glory of God reflected in the face of Christ, his most perfect image. Others understand the words, "in the face of Christ," to refer to the person of Christ, as if to imply that by illuminating the world, the ministers of the gospel acted in the person, or as the representatives of Christ. In the Vulgate reading, *in facie Christi Jesu*, there would seem to be an allusion to the veiled face of Moses, with which the face of Christ is contrasted. The comparison has, however, been instituted throughout, not between Moses and Christ, but between Moses and the Apostles. Hence, the Vulgate translation, *in facie Christi Jesu*, is supposed by some not to be the best version of the words, and they prefer the reading which makes it "*in the person of Christ Jesus*," which reading the Greek, ἐπροσώπῳ Χριστοῦ, admits, and which is also found in the Syriac version. "Jesus," although in the common Greek text, is not in the *Codex Vaticanus*. What a lesson of instruction for all the ministers of the gospel. They should commend themselves by their zeal for God's glory, preaching Christ and not themselves; instead of domineering over any, they should be the servants of all. They should make the brightness of God's glory and sanctity shine forth in their own lives, as so many shining and burning lamps, enlightening others.

7. The Lord wished to confide this treasure of the ministry of heavenly illumination to poor, ignorant, frail, and contemptible men, in order that all its glory and excellence should be attributed to himself. By the "earthen vessels," some understand the mortal

Text.

may be of the power of God, and not of us.

8. In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute:

9. We suffer persecution, but are not forsaken: we are cast down, but we perish not:

10. Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.

Paraphrase.

carry in ourselves who are frail and contemptible, like earthen vessels, that the excellence which is in us, and the fruit resulting from our ministry may redound to the glory of God, and not to our own.

8. And in the preservation of such frail beings in the midst of the most imminent perils, the divine power is clearly displayed; for, although we are pressed on all sides by adversity; still we are not utterly ruined; and although we are destitute of corporal aid and human counsel in our perplexities, we are not altogether left without resource, God in his mercy suggesting a means of evading our perplexities and embarrassments.

9. We suffer persecution on account of the exercise of our ministry, but we are not forsaken by God who rescues us in our perils; we are cast down to the earth in our struggles with our opponents; but still, we are not despatched (because God interposes to save and raise us up).

10. By our daily exposure to dangers and death, we always carry about, and by certain resemblance express in our bodies, the death of our Lord Jesus, in order that the life of glory which he now enjoys, may at a future day be revealed in us, when this mortal shall put on immortality.

Commentary.

bodies of the Apostles formed from the earth. Others, more probably, understand them of the persons of the Apostles, who were weak, frail, and despicable in the eyes of men.

8. In the following verses, is shown how the power of God was exerted in favour of his ministers, although placed in the most imminent perils. It may not be necessary to give a distinct meaning to each word of the two following verses, the whole passage being nothing more than a mere rhetorical amplification conveying the same idea in different words, which increase in intensity. "Distressed," στενοχωρούμενοι, is interpreted by many, we are seized with excessive mental anxiety. The version of Erasmus gives the same meaning to the corresponding Greek word. The purpose of the Apostle, however, would appear to be, to show that, although as brittle as earthen vessels, they are still preserved from bodily destruction in the midst of the greatest dangers.

"Straitened but not destitute." The Greek, απορούμενοι δλλ' οὐκ ἔξαπορούμενοι, literally translated, is, *aporiati, sed non exaporiati*; the former means destitute of human counsel in perplexity, without knowing what to do; the latter, that they are not oppressed in this perplexity, from which they knew not how to extricate themselves, because God suggests to them a means of effecting an escape.

9. "We are cast down," &c., conveys the idea of most imminent danger of life, just as if a man in single combat were thrown to the earth by his adversary, and ready to be despatched, unless some one interpose to raise him up and enable him to avoid the fatal stab. God interposed to rescue the Apostles placed in the like danger. The words may also convey the idea, in allusion to earthen vessels, that although flung down upon the earth, God still interposed to save them from being utterly destroyed.

10. "The mortification." The Greek word, νεκρωσίς, denotes a dying state without actual death, "of Christ." (In the common Greek, of the Lord Jesus). The word "Lord" is wanting in the chief MSS. which support the Vulgate. "That the life also of Jesus," &c., are understood by some as referring, not to the future glory of the children of God (as in Paraphrase), but to the proof of Christ's Resurrection, in consequence of rescuing so miraculously out of the very jaws of death, those who were thus exposed for His sake, so that the life of Jesus now risen may be clearly manifested and seen

Text.

11. For we who live are always delivered unto death for Jesus' sake: that the life also of Jesus may be made manifest in our mortal flesh.

12. So then death worketh in us, but life in you.

13. But having the same spirit of faith, as it is written: *I believed, for which cause I have spoken: we also believe, for which cause we speak also:*

14. Knowing that he who raised

Paraphrase.

11. For, although living, we are constantly given over to death on account of the preaching of Jesus, in order that the glorious and immortal life of Jesus may, at a future day, be revealed in this mortal flesh.

12. Therefore, by the preaching of the gospel, death is caused in us; but, by this means, your spiritual life is advanced.

13. But having, in the midst of dangers and death, the same faith proceeding from the Holy Ghost, that David had of old, when, as it is written of him, he said in the midst of trials and dangers: *I have believed, and still believe firmly in the divine promises, and therefore, in consequence of this unhesitating faith in God's promises, I have proclaimed, and still proclaim it aloud; so we also Apostles firmly believe in the promises, and, therefore, openly proclaim and profess this our faith.*

14. Firmly impressed with the belief, that he who

Commentary.

in our bodies rescued by him from death; for, had He not lived, He could not have rescued them. Others understand these words as referring to a typifying of His Resurrection; for, as our constant exposure to death was a type of His passion and death, so was our deliverance from these imminent perils of death a type of His Resurrection. "In our bodies." In Greek, *ἐν τῷ σώματι ἡμῶν, in our body.*

11. This verse is illustrative of the preceding. "That the life of Jesus," &c., may also mean, that the life of Jesus risen from the dead may be made manifest by His having saved those perishable bodies amidst such deadly perils; and hence, our preservation furnishes a confirmatory proof of the Resurrection of Jesus.

12. The conclusion drawn by the Apostle is, that by these sufferings, death is exercised in himself and his colleagues, by which means their spiritual life is advanced. Others, with St. Chrysostom, understand the words of this verse to convey a reproach to the Corinthians, who were living in ease and abundance, while the Apostles were exposed to danger and want of all sorts. The former interpretation is the more probable. In all this the Apostle indirectly and obliquely reproaches the false teachers as having encountered no such dangers or privations for the faith, and as having no such testimony of divine deliverance and interposition in their favour.

13. He assigns a reason why the Apostles, in the midst of dangers, preach intrepidly; it is, because they really and firmly believe, unlike the false teachers, who, in dangerous circumstances, are become like "*dumb dogs not able to bark.*"—(Isaias, lvi. 10). "Having the same spirit of faith," which David had proceeding from the Holy Ghost, when in Psalm cxv. he says, in the midst of the dangers which menaced his life: "*I believed,*" (the perfect tense is put by a Hebrew idiom for the present. "*I believe,*" or it may mean, *I have believed and still continue to believe*, in the promises of God made to me by Samuel, that one day I should ascend the throne; for, it is to this he refers in the 115th Psalm), and, therefore, on account of the firmness of this faith, "*I have spoken,*" I have proclaimed, and do proclaim it aloud, knowing that God will preserve me. Some interpreters understand the word thus: having the same faith, *with you*, emanating from the Holy Ghost, we too believe, and, therefore, speak as did he of whom it was written, "*I believed,*" &c. It is better, however, to understand it of the same faith, *with David*. Hence, the faith of the saints of old is the same with ours. The mode of believing may be different; for, they believed *implicitly*, what we believe *explicitly*: but "the same spirit" was the author of their faith and ours. Those, therefore, who believe firmly in their hearts, shall not be afraid or ashamed to profess this interior faith openly, when its external profession becomes a matter of duty.

14. "Raised up Jesus." In the common Greek, *raised up the Lord Jesus*. (The Codex Vaticanus has not the word, *Lord*). "With Jesus." (In the common Greek, διὰ Ιησοῦ, through Jesus). The Codex Vaticanus has, σὺν Ιησοῦ, the Vulgate reading

Text.

up Jesus will raise up us also with Jesus, and place us with you.

15. For all things *are* for your sakes: that the grace abounding through many may abound in thanksgiving unto the glory of God.

16. For which cause we faint not: but though our outward man is corrupted: yet the inward man is renewed day by day.

17. For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.

18. While we look not at the things which are seen, but at the

Paraphrase.

raised Jesus from the dead, will also raise us, and bestow on us a like glory with Jesus, and give us a place with you in his heavenly kingdom.

15. I said, *give us a place with you*, for all our ministrations are ordained for your salvation, that the grace of the gospel, being diffused amongst many, whilst many are returning thanks for it, may redound to the glory of God.

16. Propped up by this hope of future glory (verse 14), we faint not in adversity, but although our bodies, the exterior portion of our persons, be attenuated by the sufferings we undergo for Christ, and tending to dissolution; still, our interior part, the soul, is daily becoming more and more vigorous and renovated.

17. For the fleeting and light afflictions of the body, which we endure at present, shall begot and insure for us hereafter an eternal weight of glory, which ineffably and incomparably exceeds the light and passing afflictions of the present life.

18. Whilst we keep steadily in view, not the goods of the present life, viz., honours, riches, &c., which

Commentary.

retained by St. Jerome. This firm belief in their future resurrection animates the Apostles to proclaim it aloud and preach the gospel intrepidly amid the most appalling dangers. "And place us with you." He uses this form rather than *place you with us*, to show the great value he attaches to them, so as to prefer them to himself in glory, since he is only to come in for a share of glory of which they will be in possession.

15. It is not without cause that he placed them first; for they, or rather their salvation, is the end for which all his labours are designed. From making them sharers in his own glory this good shall result, viz., that the benefits of the gospel being more widely diffused and more extensively communicated, may redound to the glory of God, whilst the many on whom they are conferred will join in returning God thanks for them. Acts of thanksgiving, therefore, contribute much to God's glory. The Greek, *την ευχαριστίαν περισσευσην εἰς τὴν δοξὰν τοῦ θεοῦ*, admits the construction of Erasmus, viz., that the grace abounding through many may abound with thanksgiving unto the glory of God, in which the verb "abound" had a transitive signification, as in chapter xi., verse 8.

16. It is the hope of future glory in heaven that animates the just in the midst of sufferings and persecutions. By the "outward man," is meant the outward and sensible portion of man, viz., his frail and corruptible body. This is attenuated and worn by sufferings. But the "inward man," the invisible soul, from these same sufferings receives vigour, and is renovated from the oldness of sin to the newness of truth and justice.

17. The Greek reading runs thus:—*τὸ γάρ παραντικά ἔλαφρὸν τῆς θλιψεως καθ' ὑπερβολὴν εἰς ὑπερβολὴν κατεργάζεται*, from the present lightness of affliction from excess to excess worketh, &c. From excess to excess, or, as we have it, "above measure exceedingly," means that this weight of eternal glory, which our present light and passing afflictions merit for us, is also ineffable, superlatively immense. This form of expression is common with the Hebrews to express what is ineffably great in its kind; or, the words may mean, that this glory inexpressibly exceeds the sufferings undergone here to gain it. The lightness of our sufferings, and their momentary continuance, are contrasted with the weight and eternal duration of the glory that shall one day be exchanged for them. "Of the tribulation;" "our" is not in the *Codex Vaticanus*, as in the above quotation.

18. "While we look not at the things which are seen." The Greek word for "look," *σκοπούντων*, means keeping steadily in view. Oh! were we, with the eyes of

Text.

things which are not seen. For the things which are seen, are temporal : but the things which are not seen, are eternal.

Paraphrase.

fall beneath the senses—but the goods of the life to come, which are not seen, but only believed. For, the things of this life, which are seen, are fleeting and temporary, while the invisible things of the life to come are eternal and never-ending.

Commentary.

the understanding, and in the light of faith, to consider the nothingness of earthly enjoyments and pleasures, in duration exceedingly brief, and even this very brief enjoyment alloyed with bitterness and remorse and disappointments of all sorts ; and on the other hand, were we to contemplate the things of the invisible world, their *never-ending* duration, their intensity exceeding all human comprehension ; were we but to "consider in the heart," on the awful import of these words, "EVER," "NEVER;" ever to continue, *never* to end ; what stimulus to walk in the way of virtue, and keeping God always in view, to look to the remuneration he has in store for us ; what a consolation under the crosses and afflictions with which this loving Father may visit us, in order to chasten us with the rod of discipline, and wean us from the nothingness of earthly pleasures. O God ! increase in us a spirit of lively faith, so as to view *temporal* and *eternal* things, the *fleeting* affairs of this *visible* world, and the *never-ending* concerns of the *invisible* world, as they are ; ever to bear in mind that there are *two worlds*, the *visible* and *invisible*—the one to pass away, as regards us, very soon, nay, sooner than we may imagine ; the other never to end, to continue as long as God shall be God—and to be influenced in our conduct with reference to them according to their relative importance.

CHAPTER V.

Analysis.

In the first part of this chapter, the Apostle proceeds to account for his own cheerful intrepidity, as well as that of his colleagues, in the midst of dangers and persecutions. It proceeded from the consideration of their future glory, from their firm belief in the future glorification of their bodies (verse 1), which glory they are anxious to have imparted to them without bodily dissolution, as nature recoils so strongly from death (2, 3, 4). But bearing in mind, that it is God who fits them for future glory, of which he has given them a sure earnest, they have great courage and confidence in undergoing all hardships for the Gospel with the hope of arriving at this supreme felicity (5-8), to attain which they endeavour, under all circumstances, to please God; and keeping before their eyes his tremendous judgment, they so act as to prove to men their sincerity, lest they should be a stumbling-block or a scandal to any one (10, 11). He guards against the misconstruction which the false teachers might put upon the circumstance of his praising himself, by an assurance that whether he praises or speaks humbly of his own exploits—he has, in both cases, the glory of God and his neighbour's good in view (12, 13). He is moved to pursue this disinterested line of conduct by the example of Christ, whose purchased slaves we are all become by Redemption, who has, therefore, a right to all our services (14, 15). Hence, the Apostles, dead to themselves and living only to Christ, regard no one, not even the Redeemer himself, from human considerations; but they regard all from the highest spiritual motives (16). This should not be peculiar to the Apostles, as every Christian, after having entered on his new spiritual existence, should do the same (17). He refers the merit of all these blessings resulting from our new spiritual existence, to their true source, viz., God, who made us sharers in them by having reconciled us with himself (18). He explains the mode in which this reconciliation was effected (19). He points out the exalted dignity of the ministers of religion (20); and, lastly, assigns a new reason for confidently expecting reconciliation with God, founded on the death of Christ.

Text.

1. FOR we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.

2. For in this also we groan,

Paraphrase.

1. For, we assuredly know by faith, that when this body of earth, in which the soul dwells for a time, as in a temporary abode or tabernacle, is dissolved by death, we shall have a lasting dwelling, from God, viz., a spiritual body given us in the resurrection, and which, unlike the works of art made to last but for a time, is not made by human hands, but by the power of God himself.

2. For, on account of the necessity of this disso-

Commentary.

1. "For," connects the following with the foregoing. The Apostle assigns a reason why he and his colleagues undervalue temporal things, and regard not passing and momentary tribulations. He wishes to point out the future glory that awaits us, both as regards body and soul.

"Of this habitation." In Greek, *τοῦ σκηνῶν*, of *this tabernacle*, implying, that as a tabernacle is only a temporary abode, so the body in its mortal state is to be the tenement of the soul only for a time. "A building of God," in Greek, *ἐκ θεοῦ*, *Vulgate, ex Deo*, "from God," by which is commonly understood, the body in its glorified state after the resurrection; for, it is by the hopes of the glory of the resurrection, the Apostles were encouraged to labour manfully in the work of the gospel, and to it he refers (verse 14) of preceding chapter. This interpretation derives great probability from (verse 8), where the same idea is more fully developed.

2. "In this," that is, on this account, viz., on account of the necessity of the dissolution of our bodies—from which we naturally recoil—before they can be clothed with the

Text.

desiring to be clothed upon with our habitation that is from heaven :

3. Yet so, that we be found clothed, not naked.

—

4. For we also, who are in this tabernacle, do groan being burthened : because we would not be unclothed, but clothed upon, that That which is mortal may be swallowed up by life.

5. Now he, that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.

6. Therefore having always confidence, knowing that, while we are in the body, we are absent from the Lord.

7. (For we walk by faith and not by sight).

Paraphrase.

lution from which nature recoils, we groan, anxiously longing for this heavenly habitation ; desiring to be clothed with the glorious qualities of a heavenly glorified body, as with a garment, without being subjected to the pains of dissolution.

3. We shall receive the properties of glorified bodies in this way, provided, at the coming of our Lord, we are found vested with our bodies and not separated from them.

4. For while we are in this tabernacle of clay, oppressed with its weight, we groan for our state of incorruptibility, not that we wish to arrive at this state, through the dissolution of this mortal body, but to be clothed and invested with it in such a way as that the mortality of this present body would be absorbed by immortal life, that from being mortal, the same would become immortal.

5. But it is God, who fits us for this heavenly domicile, and who has given us the abundant gifts of his Holy Spirit, as a sure earnest of a happy and glorious immortality.

6. Having, therefore, this firm faith, and sure earnest of future glory, we cheerfully undergo all sufferings in the cause of the gospel, knowing that as long as we are in the body, we are sojourners from the Lord.

7. (For, in this life we are tending towards our heavenly country, guided by the obscure and glimmering light of faith ; but we have not yet arrived at the enjoyment of the clear and intuitive vision of God).

Commentary.

qualities of a glorious immortality ; others understand the words, “ in this,” to mean, in this body or earthly domicile, we sigh after immortality, wishing to be invested with it as with a garment. There are two metaphors involved in this passage—one derived from a house, another from a garment.

3. “ Yet so,” &c., i.e., we shall be invested with a glorious immortality in this way, without dissolution, if we be among those who shall be found alive on the day of judgment ; because, as the death of such persons will last for only a very short time, they may be said to be vested with a glorious immortality without dissolution, and the Apostle in all his Epistles treats of the day of judgment as near, because it virtually takes place for all at death. Others understand this verse, thus : if clothed with grace, we are not found devoid of charity and good works.

4. He repeats, in different words, the idea conveyed in the preceding verses. While in this tabernacle, we sigh for a glorious immortality, being oppressed with the weight of our present body—not that we wish for it at the expense of dissolution, but only in such a way as to be invested with it, without the intervention of death, so that the mortal be absorbed by immortal life.

5. He ascribes to the grace of God all the merit of the ministry by which he is fitted for immortality, and God has increased our hope by the pledge of future glory which he has given us. “ That maketh.” (In Greek, κατέργασαμενος ; that hath made).

6. In consequence of the sure earnest of God’s spirit in our hearts, we always act with courage and cheerfulness under crosses and afflictions—the most secure road of safely arriving at our end—knowing that while we are in this body, we are sojourners from the Lord ; we, therefore, hasten towards that country of which we are enrolled as citizens, and in which is our everlasting inheritance.

7. This verse is to be included in a parenthesis—(see Paraphrase).

Text.

8. But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord.

9. And therefore we labour, whether absent or present, to please him.

10. For we must all be manifested before the judgment-seat of Christ, that everyone may receive the proper things of the body, according as he hath done, whether it be good or evil.

11. Knowing therefore the fear of the Lord, we use persuasion to men: but to God we are manifest. And I trust also that in your consciences we are manifest.

12. We command not ourselves again to you, but give you occasion to glory in our behalf: that you may have somewhat to answer them who glory in face, and not in heart.

Paraphrase.

8. We have, I say, courage cheerfully to undergo all sufferings for the gospel, and we regard it as a blessing to be absent from the body, and present with the Lord to enjoy his vision.

9. And, therefore, we exert our utmost might, whether absent or present in the body, to be pleasing and acceptable to him.

10. For we must all, without exception, stand before the judgment seat of Christ, the Supreme Judge of all, and have our deeds then publicly manifested and exposed, so that each one may receive either the reward or punishment due to him, conformably to the life which he led in the body, according as that life was good or evil.

11. Keeping, therefore, always before our eyes this fearful judgment of the Lord, we endeavour to convince men of the sincerity of our ministry and profession, lest we should be a scandal or an impediment to any one; and as to God, our sincerity is perfectly known to him, and I trust, that to your consciences too, it will be perfectly manifest, notwithstanding the malicious insinuations of the false teachers.

12. We do not speak thus, with the view of again commanding ourselves to you, and of gaining your good will (as had been charged upon us), but with the view of affording you an opportunity of glorying in us, and of furnishing you with some answer against those who feel elated from external accomplishments, without any real interior virtue wherein to glory.

Commentary.

8. He continues the subject digressed from in the preceding verse: We have courage, I say, under adversity, and we even prefer to be freed from the body to remaining in it, and thus to enjoy God's beatific vision.

9. If while here "present" in the body, we merit heavenly bliss, and please God, we shall please Him hereafter, when "absent" from the body; we shall be objects always pleasing in His sight, and we shall merit that this happiness be not taken from us for eternity.

10. In this verse is given a reason why we should always endeavour to please God; because we must all stand and be examined before the judgment seat of Christ, to whom the Father has transferred all judgment, and whom he has constituted Judge of the living and of the dead. In this judgment five circumstances are here noticed by the Apostle:—First, it is to be universal—"we all!" Second, inevitable—"we must." Third, clear and evident, exposing both interior actions and intentions, and hence, a source of shame and confusion—"be manifested." Fourth, irrevocable, as occurring before a supreme Judge, Christ—"before the judgment seat of Christ." Fifth, most just; being grounded on all the actions, thoughts, &c., of our entire life, "according as he hath done." What a subject of most serious reflection!

"The proper things of the body." In Greek, *τα δια τοῦ σώματος*, *the things by the body*. The Vulgate interpreters read, *idem τοῦ σώματος*, *propria corporis*, the reading of Origen.

11. "Fear of the Lord"—"fear"; the effect is put for the judgment which causes it. "We use persuasion to men," to avoid scandalizing the weakness, or obstructing in any way the progress of the Gospel; for, as to God, the searcher of hearts, to him the fulness of our sincerity is already clear and evident.

12. The Apostle here takes precaution against a repetition of the charge made against him by the false teachers (see chap. iii. verse 1), and removes all grounds for the

Text.

13. For whether we be transported in mind, it is to God : or whether we be sober, it is for you.

14. For the charity of Christ presseth us : judging this, that if one died for all, then all were dead.

15. And Christ died for all : that they also, who live, may not now live to themselves, but unto him who died for them and rose again.

16. Wherefore henceforth we know no man according to the flesh. And if we have known Christ according to the flesh ; but now we know him so no longer.

Paraphrase.

13. We do nothing on our own account merely; for, whether by speaking in praise of ourselves, and of our actions, we appear to be insanely transported in mind, it is for the glory of God we do so ; or whether by speaking in terms of lowliness of ourselves, we act like men in their sober senses, it is for your sakes, to give you an example of modesty and humility.

14. The gratuitous and excessive love of Christ for us, urges us to pursue such a disinterested line of conduct, considering this, that if one man has died to save all from eternal death ; therefore, all were spiritually dead (and his death for all shows the extent of the benefit conferred).

15. And also bearing in mind, that Christ has died for all ; so that those who now live, are bound to his service in such a way, as to live no longer for themselves, but for him who has died and has risen for their sakes. (Hence, we should live solely for the service of our Redeemer, whose ransomed slaves we are).

16. Wherefore, since we, Apostles, have become Christians, and dying to ourselves have begun to live to Christ, we have regarded in no man earthly or carnal considerations ; and if at any time we have known and loved Christ from human motives, we do so no longer, but from purer and more exalted spiritual motives, we adore and serve him.

Commentary.

misconstruction of his words. His motive in referring to his past good works is, to afford the Corinthians a subject for glorifying in him as their true Apostle, and a means of reply against the false teachers, who were in the habit of boasting of mere external advantages, such as learning, riches, worldly connexions, &c. ; but, were prevented by their private deeds of shame (chap. iv. verse 2) from boasting of acts of virtue, or of purity of heart and conscience.

13. Whether he praises himself at one time, or speaks in terms of modesty and humility of his actions at another, he does neither on his own account; on each occasion, he has the glory of God, or the edification of the neighbour, in view. "Transported in mind," when praising himself : for it is the mark of a madman or of a fool, to be speaking commendably of himself. "It is to God;" it is to glorify God who is the author of every good gift in us. "Be sober," like men in their senses, who speak modestly of themselves ; "it is for you," to give them an example of modesty and humility.

14. The gratuitous, disinterested love of Christ, who did nothing to please himself, *non sibi placuit* (Romans, xv. 3), constrains the Apostles to follow the same disinterested course, having God's glory and the neighbour's salvation always in view. "Judging this," &c. He adds this to show the magnitude of the benefit of Redemption ; and to point out the excess of the love of Christ, which "pressed" the Apostle. What a strong exhortation to labour unceasingly for the salvation of our brethren ! If Christ died for all, why should not we give our lives for our brethren ?

15. "And Christ died for all." We have not the word "Christ" in the Greek, it is, however, understood. "That they who live," &c. Besides the motive of Redemption and ransom, Christ in his death also wished to teach us, that we should devote our life to his service, since, as ransomed slaves, we owe all our actions to the master and Lord who purchased us.

16. "Henceforth," that is, since we, Apostles, began to live a new life imparted to us in Christianity. "According to the flesh," i.e., regarding in them merely human considerations (r.g.), because Jews or Gentiles, learned or unlearned, kinsmen or strangers. "And if we have known Christ," &c., that is, if from the beginning of our

Text.

17. If then any be in Christ a new creature: the old things are passed away, behold all things are made new.

18. But all things are of God, who hath reconciled us to himself by Christ: and hath given to us the ministry of reconciliation.

19. For God indeed was in Christ reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation.

Paraphrase.

17. This is not peculiar to us, Apostles, but if any person has been regenerated with us in Christ, let him know that he is a new creature, he has received a new existence; for him the old have passed away, behold all things are made new for him (hence, he should lead a new life, conformably to the new spiritual existence which he has received).

18. But all this renewed spiritual existence, with its accompanying gifts, are from God, the author of all good gifts, who has admitted us, his enemies, by sin into his friendship, through the merits of Christ, and has constituted us the ministers of his reconciliation with others.

19. For God has reconciled a sinful world to himself through Christ, gratuitously remitting their sins, and to us he has entrusted the preaching of this reconciliation with others.

Commentary.

conversion, we regarded in Christ the human consideration of being a fellow-countryman, or of being of Jewish extraction. "But now," &c., we have been no longer guided by such consideration, we have begun to love and adore him from higher and more spiritual motives. Some understand this of the other Apostles, while living with Christ here on earth; for St. Paul was not a follower of His until after the Ascension. It may refer to St. Paul himself at the commencement of his conversion, for he had not wholly divested himself of human feelings, or of an over zeal for everything Jewish, at once.

17. "If then any be in Christ a new creature." The Greek, *εἰ τις εἴη Χριστῷ κανένας*, might be translated, *if any be in Christ, he is a new creature*. It is not peculiar to the Apostles to enter on a new life in accordance with the object of Christ's death and resurrection (verse 15), but every Christian, every man who has been baptized, has received a new spiritual existence, to which his actions should conform, by living solely for him who died and rose again for him. "Old things are passed away," i.e., the passions, inordinate affections of the old, unregenerate man should no longer dominion over him. They are dead to the things of the flesh. "Behold all things are made new." These words are, according to St. Thomas and Cajetan, mystically allusive to chap. xlivi., verses 18 and 19, of Isaías. They are illustrative of the "new creature," and express the newness of faith, justice, and sanctity, as opposed to unbelief, sin, and immorality. They also convey an allusion to the total renovation of redeemed human nature, both as to soul and body, and to the new heavens and the new earth, the destined abode of the Saints, in which justice is to dwell.

18. "To himself by Christ." (In the common Greek, by *Christ Jesus*; "Jesus" is not in the *Codex Vaticanus*). All these spiritual blessings resulting from our new existence should be referred to God, as their real author. This new existence is the result of our reconciliation with God, and God himself is the author of this reconciliation of his enemies with him, through the merits of Christ, and through the ministry of reconciliation he has perpetuated in his Apostles and the pastors of his Church to the end of time.

19. In this verse is explained and developed more fully the idea expressed in the preceding. He reconciled the world through Christ, by gratuitously remitting their sins in consideration of the ransom which he paid for them, and by bestowing on them his sanctifying grace which he gratuitously merited for them. This passage furnishes no argument in favour of the heretical doctrine of imputative justice. For, the Apostle only considers one circumstance of our reconciliation, namely—the remission of our sins on the part of God. But from other sources we know that this remission is effected by the infusion of sanctifying grace. By this grace sin is really remitted; otherwise, how could God, who hates iniquity, regard with complacency, or repute as just,

Text.

20. For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God.

21. Him, that knew no sin, for us he hath made sin, that we might be made the justice of God in him.

Paraphrase.

20. We, Apostles, are, therefore, in the place of Christ, the ambassadors of God with man. Our exhortations and entreaties to you to return to penance, should be regarded by you as emanating from God himself. In the name of Christ, therefore, and in his person, we beseech you to become reconciled to God, mindful of his infinite mercy.

21. A reason for seeking and confidently hoping for reconciliation with God, is grounded on his infinite benignity and mercy, in making his Son, who had as little commerce with sin, as if he were utterly ignorant of its nature, a victim of sin for us, that through him we might receive real and inherent justice, being made sharers in God's justice by the infusion of sanctifying grace.

Commentary.

the man who really remains in the mire and filth of sin? He has constituted the Apostles ministers of announcing this great blessing of reconciliation.

20. We, Apostles, are ambassadors of Christ; hence, when we exhort or encourage you, it is the same as if this were done by Christ himself; because Christ speaks through us. "For Christ," i.e., in the name and person of Christ, "we beseech you," &c. The ministers of the gospel are, then, the ambassadors of Christ. With what reverence and respect are they not, therefore, to be treated when acting in this capacity. The respect or contempt shown them is shown to Christ himself, by whom they are sent, and in whose name and authority they act. Whosoever touches them might as well touch the apple of his eye. On the other hand, with what circumspection should not the ministers of religious walk, and how cautious should they not be to avoid the least offence that might mar or obstruct the interests of him by whom they were sent. What sanctity of life should they not practise, both in the presence of God and before men, in order to be fit representatives, before men, of their heavenly Master.

21. In this verse is assigned a motive to inspire us with confidence in seeking and hoping for reconciliation with God, viz., because he made his Son, who had no experimental knowledge of sin, or who had no more knowledge of it than if he knew not what it was. "Sin," i.e., a victim of sin, according to the Scripture usage, which often uses the word "sin" to express the victim for sin, (v.g.) Osee, iv., verse 8 ; Leviticus, iv., verse 24. "That we might be made," &c., i.e., that we might be made really and internally just, by a justice like the justice of God, of which we are rendered, by sanctifying grace, sharers through his merits.

CHAPTER VI.

Analysis.

In this chapter the Apostle, as ambassador of Christ, exhorts the Corinthians to correspond with the graces bestowed on them through the Apostolic ministry; and, in order to stimulate them the more, he tells them, that the present is the acceptable time referred to by the Prophet Isaías (1, 2). In the next place, he recounts the virtues which distinguished both himself and his fellow-labourers, while, at the same time, he tacitly reproaches the false teachers with the total absence of these necessary virtues, so befitting every minister of the Gospel (3-11). He then apologizes for the freedom with which he thus addresses the Corinthians, by assuring them of his intense affection for them, from which alone this unreserved freedom of speech proceeded (12). He mildly reproaches them with a want of correspondence in a return of affection for himself (12, 13). As ambassador of Christ, he exhorts them to avoid all intercourse in religion with the Pagans, and assigns several reasons of propriety and congruity for this (14-16). He finally concludes with a quotation from the Old Testament, wherein God tells his people to have nothing to do with the unclean, and, in case of compliance, holds out the promise of the highest rewards.

Text.

1. AND we helping do exhort you, that you receive not the grace of God in vain,

2. For he saith: *In an accepted time have I heard thee; and in the day of salvation have I helped thee.* Behold, now is the acceptable time: behold now is the day of salvation.

Paraphrase.

1. As co-operating, therefore, with Christ in the work of your redemption, we exhort you not to receive in vain—that is, not to render unavailing—the great grace of redemption applied to you through our ministry.

2. For, God has promised, through his Prophet Isaías (xlix. 8), that in an accepted time, he would hear his Son praying for the salvation of the world; and, that in the day of salvation he would assist him, while labouring for the same cause. Behold, now is the acceptable time referred to by the Prophet; now is the day of salvation, of which you should avail yourselves.

Commentary.

1. "Helping." The Greek word, *συνεργούμενος*, means, *co-operating* in the great work of redemption and reconciliation with God. "Grace of God," viz., the great benefit of redemption and reconciliation through Christ, applied to mankind by the ministry of the Apostles. Under it are included the particular graces necessary to attain the great end of redemption. "In vain"; rendering it useless and of no avail to you for want of due correspondence.

2. For the purpose of conveying a stronger inducement to the Corinthians to correspond the more faithfully with divine grace, and to attend to their salvation, he says that the present is the time of grace and salvation referred to by the Prophet Isaías (xlix. 8). These words of the Prophet are generally understood to have been spoken by the Eternal Father to his Son, promising that at a future day, at a time acceptable to all, and to be desired by them, when he was to call the Gentiles to the faith, he would listen to his prayers in their behalf, and assist him in the work of salvation. The prophetic quotation is read in the past tense, although it has a future signification, a thing not unusual to prophetic writings. "Behold now is the acceptable time referred to by the prophet," "now is the day," &c. The fulfilment of this promise has been reserved for the time of the New Law, which may be justly termed, *the law of grace*.

Text.

3. Giving no offence to any man, that our ministry be not blamed:

4. But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5. In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6. In chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned,

Paraphrase.

3. While co-operating with God in the work of your redemption (verse 1), we take care to give no cause whatever for offence to any person, lest our ministry should be brought into disrepute or censure of any kind.

4. But rather, in all things, we command and exhibit ourselves to men as becomes the ministers of Christ, in the exercise of much patience, in enduring daily and ordinary wants, in grievous necessities, in anguish and trials of the most distressing nature.

5. In enduring stripes, in chains and imprisonment, in tumults of the people stirred up everywhere against us, in sustaining labours for the preaching of the gospel, in want of rest and sleep, in fasting, whether voluntarily undertaken, or resulting from want and necessity.

6. We exhibit ourselves, as becomes the ministers of Christ, in purity of mind and body, in the knowledge of the truths of faith, and in the power of explaining them by human examples—in the exercise of lenity towards those who offend us—in an accommodating sweetness of temper and of manners—in a line of conduct which will manifest and display the gifts of the Holy Ghost—in unfeigned and efficient love of our neighbour.

Commentary.

3. "Giving no offence," &c. (In Greek, *μηδέμαν ἐν μηδενὶ διδόντες προσκοπήν, giving no offence in anything*). This verse is to be immediately connected with verse 1; and verse 2 is to be read in a parenthesis. "We co-operating," &c., verse 1 (.....), and "giving no offence to any one," lest by any irregularity of life, or any conduct unbecoming our state, our ministry should be brought into disrepute and rendered useless, "exhort you," verse 1. The first duty which every minister of religion owes himself and the gospel is, to avoid scandal of every kind; otherwise his preaching will be as contemptible as his life. "That our ministry." In Greek, *ἡ διακονία, that the ministry*.

4. In the next place, he must not only be irreprehensible, but a pattern of all virtues. "Let us exhibit." In Greek, *συνυπαράντες, exhibiting ourselves*, i.e., commanding ourselves in everything as becomes the ministers of Christ. "In much patience." He particularizes the instance in which patience is to be practised, viz., "in tribulation," i.e., ordinary wants.—(See Paraphrase). These three instances in which patience is to be exercised increase in intensity. "Distresses" are more severe than "necessities," and the latter more severe than "tribulations."

5. Under "stripes" is included stoning. "Seditions" refer to tumults of the people driving the Apostles from place to place.

6. "In chastity," i.e., purity of mind and body. This is the precious ornament of the Christian priesthood. By many divines it is assigned as a mark of the true Church, inasmuch as it is never practised among heretics, nor can it; because the persevering practice and preservation of this amiable virtue is most difficult, and requires the continual aids of divine grace, which grace is principally imparted through the sacrament of Penance and the Holy Eucharist, of which those outside the Church are totally bereft.

"In knowledge." This word bears the same signification here as in chap. xii., 1 Epistle, viz., the faculty of explaining the truths of faith by examples derived from human things. A knowledge of the sacred sciences, viz., Scripture—Theology, Dogmatic, Moral, and Ascetic—should ornament the Christian minister. "The lips of the priest should guard knowledge." "If he repel knowledge, God will repel him."

"Sweetness." That urbanity of manners which accommodates itself to the wants

Text.

7. In the word of truth, in the power of God ; by the armour of justice on the right hand and on the left,

8. By honour and dishonour, by evil report and good report : as deceivers, and yet true : as unknown, and yet known :

9. As dying, and behold we live : as chastised, and not killed :

10. As sorrowful, yet always rejoicing : as needy, yet enriching many : as having nothing, and possessing all things.

Paraphrase.

7. In preaching the pure, unadulterated word and holy truths of God, which derive their efficacy from the divine power ; by being girt with the armour of justice both on the right and on the left, *i.e.*, in making prosperity and adversity the instruments of virtue.

8. We pursue a course of virtue, as well when despised, as when honour is rendered to us, when men speak ill, as when they speak well of us. We are regarded by many as impostors, teaching errors ; but unjustly, since we are faithful heralds of God's truth. By many we are regarded as contemptible and obscure, but still, we are known and prized by God, who values our ministry.

9. Our death is regarded as always inevitable, owing to the risks we run, and still, through God's interposition, we live. We are publicly chastised, and still, we are not put to death.

10. In consequence of the many evils we endure, we are regarded as sorrowful ; still, we interiorly rejoice in the Lord. We are considered to be poor and needy ; and still, we enrich many. We appear like men destitute of everything ; and still, we possess all things in Christ.

Commentary.

and dispositions of all. "In the Holy Ghost," *i.e.*, in the manifestation of all the gifts of the Holy Ghost. "In charity," &c. In sincere charity and love of the neighbour, manifesting itself not only in word, but in work and in truth.

7. "In the word of truth." The words, *exhibiting ourselves*, &c. (verse 4), are here continued. We exhibit ourselves in preaching God's word unadulterated and unalloyed. "In the power of God." These words are generally connected with "the word of truth," thus—which word derives its efficacy from the power of God, who alone can impart and increase. Some Commentators understand "virtue," or "power of God," to refer to the gift of miracles.

"Armour of justice on the right hand and on the left." By "right and left," are generally understood prosperity and adversity, which the Apostles made the arms or instruments of justice. Prosperity, the season for exercising humility and moderation; adversity, the season for patience and fortitude. "Justice" denotes, in a general manner, the practice of the different Christian virtues.

8. *We exhibit ourselves as ministers of God.* (These words are understood in the different members of these sentences). "By honour and dishonour," by practising the several virtues suggested and dictated by each kind of treatment. These are the arms of justice on the right and on the left.

9. "Dying," owing to continual exposure to the most imminent risks. "Chastised," by being whipped with scourges. Still, they are "not killed," because God interposes to save them.

10. "Needy"; owing to their renunciation of all temporal possessions. "Enriching many," with spiritual blessings, and also with alms collected for them among the faithful. "As having nothing"; no dominion over property. "Possessing all things"; all they wish for are the necessities of life, with which God supplies them. They possess all things, as to use, just as much as their real owners. Moreover, they possess all things in God, in whom every good is eminently contained. It is deserving of remark, that in recounting the several virtues practised both by himself and his colleagues, the Apostle marks out a line of conduct which all future ministers of the gospel should pursue, after his own example. He, at the same time, indirectly strikes at the false teachers, by insinuating that their lives were distinguished by none of these apostolic virtues.

Text.

11. Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12. You are not straitened in us : but in your own bowels you are straitened.

13. But having the same recompence (I speak as to my children) be you also enlarged.

14. Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15. And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

16. And what agreement hath the temple of God with idols. For

Paraphrase.

11. We enter on this recital of our virtues and sufferings, solely from motives of the purest friendship and affection ; for, O Corinthians ! our mouth is opened to communicate to you freely and unreservedly our thoughts. Our heart is dilated from the vehemence of our affection for you.

12. You are not straitened, you rather hold a spacious place, in our heart and affections, but you do not fully correspond with our feelings, as your bowels are contracted in your affection for us.

13. But in order to make a return of mutual love for us—I speak to you as to my beloved children—become enlarged in your affection for us, as we feel towards you.

14. Bear not the same yoke with unbelievers. For, what agreement can there be between justice and injustice? What fellowship or commerce can exist between light and darkness?

15. What concord can there exist between Christ and Belial? Or what communion can there be between a believer and an unbeliever?

16. Or what agreement hath the temple of God with idols? For, you are the temple of the living God,

Commentary.

11. He excuses himself for having enumerated the several virtues practised by himself and his colleagues in the ministry, and says, he did so from no motive of self-praise, but from pure affection—from a wish to communicate to them freely his thoughts and the overflowing feelings of his heart, as friends are wont to treat with friends. He also, in expressing his affection for them, wishes that they would take in good part the reproof which he is about addressing to them (verse 14), for holding intercourse with the Pagans.

12. While his bowels are enlarged and his heart dilated to give them all a spacious place in his affections, they, on their part, are wanting in a return of the like generosity towards him. It is likely, that the insinuations of the false teachers, as well as his own stern rebukes, and his denunciations of their prevalent vices, had estranged many of the Corinthians from the Apostle.

13. In this verse he exhorts them to enlarge the bowels of their affection for him, as he had done for them. "Having the same recompense." The Greek is, *την δε αυτην αντιμεροθειαν*, according to the same recompense—*kata*, is understood—by making a return of the same love and affection which I have for you.

14. The Apostle, as ambassador of Christ, cautions the Corinthians against a practice dangerous alike to their faith and morals—viz., that of contracting very intimate engagements with infidels. It would appear that he alludes particularly to intermarriages with the Pagans. He cautions the faithful against contracting new marriages with them. As to the marriages already contracted, he disposed of that question (1 Epistle, chap. vii. verse 13); and the diriment impediment, *disparitas cultus*, was not instituted for six centuries after this period. The yoke, then, which he dissuades them from bearing with the infidels—a yoke of disparity, as the Greek word, *εποφύγουσες*, implies—is the contracting any close engagements with them, such as would endanger their faith or morals, particularly the most lasting of all engagements, that of marriage. This prohibition he grounds on the inequality that exists between both parties, and the incompatibility of their union. On the one side, are Christ, justice, light, faithful, temple of God; on the other, Belial, iniquity, darkness, unbeliever, idols—things in themselves perfectly opposed and incompatible.

16. In this verse he undertakes to prove, from the 26th chapter of Leviticus, that the Christians are the temples of God. The passage quoted here, literally regarded the

Text.

you are the temple of the living God : as God saith : I will dwell in them, and walk among them, and I will be their God, and they shall be my people.

17. Wherefore, *Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.*

18. *And I will receive you : and I will be a Father to you : and you shall be my sons and daughters, saith the Lord almighty.*

Paraphrase.

as God himself testifies in the Holy Scriptures :—" *I shall dwell in them and walk among them, and I will be their God, and they, in turn, shall be the people specially consecrated to me.*"

17. Wherefore, go out from the midst of the profane, and separate yourselves from all intercourse with them, and be not polluted by their uncleanness.

18. And, should you do so, I will not leave you desolate or void of all comfort. I shall be to you a father, and you shall hold the place of sons and daughters with me, saith the Lord Almighty.

Commentary.

tabernacle or portable temple of the Jews: of it, God says—" I will place my tabernacle in the midst of you, and my soul shall not cast you off. I will be to your God," &c.—(Leviticus, xxvi. 11, 12). The Apostle quotes the passage with a change of the second person into the third. " *I will dwell in them, their God : they, my people.*" The words express the special protection which God meant to extend to the Jewish people, and, in a more particular way, to the spiritual Israel of the New Law. In their mystical, or allegorical sense, they refer to the soul of the just man, which is a kind of movable temple of God.

17. He grounds the prohibition, secondly, on the precept given to the Israelites, to fly the impurities of the Babylonians.—(Isaias, lli. 2). For, if it were imperatively enjoined on the Jews to fly any intimate association with the Pagans of Babylon, much more obligatory is it on the Christians of Corinth, called to a higher state of sanctity, to shun all dangerous communication with Pagans, of still more corrupt and dissolute morals.

18. It is not well ascertained from what part of Scripture the words of this verse are quoted. They are generally referred to chapter xxx. of Jereunias. Others refer them to chapter xlivi. of Isaias. From whatever place taken, they certainly refer to the adoption of the children of the New Testament, and both sexes are referred to, "*sons and daughters,*" because, both sexes are concerned in the intermarriages with the Pagans, the abuse particularly referred to by the Apostle in this passage.

CHAPTER VII.

Analysis.

In this chapter, the Apostle exhorts the Corinthians to lead a life of sanctity, as a necessary means of securing the promises referred to at the close of the preceding chapter (verse 1). Returning to the subject of his apology, he entreats them to give him a place in their affections, and, passing over the immense services which he rendered them, he merely says, that he gave them no cause for offence, by acts of fraud or corruption; thereby insinuating, that the false teachers, to whom some of them transferred their affections, were guilty of these mal-practices (2). By way of apology for the freedom with which he addresses them, he assures them of his unbounded affection for them; of his great confidence in them; and of the great joy which they afford him in the midst of tribulation (3, 4). He describes the tribulation he endured (5). But, still greater was the joy which he derived from the arrival of Titus from Corinth, and from the consolation which Titus himself felt among them, which he imparted to the Apostle, when describing their repentance (6, 7). Hence, the Apostle felt consolation surpassing the sorrow he felt at having contristated them, when he learned the happy fruits of the wholesome correction which he administered, and the nature of the heavenly sorrow which they now felt (8, 9). He describes the effects of true penitential sorrow; and points to their own case as an exemplification of the same (10, 11). Hence, the consolation of the Apostle, whose object in writing to them was to manifest his pastoral solicitude in their regard, on seeing the real proofs of true penance and conversion exhibited by them, and this his consolation is heightened by the consolation with which they inspired Titus also (12, 13). He describes the tender affection of Titus for them, and his own joy at finding that his expectations were not frustrated, and that he could place reliance on them in future.

Text.

1. HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.

2. Receive us. We have injured no man, we have corrupted no man, we have over-reached no man.

Paraphrase.

1. Since, then, such glorious promises have been made to us, dearly beloved brethren, let us, in order to secure them, cleanse ourselves from all defilement of both carnal and spiritual sins, consummating the sanctity received in baptism by good works performed from the filial fear of God.

2. Give us a place in your heart and affections. We have injured no man. We have corrupted no man, either by false doctrines or bad example. We have fraudulently taken away the property of no man. (Hence we are not less deserving of your affection than are the false teachers, who are guilty of such crimes).

Commentary.

1. "These promises." The promises referred to in the preceding chapter—viz., that they would be temples of God, and his adopted sons and daughters, &c.

"Of the flesh," i.e., carnal sins; such as gluttony, impurity, &c. "And of the spirit." Spiritual sins—viz., pride, envy, &c. "Perfecting sanctification," &c. Perfecting the sanctity communicated to us in baptism, by good works, which were to be performed from the filial fear of God. Hence, every Christian should not only avoid all sorts of sin, but he should also endeavour to advance more and more in sanctity, by the performance of good works from the motive of virtue, the fear and love of God.

2. "Receive us," are generally understood to mean, dilate your hearts, and give us an ample place in your affections. "We have injured no one," &c. He omits referring to the immense services which he rendered to them, and which gave him a most indisputable claim to their affections. He merely mentions the faults he had avoided; with

Text.

3. I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

4. Great is my confidence with you, great is my glorying for you. I am filled with comfort; I exceedingly abound with joy in all our tribulation.

5. For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within.

6. But God who comforteth the

Paraphrase.

3. I have not spoken thus from any feelings of bitterness, or with the view of condemning you. For, as we have already told you, you are in our hearts, and we love you in such a way, as to be ready to live, or die with you, or for you.

4. I speak thus freely, because of the great confidence I have in you. I frequently make your affection for me the subject of much glorying. I am filled with consolation on account of you. I so abound, and superabound with joy in all the tribulations which befall me, that the excess of my joy extinguishes every feeling of pain arising from sorrow or tribulation.

5. (Not without cause do I allude to tribulations). For, when we were come into Macedonia, no relaxation from labour was permitted our body, but we were rather subjected to afflictions of every kind. *From without*, we had to endure open persecution from the infidels. *From within*, in the recesses of our own hearts, we were under constant apprehension of new evils and misfortunes.

6. But God, the consoler of the afflicted, and parti-

Commentary.

these he indirectly taxes the false teachers, and leaves it to be inferred, that if men guilty of these crimes—a charge which he repels far from himself—had a place in their affections, surely, he who was innocent of them, could not be less deserving of their esteem.

3. From a fear of irritating them, he says, that in the foregoing, he had no idea whatever of conveying reproof or censure, since they are the objects of his most intense love and affection.

4. "Great is my confidence," &c. This he adds, to excuse the freedom with which he had spoken. And by the open expression of his feelings for them, he wishes to dilate their hearts, and secure a return of love. In all this, he has in view their sanctification only. He expresses his "great confidence" in them, in order to secure a return of the same; and he makes their affection for him a subject of "glorying," in order that they may make him in turn the subject of glorying against the false teachers. He is "filled with comfort," owing to their reformation, and his joy in consequence so superabounds as to extinguish all feelings of sorrow under tribulation. What an example of charity is here proposed to all superiors! They should convince those under their charge of the regard and esteem in which they hold them—of the joy they feel at their advancement in virtue, and show, that these feelings are the fruits, not of hypocrisy or dissimulation, but of true and unfeigned charity. By imitating the Apostle, they shall secure the confidence and love of those placed under them. They shall rule them in peace and sanctify them in charity.

5. Having alluded to his tribulation in the foregoing verse, he now shows how great it was, in order that they might judge of the magnitude of the joy which superabounded. After the afflictions which had befallen him in Asia (chap. i.), when he came to Macedonia, he had no respite there either; his body had no relaxation, although his mind was refreshed with the hopes of future rewards. "But we suffered all tribulation." The Greek of which, *εν παντι θλιβομένοι*, literally is, *we were afflicted in all things*. "Combats," i.e., open persecution "without," from the unbelieving enemies of the gospel. "Fears within." Interiorly tormented with the fear and dread of still greater afflictions. This journey to Macedonia is recorded by St. Luke (Acts, chap. xx.) But he makes no mention of tribulation. Hence, all the sufferings of St. Paul are not recorded by St. Luke.

6. "By the coming of Titus." The Apostle despatched Titus to Corinth, to ascertain the effects produced by his former Epistle. On this account he came to Troas

Text.

humble, comforted us by the coming of Titus.

7. And not by his coming only, but also by the consolation, where-with he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more.

8. For although I made you sorrowful by my Epistle, I do not repent: and if I did repent, seeing that the same Epistle (although but for a time) did make you sorrowful:

9. Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing.

10. For the sorrow that is ac-

Paraphrase.

cularly of the humble, has comforted us by the coming of Titus, whom we so long expected.

7. And not only has he consoled us by the arrival of Titus, but he has consoled us by the joy and consolation which Titus himself received from you, and infused into us—relating to us your desire of amendment—your mourning for your sins, your affection for us, and your zeal in defending us against our maligners; so that the joy, which I felt, exceeded my sorrow for having saddened you.

8. For notwithstanding the sorrow which I caused you by my Epistle, I do not now repent of it, seeing the fruits of this sorrow; and although I did repent of it, seeing that my Epistle caused you sorrow even though it was to continue for a very short time:

9. Now, I am rejoiced, not on account of your sorrow, but because by that sorrow you were brought to penance. For you were made sorrowful on account of the offence offered to God; so that far from receiving any detriment from our correction, you, on the contrary, have derived great profit from it.

10. For, the sorrow, which is conceived from mo-

Commentary.

(ii. 13), to meet him, and not meeting him there, he passed over to Macedonia, not wishing to go to Corinth, until he first learned the condition of their Church. The return of Titus was to him a source of consolation, particularly when he conveyed the glad tidings of their thorough reformation.

7. The accounts which Titus gave him regarding them, and the very consolation which Titus himself derived from their change and amendment, were to the Apostle a source of still more abundant joy. "So that I rejoice the more." These words may also mean—so that the joy I conceived at his return was increased by the cheering account he gave of you, and by his own joy. The meaning adopted in the Paraphrase accords better, however, with what follows.

8. The Apostle here excuses himself for the severity of his former Epistle, and shows the happy fruits of the sorrow which he caused them. Knowing the advantages of this sorrow, he does not regret having caused it—although, before the return of Titus, he might have felt regret at having saddened them even for the shortest time. The Epistle itself, having been inspired by the Holy Ghost, he could not regret having written it, he only regretted its saddening effect. In the Vulgate, the words, "seeing that the same Epistle," &c., are immediately joined to the foregoing, and contain a reason for the sorrow he felt before the arrival of Titus—viz., because his Epistle should have saddened them even for a short time—*etsi peniteret, videns quod Epistola illa (etsi ad horam) vos contristavit*. But, according to the Greek, the sentence concludes at the words, "and if I did repent"; and a new sentence commences with the words, "seeing that the same Epistle," &c., *ει δε και μετεπελομηγε βλεπω οτι η επιστολη εκενη, ει και προς ουρανον ελυπησεν υμας*. A reading, according to which, these latter words are assigned as a reason why he did not repent. "I did not repent." Because, although his Epistle saddened them for a short time, it was still a source of permanent joy of conscience. Hence, if the Greek reading be followed, some addition must be made, thus:—"For I see that this Epistle, although it has contristated you for a time," (has still caused you permanent joy). The words in the parenthesis are added to the text by A' Lapide. The Vulgate reading, however, seems preferable. The Apostle is rejoiced, not at their sorrow, but at its result—viz., their penance and reformation.

9. "That you might suffer damage by us in nothing." There is a *meiosis* here. The words convey more than they express; they imply not only the absence of all detriment, but even positive gain and spiritual advantage.

10. "Steadfast." It is not easy to see from the Greek with what words this is to

Text.

cording to God worketh penance steadfast unto salvation : but the sorrow of the world worketh death.

11. For behold this self-same thing, that you were made sorrowful according to God, how great carefulness it worketh in you : yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge : in all things you have shewed yourselves to be undefiled in the matter.

12. Wherefore although I wrote to you, *it was not for his sake that did the wrong, nor for him that suffered it*: but to manifest our carefulness that we have for you,

13. Before God : therefore we were comforted. But in our con-

Paraphrase.

tives of the love and fear of God, and which is pleasing to him, begets penance, which is the cause of salvation, that is to last for ever ; which penance, therefore, is never to be repented of ; but the sorrow arising from the love of the world begets eternal death.

11. For, behold in your own case a proof of this. Your own sorrow according to God, what effects has it not produced in you ? What solicitude to appease God and remove scandals ; and not only that, but it has stimulated you to enter upon an apologetic defence of your own conduct before Titus in regard to the incestuous man ; still more, it has created in you a just indignation against this sinful man ; and not only that, but a fear lest such crimes be again repeated ; not only that, but a desire of offering satisfaction to God ; not only that, but zeal against scandals ; not only that, but the proper infliction of punishment on this, and other such offenders. In a word, you have proved yourselves to be pure and innocent in everything connected with the shameful crime referred to.

12. Therefore, although I addressed to you this letter of reproof, I did so, neither on account of him who sinned, nor of his father, the injured party, but principally to manifest the pastoral solicitude which I feel for you all before God, and to guard you against vicious contagion.

13. Having, therefore, known the success of our admonition, we have been consoled, and this consola-

Commentary.

be joined. The Greek is, *ἀμεταμελητον*, which is not to be *repented of*, and may refer it to either "salvation," *σωτηριαν*, or "penance," *μεταροταν*. According to the Vulgate, it is more properly joined to "salvation," thus :—"Worketh penance causing *salvation, which will never end.*" But, according to the Greek, it is referred by many to "penance," thus :—"Worketh penance which causes salvation, and is, therefore, not to be repented of. Both meanings are united in the Paraphrase.

11. As a proof that sorrow, according to God, worketh salutary penance, he instances its effects on themselves. He points out the seven effects which it caused in them :— "Defence" (in the Greek, *apology*), refers to their clearing themselves before Titus of any participation in the guilt of the incestuous man. "Desire," may likewise mean, a desire of seeing us. "Zeal," may also refer to their defence of himself against his enemies, the false teachers. "In the matter," viz., the incest, he forbears mentioning it, to mark his horror of it.

This passage furnishes the clearest refutation of the erroneous notions formed by heretics with respect to penance, which, according to them, consists in mere feelings of sorrow, and a mere change of heart. For, the Apostle draws a distinction between the sorrow of heart and penance, as between cause and effect. "The sorrow according to God, worketh penance" (verse 10). Therefore, penance does not consist in mere sorrow. He also feels rejoiced, not because they were "*made sorrowful*," but because they were *sorrowful unto penance* (verse 9). For salutary penance, therefore, more than sorrow of heart is required. Penitential works, such as the Apostle here states to be its fruits in the Corinthians (verse 11), are necessary as its complement. Mere sorrow, unaccompanied by penitential works, ordinarily speaking, is worth nothing.

12. "Who suffered the wrong," viz., the father. From this it is generally inferred, that the father of the incestuous man was still alive.

13. "Therefore we were comforted." Which runs thus in the Greek : *on this account we have been consoled in your consolation.* The meaning does not differ from that ex-

Text.

solation we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

14. And if I have boasted any thing to him of you, I have not been put to shame, but as we have spoken all things to you in truth, so also our boasting that was made to Titus, is found truth.

15. And his bowels are more abundantly towards you; remembering the obedience of you all, how with fear and trembling you received him.

16. I rejoice that in all things I have confidence to you.

Paraphrase.

tion has been increased by the joy which Titus felt; for, his soul was refreshed by you all.

14. And, it added to my consolation, that if I made you in any way a subject of my boasting, I was not ashamed of it afterwards; but as all things that we spoke to you were found to be true, so have all which we spoke to Titus regarding you, been fully verified.

15. Hence, the tenderness and magnitude of his affection for you, when he calls to mind the promptness with which all of you obeyed my injunctions, and the reverential fear and respect with which he was received by you.

16. I rejoice that I can repose confidence in your fidelity to comply with all my wishes and injunctions.

Commentary.

pressed in the Vulgate, by taking the words, "your consolation," actively, to signify the consolation you caused us. There will, then, be no difference, as the words will only convey a repetition of what he asserted before—viz., that he was consoled by the accounts which he received regarding the Corinthians, and, he adds, that the joy which Titus felt at their reformation, added to his consolation.

14. "As we have spoken all things to you in truth." These words are generally understood of the things preached to them by the Apostle, whose words were neither changeable nor inconstant (chap. i.) Others understand them as referring to the character which St. Paul gave of Titus to the Corinthians; and as they have found that the Apostle's character of Titus was fully verified, so has Titus found the character given of them by the Apostle equally well grounded.

15. "His bowels," referring to his tender affection.

16. "In all things I have confidence in you." So that I can exhort, rebuke, instruct, and propose advice on any subject. This serves as a preparation for the subject of alms-deeds, which he proposes in the next chapter.

CHAPTER VIII.

Analysis.

In this chapter, the Apostle exhorts the Corinthians to contribute, after the example of the Churches of Macedonia, with generous liberality towards the fund that was being collected throughout the Churches for the afflicted poor of Jerusalem. He extols the Macedonians for their spontaneous, cheerful, and liberal offerings, going beyond their means, and devoting themselves and their personal services to God and his ministers (1-5). Influenced by this generous example, he entreated Titus to return to Corinth and forward this good work of charity, which should be more abundant with the Corinthians, according as their wealth was greater than that of the Macedonians (5-7). In this matter, he refrains from enjoining anything by way of precept; he merely proposes a counsel, and exhorts them, by the example set them by the Macedonians, by the example of Christ our Lord, and by a reference to their own former good desires and purposes on this subject, to come forward and contribute liberally according to their abilities, as they had resolved on, the year before (7-11). He does not wish that their contribution should exceed their ability, or that they should be carried to the extent of enriching others and impoverishing themselves, but only that there should be a certain measure of equality between them and their poor brethren, both in temporal and spiritual matters (11-15). He highly commends both Titus and the others who were sent to solicit their charitable contributions (10-20). His motive for sending such tried men to be the receivers of their bounty was, to remove all grounds for sinister suspicions regarding their honesty and integrity (20, 21). From a feeling of consideration for the distinguished men whom he sent, he renewes his earnest solicitation, that the Corinthians would contribute in a manner worthy of their own distinguished charity, and of the repeated boasting which the Apostle made regarding them.

Text.

1. NOW we make known unto you, brethren, the grace of God, that hath been given in the churches of Macedonia,

2. That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity.

Paraphrase.

1. I wish to make known to you, brethren, the singular grace of God, which has been plenteously bestowed on the churches of Macedonia.

2. In the first place, having been tried by many tribulations, they were not only patient, but their joy was very great and abounding; and although their poverty was excessive in the extreme, still they behaved most generously—with a sincere and cheerful heart, they abundantly and liberally contributed towards the wants of the poor.

Commentary.

1. Having already described the persecutions which he suffered in Macedonia (vii. 5), the Apostle now wishes to inform them of the grace conferred on these churches which were afflicted with him.

"Grace," i.e., the holy dispositions, both of patience and liberality, which God conferred on these churches. Every good gift coming from God may, in a general sense, be termed "a grace," in which general acceptation the word is employed here.

2. "They have had abundance of joy." In Greek, ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ πτωχεία αὐτῶν ἐπεισοδεύει, the abundance of their joy and their poverty hath abounded, &c. Such was the perfection of the grace of patience with which they were favoured, that they not only endured affliction without murmuring, but with alacrity and much joy. The persecutions which the Macedonians suffered are referred to (chap. vii. verse 6); for, it is likely that they were sharers in the tribulations which he himself underwent, and also (1 Epistle to Thes. i. 6, ii. 14). Such was their liberality, that not-

Text.

3. For according to their power (I bear them witness,) and beyond their power, they were willing.

4. With much entreaty begging of us the grace and communication of the ministry that is done toward the saints.

5. And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God :

6. Insomuch, that we desired Titus, that as he had begun, so also he would finish among you this same grace.

7. That as in all things you abound in faith and word, and knowledge, and all carefulness, moreover also in your charity towards us, so in this grace also you may abound.

Paraphrase.

3. For, from personal knowledge, I can bear testimony to the fact that they, spontaneously and without solicitation, have come forward to contribute according to their ability, nay, beyond it.

4. With great earnestness, entreating us to receive their voluntary donations, and thus enable them to have a share in contributing to the relief of their poor distressed brethren of the faith.

5. And not only did they come up to our expectations in contributing, but they exceeded them, by offering themselves and their personal services to the Lord in the first place ; and in the next place, to us his ministers, to perform the will of the Lord, according as we might make it known to them.

6. So much were we influenced by their generosity, that we entreated Titus, after his return to us, to go back, and bring to a happy close, as he had begun it, this work of generosity also, as well as other good works among you.

7. So that, as you already abound in all other good gifts, as you excel in the gifts of faith, of tongues, of knowledge, of diligence in every duty, or in employing all possible means for the salvation of your brethren, and in your charity and affection for us, you would also excel and abound in this gift of liberality towards the afflicted poor.

Commentary.

withstanding their extreme poverty and depressed condition, they abundantly, and with a sincere and cheerful heart, contributed to the wants of the poor. "Simplicity," means a cheerful, sincere wish to contribute.

3. He shows how "their poverty abounded unto the riches," &c., for they went beyond their means in contributing, and that, unsolicited and unasked.

4. "Begging of us the grace." In Greek, *begging of us (to receive) the grace*, &c. The word, *receive*, is, however, rejected by some Protestant Commentators, it is wanting in the chief MSS., and the Vulgate conveys the meaning expressed by the Greek. They besought the Apostle to receive their gratuitous offerings, and to enable them to contribute something for the "saints," i.e., their afflicted brethren in Judea, for whose relief these collections were originated by the Apostle.

5. "And not as we hoped," that is, they even exceeded our expectations. Others understand the words thus : And by contributing thus generously, they acted differently from what we might be led to expect. Considering their great poverty, and the plunder to which they were subjected, we should rather expect that they would beg to be excused from contributing at all. The Paraphrase is, however, preferable. They went farther than we expected in the generosity of their contributions, by offering themselves, &c. (see Paraphrase). It is likely some among the Macedonians offered their services to the Apostle, to be employed in collecting these alms in whatever manner he might judge most pleasing to God.

6. Having thus far, by way of preface, lauded the generosity of the Macedonians, the Apostle now comes to the object which he had in view, of stimulating the Corinthians to follow the laudable example set them, in the liberality of their contributions. Influenced by the generous example set by the Macedonians, he begged of Titus to return to Corinth, to finish what he had commenced, and gives the faithful of that city an opportunity of adding this "grace," or virtue of liberality, "also," to their other virtues.

7. From the 1 Epistle, chap. i., it appears that the Corinthians were specially favoured with the abundant gifts of the Holy Ghost, and the Apostle now, by way of exhortation, expresses a desire, that they would abound in generosity, "also," as they did in

Text.

8. I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity.

9. For you know the grace of our Lord JESUS CHRIST, that being rich he became poor, for your sakes; that through his poverty you might be rich.

10. And herein I give my advice: for this is profitable for you, who have begun not only to do, but also to be willing, a year ago:

11. Now therefore perform ye it also in deed; that, as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12. For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not.

Paraphrase.

8. I do not speak thus by way of precept; but I wish, by proposing to you the exemplary diligence of others, to elicit, and exhibit to them, a proof of the real and genuine sincerity of your charity.

9. For, you know the gratuitous and generous charity of our Lord Jesus Christ, who enjoying, as God, boundless riches, became poor for us, in the nature which he assumed, in order that you might be spiritually enriched in his want.

10. And in this matter I give you counsel only, but no command, and I counsel you to do what is useful to you, and what you yourselves not only began in the preceding year, but what you actually wished for (and so, in wish and act, you anticipated the Macedonians, whose example is now proposed for your imitation).

11. Now, therefore, perform in deed, by actually contributing, what you then commenced and wished for, so that as you were prompt in willing it, you may be prompt in executing it, each one according to his ability.

12. For, if there be promptitude of will to contribute, it will be acceptable to God according as one may contribute in proportion to his ability, be it great or small, so that it is not required of any one to contribute beyond what he actually possesses.

Commentary.

other gifts. "In word," in the gift of tongues, or the faculty of communicating divine knowledge (as in 1 Ep. i.), "in knowledge" of heavenly things.—(See 1 Ep. i. 5).

8. As their Apostle, he might command them. But, convinced of their good dispositions, he contents himself with a mere counsel, which would effectually stimulate them to the good work. He thought it unnecessary to superadd a precept of his own to the divine precept, which binds, under pain of damnation, to give alms.

9. He stimulates them by the heavenly example of our Lord Jesus Christ. He was "rich." To him, as God, belonged the earth and its fulness, while, as man, he lived in the utmost poverty from his birth to his death, in order that he might enrich us spiritually; and if he, though God, has thus become poor, in his assumed nature, to enrich us, why should not we part with some of our temporal substance to relieve the wants of our afflicted brethren?

10. He gives a counsel which, if followed, shall be useful to them, since the alms now given shall be meritorious of eternal life, and shall increase the treasure of merit in heaven. This is a powerful incentive to generosity. He next stimulates them by reminding them of their own spontaneous promptitude during the previous year, in wishing this contribution to be set on foot, and in actually joining in it.

11. As, then, they were prompt in wishing for this collection of alms, they should be equally prompt in carrying it out according to their means.

12. They are called on to contribute only according to their means, or in proportion to their abilities. If there be prompt cheerfulness and readiness of will, this good will is acceptable to God, provided it be accompanied with contributions according to their ability, but it is not required, in contributing, that they should exceed their abilities. God principally looks to the will, but if there be a sincere will, and not a mere inoperative velleity, it must be followed by corresponding acts. "According to that which it hath," &c. This he probably adds lest they should imagine that he expected them to exceed their means, as had been done by the Macedonians, (verse 8). "It hath"; the common Greek has, *τις ἔχει*, a "person, or one, hath," but, *τις*, is wanting in the chief MSS., and rejected by critics generally.

Text.

13. For I mean not that others should be eased, and you burthened: but by an equality.

14. In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality,

15. As it is written : *He that had much, had nothing over: and he that had little, had no want.*

16. And thanks be to God, who hath given the same carefulness for you in the heart of Titus.

17. For indeed he accepted the exhortation: but being more careful, of his own will he went unto you.

Paraphrase.

13. For, I am far from proposing that your charity should be carried so far, as that the others whom you believe should live in ease and abundance, and that you yourselves should be reduced to straitened circumstances; but only that there should be a certain equality among you.

14. In the present life your abundance of temporal wealth should so supply and relieve their wants, as that their abundance of spiritual treasures would also supply for your spiritual want in the life to come; and thus there would be a sort of equality among you, insomuch as neither of you would be in want as regards either temporals or spirituals.

15. Of this equality which should exist amongst you, that which happened the Jews in the collection of the manna is a most express figure; of them it is written (Exodus, xvi. 18): that the man who collected a larger quantity than the measure prescribed (a gomer), had not more, than the man who collected a smaller quantity had not less. (This equality charity should cause among you).

16. But I thank God for inspiring Titus with the same solicitude for you which I have felt.

17. For, he at once complied with our exhortation to visit you. Nor did he indeed need to be stimulated thereto; for, being greatly concerned for you, he set out cheerfully and of his own accord.

Commentary.

13. In this verse he more fully explains why he did not wish them to contribute beyond their ability; he did not wish that the poor, in whose behalf their alms were solicited, should enjoy abundance, while they should feel the pressure of contracted means. He only wished a certain equality to be effected between them. This is explained next verse.

14. "Supply their want." "Supply" is not in the Greek, which literally runs thus—"let your abundance be for their want." It is, however, understood. The Vulgate fills up the meaning. The equality which he wishes to see established between the Corinthians and their poorer brethren in Judea, consists in this, that neither should feel want in either temporal or spiritual matters; that the Corinthians should dispense the superfluities of their superabundant temporal riches, to relieve the corporal wants of others, while these latter in turn, by a certain communion of merits, would impart to their benefactors, a share of the spiritual treasures in which they abound. "When they should fail, they would be received into their eternal tabernacles, after having made for themselves friends out of the mammon of iniquity."—(St. Luke, xvi.)

15. This equality was prefigured by that which the power of God had established among the Jews in the collection of the manna. If any person collected more than the measure marked out for him (a gomer), he found himself possessed of no more; and if less, he found still that he had a gomer full.—(Exodus, xvi. 18). The Apostle wishes the Corinthians to correspond with the lesson intended by God in this ordination of his Providence, and to effect by charity among themselves, what the divine power effected among the Jews in the instance referred to.

16. He now praises the persons whom he had sent to receive their alms, in order to procure for them the full confidence of the Corinthians, and to render their ministry more efficient.

17. Titus at once complied with the Apostle's desire, that he would go to the Corinthians (verse 6), nay, such was his concern and affection for them, that he needed no exhortation, as he would have done spontaneously what the Apostle counselled him.

Text.

18. We have sent also with him the brother, whose praise is in the gospel through all the churches:

19. And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us to the glory of the Lord, and our determined will;

20. Avoiding this, lest any man should blame us in this abundance which is administered by us.

21. For we forecast what may be good not only before God, but also before men.

22. And we have sent with them our brother also, whom we have often proved diligent in many things: but now much more diligent, with much confidence in you,

Paraphrase.

18. With him we have also sent the brother who is celebrated and praised throughout the Church for preaching the gospel.

19. And not only that, but who has also been ordained, in accordance with the public suffrages of the Churches, as the companion of our travels, both for the purpose of preaching and of procuring this eleemosynary aid for the poor, which office of charity is administered by us for the glory of God, and for the purpose of manifesting the promptitude of our anxious concern for the poor.

20. And we have sent men of this stamp, avoiding the least grounds for reproach, lest any person should charge us with embezzling, or applying to our private purposes, any part of these abundant charities which pass through our hands.

21. For, we are anxiously careful to do good works not only before God, the searcher of hearts, but also before men, who might otherwise be scandalized.

22. And with these two tried men we have also sent another brother, whom we have found, on many former occasions, careful and attentive, and from whom we expect still greater attention in the present matter, owing to his great confidence in you, and to the regard which he entertains for you.

Commentary.

18. "The brother." It is a matter of dispute who this brother is. Some, among whom is Estius, understand the word to refer to Silas; others, to Barnabas. The latter, however, had left St. Paul before this period.—(Acts, xv. 39). It is more probable, that there is reference made to St. Luke, whose gospel, some say, was written at this time. At all events, he might be praised and celebrated throughout the Church for his zeal in preaching the faith. St. Jerome holds this latter opinion, and St. Ignatius, in his Epistle to the Ephesians, applies this to St. Luke. —*Ut testatur Lucas, "cujus laus est in Evangelio."*

19. He was also ordained, by the *imposition of hands* (as the Greek word, *χειροτόνεις*, has it), in accordance with the suffrages of the Churches, not only to preach, but also to be the companion of St. Paul's travels, in order to procure this eleemosynary aid, "which is administered by us," of which aid the Apostles were the ministers, for the purpose of advancing the glory of God, who is fed in his poor members, and of manifesting their prompt and active solicitude in the cause of the poor. "And our determined will," in the common Greek, *your determined will*, the meaning of which is, in order to have an opportunity of making known to the world the promptitude and generosity of the Corinthians in affording charitable aid to the poor. The Vulgate reading, "our," is sustained by the best authority.

20. How exemplary is the apostolic prudence of St. Paul! He would not be himself the sole depository of their bounty. He wishes them to entrust it to men of tried integrity, and to no single individual, lest any person should have the remotest grounds for suspecting him of appropriating to himself any portion of the alms received for the benefit of the afflicted poor.

21. He studiously, and with deliberate forethought, performs everything with a view of giving edification, and of avoiding scandal, in order that men, seeing his good works, may glorify the heavenly Father. On no one is the duty of giving edification more imperative than on the preacher of the gospel.—*Verba suadent, exempla trahunt.*

22. With these two he associates a third, who having been tried on many former occasions, was found diligent and exact, and from whom the Apostle expects more than ordinary solicitude and interest in the present matter, owing to the great esteem in which he holds the Corinthians. Some interpreters join the words, "much confidence,"

Text.

23. Either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches the glory of Christ.

24. Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

.

Paraphrase.

23. Whether, therefore, you consider Titus, who is my colleague and the partner of the toils which I undergo on your account, or whether you consider our two brethren whom we have sent with him, who are also sent by the Churches, and are employed in procuring the glory of Christ.

24. Give them such a proof of your generosity as may be worthy of your great charity, and of the boasting of which you were so often made by us the subjects, and this proof you will exhibit in the presence of the Churches by whom they are sent to solicit your alms.

Commentary.

with the word, "sent," thus: "I have sent, with much confidence in you," i.e., on account of the great esteem in which I hold you, another brother also, whom I have, on many occasions, found to be faithful and diligent. The former construction, which is adopted in the Paraphrase, is much preferable.

23. He sums up the claims to good and respectful treatment possessed by those whom he sends. Titus was his "companion and fellow-labourer," a sharer in the labours he underwent "towards you," on their account. The "brethren," who accompanied Titus, were "the Apostles," sent by the several "churches," and persons employed in advancing "the glory of Christ." The grammatical construction in the original is after the Hebrew style. "Titus" and "our brethren," are in quite different cases. The sense is, however, that given in the Paraphrase.

24. He wishes them to give an example of generosity, such as would be worthy of their charity, and would not cause himself to blush for having so often made them the subject of his boasting—an example worthy to be exhibited for imitation in all the churches.



CHAPTER IX.

Analysis.

After having commended the persons sent by him to receive their contributions, the Apostle now resumes the subject of alms-deeds. He says, it is superfluous to stimulate them to this holy work, as he is well aware of their prompt and ready willingness in the matter. He confines himself to three qualities which should characterize their alms-deeds—viz., promptitude, generosity, and cheerfulness. He stimulates them to promptitude, by the consideration of his former boasting regarding them, and of the consequent cause of shame it would be, both to himself and them, if they were not prepared when he should arrive accompanied by some of the Macedonians (2–4). He employs the beautiful illustration of the sower who reaps according to the abundance of the seed which he sows, to stimulate their generosity (5, 6). He recommends the quality of cheerfulness in their alms-giving (7). Having recounted the conditions of alms-deeds, he meets a difficulty which the timorous fears of some might suggest—viz., that by the exercise of generous charity, they might themselves be reduced to want, and he shows the groundless nature of such fears. Firstly, because God is able to supply their necessary wants, and also to furnish means of further charity (8). Secondly, because such is the ordinary dispensation of God's Providence (9). And he illustrates this by the example of the master, who furnishes the husbandman with seed (10). Thirdly, by recounting the several advantages of alms-deeds.

Text.

1. FOR concerning the ministry, that is done towards the saints, it is superfluous for me to write unto you.

2. For I know your forward mind: for which we boast of you to the Macedonians. That Achaea also is ready from the year past, and your emulation hath provoked very many.

3. Now I have sent the brethren, that the thing which we boast of concerning you, he not made void in this behalf, that (as I have said) you may be ready:

Paraphrase.

1. (I then command to your charge these tried men whom I have sent to you), for, as to the eleemosynary contribution itself, which is to be administered by them for the relief of the afflicted poor of Jerusalem, I deem it superfluous to say a single word to stimulate you.

2. For, I am well aware of the prompt readiness of your will to contribute, and this promptitude of yours I have made the subject of my boasting with the Macedonians, telling them that all Achaea (of which your city is the capital), has been ready for the last year to contribute, and the good example of ready willingness which you gave had the effect of provoking many to imitate you.

3. But I have sent Titus and the two brethren before me, in order that my boasting concerning you in this matter of alms-deeds may not be proved to have been vain and foolish, and that you may be prepared when I come to you, as I told the Macedonians you would.

Commentary.

1. The connexion of this verse with the preceding is given in the Paraphrase. He says, it is superfluous to stimulate them to undertake the good work itself, as he is aware of their dispositions, having themselves commenced the matter last year. Hence, in this chapter, he dwells particularly on the conditions of their alms-deeds, viz.: promptitude, generosity, and cheerfulness. He treats, first, of promptitude.

2. The spiritual and heavenly wisdom of the Apostle is here remarkably exhibited. He stimulates the Corinthians to generosity by the example of the Macedonians; and the latter he stimulated to promptitude by the example of the Corinthians.

3. "I have sent the brethren," i.e., Titus and his two associates.

Text.

4. Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter.

5. Therefore I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.

6. Now this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings.

7. Every one as he hath determined in his heart, not with sadness, or of necessity: *For God loveth a cheerful giver.*

8. And God is able to make all grace abound in you: that ye always having all sufficiency in all things may abound to every good work,

Paraphrase.

4. Lest, should any of the Macedonians accompany me to Corinth, and find you unprepared, we should be ashamed in this matter of boasting; as if we were uttering falsehoods (to say nothing of the shame it would cause you to be found negligent in the cause of the poor).

5. Therefore it was, that I thought proper to request of the brethren to go before us, and prepare this offering of generous liberality, so that it may be ready when we arrive, and may be truly a generous, cheerful offering, and not the reluctant, parsimonious tribute wrung from avarice.

6. What I mean to convey is this: the man who dispenses charity sparingly, shall reap a recompense in the same proportion, and the man who dispenses it liberally and generously, shall also reap a proportionate, i.e., a liberal recompense from God.

7. Let each person, however, contribute just according to his will and inclination; but let him do so cheerfully, and not as a man acting from reluctance or constraint, because God loves and remunerates a cheerful giver.

8. (Let no groundless fears of personal want, resulting from the exercise of charity to the poor, deter you); for God is able to bestow upon you such an abundance of good gifts, that, having in all things, and at all times, an ample sufficiency, you may be fully equal to every good work of charity.

Commentary.

"In this behalf," i.e., in this affair of alms-deeds. He is not in the least afraid of them in other respects.

4. "Lest, when the Macedonians shall come." In the common Greek it is, *μητί πάντες εἰσὶ Ελθωσι—lest if the Macedonians should come, &c.*; *εἰσι, if,* is wanting in the chief MSS. It frequently happened that the Apostles were honourably escorted, by members of the churches in which they were after preaching, to the place of their destination. "In this matter." For which the common Greek is, *εἰ τὴν ὑποστάσει ταντὴ τῆς καυχήσεως, in this confidence of boasting;* *τῆς καυχήσεως,* is wanting in the chief MSS., and rejected by critics generally.

"Not to say," i.e., not to speak of the shame it would be to you, to be found negligent in the cause of relieving the poor.

5. "So as a blessing," i.e., a generous, cheerful offering. He now recommends abundance and cheerfulness in their offerings.

6. He says that the man who gives alms—which is meant by "sowing"—"sparingly," "will reap," i.e., will receive but a small reward, not trifling or small in itself, but in comparison with that which shall be received by him, who shall sow or dispense "in blessings," i.e., plentifully and abundantly. Such a person will obtain an abundant reward.

7. He now recommends this quality of cheerfulness in the giving of alms. With God, who sees the heart, no alms-deeds are acceptable, unless given from a cheerful heart. Hence, St. Augustine says—if you give away your bread with sadness, you lose both your bread and its reward.

8. Having explained the conditions of alms-deeds, he now meets a difficulty, which the timid fears of some might suggest, viz., that if they were to contribute generously, they themselves might perhaps be reduced to want. He tells them to banish such groundless apprehensions; for, that God, who is generous to those who are themselves liberal, can make their substance prosper, so as to enable them to exercise without difficulty the works of charity.

Text.

9. As it is written: *He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever,*

10. And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice:

11. That being enriched in all things, you may abound unto all simplicity, which worketh through us thanksgiving to God.

12. Because the administration of this office doth not only supply the want of the saints, but abounds also by many thanksgivings in the Lord,

Paraphrase.

9. As we find it written in Psalm cxi. regarding the just man:—Like a sover he hath scattered his wealth, he liberally distributed it to the poor, his alms-deeds remain in their effects, both for time and eternity.

10. Therefore, banish all groundless fears, because God, who supplies you with the means of dispensing your charities, will also furnish you with the necessities of life, and will even multiply your temporal substance which you dispense to the poor, and increase the spiritual fruits of your justice and sanctification.

11. So that having become enriched in all kinds of blessings, you may be enabled to exercise the works of charity with cheerful generosity, which, on your part, affords us matter for returning thanks to God.

12. Because the administration of these alms not only supplies the saints with the necessary means of subsistence; but it also causes manifold thanks to be rendered on this account by many to the Lord.

Commentary.

9. He employs the authority of Sacred Scripture in banishing all such groundless fears. The same thing shall happen them, that is recorded of the just man (Psalm cxi.), of whom it is said, “*he hath dispersed*,” &c.—(See Paraphrase). “*His justice*,” by which is meant alms-deeds, to which the designation of, “*justice*,” is applied in the Gospel (v.g.): “*See, you do not your justice before men*.”—(Matt. chap. vi.) “*Remaineth for ever*”; it remains in time, in the temporal benedictions and graces which it merits, and in eternity, in the glory with which it shall be abundantly rewarded.

10. He dispels their fears by recounting the rewards attached to almsgiving. God, who supplies them with temporal means (“the seed”), wherewith to relieve their distressed brethren, like the master who supplies the husbandman with seed to sow in his field, will supply them with food and the other necessities of life; he will even multiply their “seed,” i.e., their temporal substance, and reward them in this life with graces, which are the seed of glory in the life to come. The ordinary course of God’s providence is to reward alms-deeds with temporal benedictions in this life, and whenever he departs from this course, as he sometimes does, it is for the trial and good of his elect, and for his own greater glory. The words, “will multiply,” &c., are read optatively in the common Greek, χορηγησαι καὶ πληθυνεῖ, &c., *may he, who.....gives and multiplies*, &c. According to this reading, the Apostle begs a blessing for them. The Vulgate reading in the future, χορηγησει, και πληθυνεῖ, &c., is, however, generally preferred by critics, on the authority of the chief MSS.

11. “You may abound unto all simplicity,” that is, be able to exercise heartfelt generosity from pure motives. The Apostle, in the preceding passage, in order the more effectually to dispel all feelings of diffidence from the minds of the Corinthians, promises them these two things which he had shown (verse 6) to be possible with God, and (verse 9) to be ordinarily given to the just, viz., sufficiency for support, and abundance for the purposes of charity; and this he illustrates by the example of the master who furnishes the husbandman with seed. For, as the master supplies seed to the tiller of the ground, and furnishes him with the necessities of life, and, moreover, at harvest time, assigns to him a share in the harvest, by the multiplication of which he can sow more extensively at the coming spring; so, God, who supplies the almsgiver with the seed, or means of dispensing charity, which he is to dispense to his own poor, will also supply him with the necessities of life, and will multiply more and more his resources and means for the further sowing or dispensing of charity.

12. “The administration of this office.” The Greek is, η διακονία τῆς λειτουργίας ταῦτης, *the ministry of this liturgy*, or sacred service. The Apostle insinuates that

Text.

13. By the proof of this ministry, glorifying God for the obedience of your confession unto the gospel of Christ, and for the simplicity of your communicating unto them, and unto all,

14. And in their praying for you, being desirous of you because of the excellent grace of God in you.

15. Thanks be to God for his unspeakable gift.

Paraphrase.

13. Who, having had a proof or experiment of your charity administered by us, give glory to God on account of your obedience to the precepts of the gospel, to which you are bound in virtue of your Christian profession, and for the generous and cheerful liberality by which you make them and all others sharers in your temporal substance.

14. They also give glory to God in the prayers they pour forth for you, whom they are desirous to see on account of the singular gifts of grace bestowed upon you, and of which your liberality is a sure indication.

15. Thanks be to God for having conferred on you the gifts of generous charity, the fruits of which are ineffable.

Commentary.

alms-deeds is a sort of sacrifice, as being a kind of oblation acceptable to God, and there is some sacrifice of temporal goods involved in it, "By many thanksgivings in the Lord." In the common Greek, *by many thanksgivings to God*. The *Codex Vaticanus* has, "by many thanksgivings to Christ."

13. "By the proof of this ministry," i.e., having experienced your charity through our ministry, they render glory to God for the works of his grace, for having enabled you to obey the Gospel in which you believe, and whose precepts you have bound yourselves to observe. Among the precepts of the Gospel is, that of giving alms-deeds to relieve the indigent. Glory shall be rendered to God, "for the simplicity of your communicating," &c., i.e., for having endowed you with this generous, pure-minded liberality, of which they and all who need it are made partakers.

14. They also glorify God in their prayers for you, whom they are anxious to see on account of the peculiar grace of charity, and the other heavenly gifts which your generosity shows to have been bestowed on you by God.

15. He returns God thanks for the "gift" of generous charity conferred on them, which may be justly styled "ineffable," owing to the good resulting to men, and the glory redounding to God from its exercise.

CHAPTER X.

Analysis.

In this and the two following chapters, the Apostle puts forward his defence of himself against the charges preferred by the false teachers and their deluded followers. The Apostolic freedom, with which he corrected the abuses referred to in his first Epistle, gave offence to many. This was artfully seized hold of by the false teachers, and made a subject of accusation against the Apostle. He was accordingly charged with a despotic and tyrannical exercise of authority, so much at variance with the example of meekness and clemency set us by Christ; and so little in character with his own personal appearance, and the tone of his speech when amongst them, which were represented as mean and contemptible. This difference between his language when present, and the lofty style of his Epistles when absent, they ascribed to human, worldly policy. The Apostle commences the vindication of his Apostolical authority with an earnest entreaty to the Corinthians, through the meekness and clemency of Christ, not to force him to exercise his authority amongst them (verses 1, 2). He shows how unfounded is the calumny of his enemies, in charging him with following the wiles of human policy, by describing the nature of the struggle in which he is engaged, and the weapons he is to employ in the spiritual warfare against error. He shows that, when necessary, he is prepared for the vigorous exercise of authority (3-6). He submits to the Corinthians themselves the decision of his cause as between him and the false teachers, and shows how much he is superior to them, looking even to the external evidence of facts. He abstains from referring to certain actions well known to them, lest by so doing he might give colour to the charge preferred against him of attempting to terrify them by the display of authority (7-11). He repels the charge of being menacing in his Epistles and mean in his discourses when present, by asserting, that whether absent or present, he is always consistent (11). In a strain of bitter irony, to which he has recourse in self-defence, he tases the vanity and unmeaning boasting of the false teachers, with whom he would not presume to compare himself (12). He shall not, like them, indulge in extravagant and false boasting, but he shall merely boast of the labours he had actually undergone—labours which, unlike the exertions of the false teachers, had been arranged by Divine Providence (14, 15). Nor shall he, like them, boast of the labours of others, but shall content himself with the glory arising from the faith of the Corinthians, and such other nations as he may have preached the gospel to (16). He shows the object of all lawful boasting, and the proper end of all glory—viz., God.

Text.

1. NOW I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent am bold toward you.

Paraphrase.

1. Now, I Paul myself, who am your Apostle, beseech you by the meekness and gentleness of Christ, which I am accused of not imitating, and, not alone this, but with observing in your presence a different line of conduct from that which I follow in your absence. When amongst you, I am said to demean myself in an humble, submissive manner, and when absent, to display a domineering, haughty exercise of authority.

Commentary.

1. "Mildness of Christ." From the menacing tone of his Epistles, the Apostle was charged with a want of that spirit of meekness of which Christ has given us the example, and which he proposed to us for imitation:—"Learn of me, because I am meek and humble of heart."

"Modesty," regards the merciful clemency manifested by Christ towards sinners, and which the Apostle was charged with discarding in his severe treatment of the incestuous man (1 Ep. chap. v.) It is remarked, that the Apostle, in the preceding chapters, speaks

Text.

2. But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold, against some who reckon us as if we walked according to the flesh.

3. For though we walk in the flesh, we do not war according to the flesh.

4. For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels,

5. And every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ,

Paraphrase.

2. I entreat you, not to oblige me, when I shall have come amongst you, to have recourse to the stern exercise of authority which I am supposed to employ against some of you, who, seduced by the false teachers, regard us as men who live according to human and carnal affections.

3. (In this, however, they are mistaken), for, although, like other men, we live in this body of flesh; still, in our spiritual warfare with sin and unbelief, we do not follow the rules of human feelings or wisdom.

4. For the arms which we employ in this spiritual warfare are not carnal, but spiritual, and these derive their efficacy from the power of God, for the destruction of the fortifications of our enemies, and for destroying the reasonings of those who oppose the faith.

5. And of every altitude both in human knowledge and language, that opposes itself to the knowledge of God, contained in his gospel, and by which we lead captive every intellect, no matter how exalted or cultivated, to render obedience to Christ, by voluntarily submitting to faith..

Commentary.

of himself in the plural number, because in them he was defending his colleagues, and the gospel ministry in general, while here, he employs the singular, because he is engaged in a defence of himself personally, against the Jewish teachers, who wished to unite the law of Moses with the gospel (xi. 22).

2. "As if we walked," &c. The false teachers asserted that the difference of tone observable in his Epistles and conversation, was owing to worldly policy—as if, when present, he sought popularity, and when absent, he wished to inspire them with terror and awe of himself.

3. This calumny he refutes as being opposed to the glory of his ministry—showing also that the charge of adopting carnal or human means made against him was false.—For, though like other men, he lives in a mortal body; still, in his war with sin, he does not follow, &c. (*vide Paraphrase*).

4. The arms of apostolic warfare are not "carnal;" such as wealth, eloquence, glory, strength, craftiness, &c., which political men employ for their own purposes—"but mighty to God;" such are, the word of God, patience, meekness, prayer. These are, of themselves, powerless; but, they are rendered "mighty" by the power of God, by the gifts of the Holy Ghost, and by miracles. "Unto the pulling down of fortifications," by means of which the enemies of God and of the faith endeavour to protect their errors. He explains what these "fortifications" are. They are nothing else than "the counsels," or, the acute reasonings, of unbelieving philosophy.

5. He continues his metaphorical allusions to fortifications; some of which are unassailable from their artful construction. To these he has already alluded. Others are, however, unassailable from their altitude. To these he alludes here—"and every height," &c. "Height" has reference to all false teaching opposed to faith, whether coming from Pagan philosophers, Jewish doctors, or heretics. "That exalteth itself against the knowledge of God," i.e., everything sublime and profound in secular learning and human science, whereby attempts are made to subvert the true knowledge of God, contained in his gospel. "And bringing into captivity every understanding." The Greek is, *καὶ αἰχμαλωτίζοντες πάνα νόημα, and leading captive every thought* (or intellectual reasoning), *unto the obedience of Christ*, by believing in his gospel. Hence, the will has a share in the assent of faith; from it, faith derives its merit. This obedience is exercised by assenting to truths in themselves not evident; for, faith is "the evidence of things that appear not."—(Heb. xi.)

Text.

6. And having in readiness to revenge all disobedience, when your obedience shall be fulfilled,

7. See the things that are according to outward appearance. If any man trust to himself, that he is Christ's; let him think this again with himself, that as he is Christ's, so are we also.

8. For if also I should boast somewhat more of our power, which the Lord hath given us unto edification, and not for your destruction; I should not be ashamed.

9. But that I may not be thought as it were to terrify you by epistles,

10. (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible.)

Paraphrase.

6. And we have the same arms in readiness to punish every disobedience; and this power we shall exercise against such as may contumaciously persevere in their disobedience, after the number of those among you brought back to obedience shall have been filled up.

7. In the meantime, see how things are, if we look to the very evidence of facts. (In this point of view am I inferior to the false teachers?) If any of them boasts in being the minister of Christ, let him again and again reflect within himself, that if he be a minister of Christ, so are we also (and, hence, in this respect, not inferior to him).

8. I say *not inferior* to him—for, although I were even to boast still more of the power which the Lord gave us to advance your salvation, and not to injure it, I might not be ashamed of it (as being a fact, and a fact, too, which I proclaim for God's glory and your salvation).

9. But I shall refrain from so doing, lest I might appear to be only making a display of authority, and endeavouring to inspire you with fear by my Epistles.

10. ("For, indeed his Epistles," say these my maligners, "thunder forth menaces and are full of authority, but his personal appearance is mean, and his language contemptible.")

Commentary.

6. "When your obedience," &c. To such among them as were seduced into disobedience by the false teachers, or were persevering in sin, notwithstanding his admonitions, he gives time to be reformed; but if they persevere in their evil course, he shall punish them, as they are not to be accounted among those from whom obedience was to be expected.

7. "See things," &c. A different reading is given in the Greek, which runs thus:—*τα κακά προσωπον βλέπετε;* do you look on things according to outward appearances? According to which, the Apostle conveys a reproach to them for judging of things merely by their exterior. According to our reading, the Apostle invites them to judge of his cause as compared with that of the false teachers, even according to external appearances and the evidence of facts. "So are we also." The Apostle, too, is a minister of Christ, as appears from his life and actions.

8. "Unto edification, not for destruction." The false teachers, by the dissemination of erroneous teachings, regarding the necessity of uniting the legal ceremonies with the gospel, and by their pernicious example, were destroying the spiritual edifice of sanctity among the Corinthians. The Apostle preached up the abrogation of the Jewish ceremonies, which they endeavoured to retain in full force. "Which the Lord hath given." The ecclesiastical power is given by God; hence, it should be submitted to with respect and reverence. But it is to be exercised "unto edification"; hence, the ecclesiastical superior should never, in the exercise of power, injure the spiritual interests of his people.

9. The greater number of the Greek copies connect this verse with the foregoing (as in Paraphrase); or, it may be connected thus:—I have made mention of the power which God gave me for your edification, and not for your destruction; and that, lest I might appear to be terrifying you, &c. Others connect it with verse 11, and include verse 10, in a parenthesis, thus:—"But lest I might be thought to be terrifying you by my Epistles, as I have been charged with doing" (verse 9). ("For his Epistles, indeed," &c., verse 10). Let the persons who thus charge me reflect, &c. (verse 11).

10. "His Epistles are weighty," i.e., menacing; "and strong," i.e., full of authority,

Text.

11. Let such a one think this, that such as we are in word by epistles, when absent; such also we will be indeed when present.

12. For we dare not match, or compare ourselves with some, that command themselves: but we measure ourselves by ourselves, and compare ourselves with ourselves.

13. But we will not glory beyond our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you.

14. For we stretch not out ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the gospel of Christ.

Paraphrase.

11. Whosoever he be, that speak thus, let him know and rest firmly persuaded, that such as we appear to be, when absent, in the language transmitted through our Epistles, the same we shall be in reality and in point of fact, when present.

12. For, we cannot presume to measure ourselves, or enter into competition with certain persons who command themselves, and despise us; but we measure ourselves by ourselves—that is, by that measure which suits us, and compare ourselves according to that measure, and none other.

13. We will not, like others, glory beyond the limits of our evangelical labours; but, we will confine ourselves to the measure of the rule which God has measured to us; or, to the limits which God has assigned to us, according to which rule, our apostleship has reached even to you.

14. For, in this matter, we do not boast beyond what we ought, which would be the case, if we had not come to you. For, in truth, we have come as far as you, the first to preach the gospel among you.

Commentary.

or powerful in style and replete with argument, as opposed to his personal appearance and conversation. "But his bodily presence (or appearance) is weak," &c. We are told by Nicephorus, that the Apostle was very small in stature.—(Lib. 2, chap. 37). Hence, St. Chrysostom (*Homil. de Principe Apost.*), terms him "*tricubitalis*." His conversation was also divested of the strength and authority which he displays in his Epistles.

11. He says, in defence of his own character, that whether absent or present, he will always be the same, always consistent.

12. In terms of bitter irony, he says, He could not presume to compare himself with "some," i.e., the false teachers, who are always praising and commanding themselves; but, he will measure himself with the measure that best suits him and is most befitting for him—viz., his own self, and thus prefer himself to no one else. In the Greek, the latter part of this verse is read differently from our Vulgate; instead of, "but we measure ourselves by ourselves," &c., the Greek reading is, *ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἐπροῦντες, καὶ συγκρέοντες ἑαυτοῖς, οὐ συνιάσσουν*, but they measuring themselves with themselves, and comparing themselves with themselves, do not understand. That is, measuring themselves according to their foolish imaginations, without following any fixed rule founded on truth, and following their own judgment, they err, supposing themselves to be greater than they really are.

13. He will not imitate the false teachers—whom he here taxes—by indulging in undue boasting. They boasted, as we are told by St. Chrysostom and Theophylact, that they had preached the gospel throughout the earth. But the Apostle confines his boasting to what he really did, to having preached in the places assigned to him in the distribution, which the Apostle made of the different parts of the earth, for the more effectual propagation of the gospel. "A measure to reach even to you." In this distribution, which was inspired by God himself ("which God measured to us,") Achaia fell to the lot of St. Paul. Hence, he might glory in having preached among them, and that by the ordination of God himself, unlike the false teachers, who boasted of what they never did, while, what they did, was without a divine commission.

14. "For we stretch not ourselves beyond our measure," i.e., in this matter we boast not more than we ought. The words are the same as those of the preceding verse—"we will not glory beyond our measure." "As if we reached not unto you." That is, we would have gloried beyond what we ought, if we gloried, as we have done, in coming to you, and had not come. "For, we are come as far as you in the Gospel of

Text.

15. Not glorying beyond measure in other men's labours: but having hope of your increasing faith, to be magnified in you according to our rule abundantly,

16. Yea, unto those places that are beyond you, to preach the gospel, not to glory in another man's rule, in those things that are made ready to our hand.

17. But he that glorieth, let him glory in the Lord.

18. For no he, who commendeth himself, is approved, but he whom God commendeth.

Paraphrase.

15. We will not, like the false teachers, make the labours of other men the subject of our immoderate and undue boasting. But we hope that by the increase and progress of your faith, our glory in you will be increased, according to the measure of our labour in bringing you to perfection.

16. We also hope to proceed to other provinces beyond you, in preaching the Gospel, without intruding on those marked out for others, and without glorying in the labours of others, i.e., not making the fruits resulting from the culture and preparation made by them, the subject of our boasting.

17. But whosoever glories, let him glory in the Lord only (from whom all things are derived, and to whom the glory of all things should be referred).

18. For, it is not the man who commands or praises himself, that is deserving of commendation; but the man whom God shows to be deserving of praise by the works which he enables him to perform.

Commentary.

Christ"; and hence, we have not boasted unduly of having preached to you, and of having "begotten you in Jesus Christ through the gospel" (1 Cor. chap. iv.), and in saying, "are you not our work in the Lord?"—(1 Cor. chap. ix.)

15. He says, he will not, like the false teachers, whom he indirectly charges throughout this Epistle with doing the things, against which he defends his own character, make the happy results from other men's labours, the subject of his boasting. "Of your increasing faith." These words are, in the Greek, a genitive absolute, *αὐξανομένης τῆς πίστεως ἡμῶν*, and mean, while your faith is increasing, we have hope to be magnified in you, i.e., that our glory in you shall be increased. The *Codex Vaticanus* has, *ἡμῶν, our* faith. "According to our rule," i.e., according to the extent of our labours. "Abundantly," i.e., bringing you to perfection. The Greek word for "abundantly," is, *εἰς περισσείαν, unto abundance*, which may be construed with *magnified*, thus:—We have hopes to be abundantly magnified in you, i.e., we have hopes that, according as your faith increases, so shall our glory in you be more and more increased. Following the former construction, which is adopted in Paraphrase, the word "abundantly," may mean—We have hopes that our glory in you shall be increased; for, the teacher derives glory from the proficiency of his pupils. "According to our rule abundantly." According as the measure of our labours is increased and extended, inasmuch as they shall not be confined to you, but shall be extended to other regions.

16. His rule or measure, being extended, he expects to preach the gospel in places far beyond them; not, however, in the districts assigned for the apostolical labours of others, nor with a wish to make the fruits, of which the seeds had been laboriously prepared and planted by others, the subject of his boasting. This is, indirectly, levelled at the false teachers, who wished to claim the merit of other men's labours.

17. He points out the object to which all praise should be directed—viz., God, the source of all blessings and good gifts, and the end, therefore, to which the glory of all things should be directed.

18. "Is approved;" i.e., it is not our self-praise, or self-commendation, that renders us really acceptable and deserving of praise; but, it is the testimony which God renders to us, by the works which he enables us to perform, and the gifts which he bestows upon us, that shows us to be really deserving of it. Hence, the self-praise of the false teachers should be regarded as suspicious, unless confirmed by the testimony of good works.

CHAPTER XI.

Analysis.

In this chapter the Apostle, from a motive of holy zeal, and the purest necessity, is almost wholly employed in commanding himself and his own actions, and depressing the false teachers, the enemies of God and his Holy Church, who, by depreciating the labours of the Apostle, wished to increase their own claims to respect in the minds of the Corinthians. And first, he claims their indulgence and forbearance for his apparent folly in praising himself—a course adopted by him from a holy jealousy which he conceived regarding their souls (verse 1).

He explains the nature and cause of this jealousy. He acted the part of paranympth in betrothing them to Christ, and he dreads lest the Devil might corrupt them, as he formerly corrupted the virginal mind of Eve (2, 3).

He, next, reproaches them with their unmerited preference for the false teachers before himself (4), and shews, that he had far higher claims to respect than they, although in point of elegance and fluency in the use of the Greek tongue, he may be somewhat inferior to them (5, 6). He gave the Corinthians no grounds for depreciating his services; on the contrary, his very humiliations were intended to exalt them, and his preaching among them quite disinterested (8, 9); and he is still determined to follow the same disinterested course, in order to deprive the false teachers of every ground for boasting in this respect (10, 13).

In the next place, he depicts these deceitful men in their true colours (13–16). He then claims indulgence for the apparent folly of praising himself: he says, however, that he is better entitled to indulgence even in this respect, than the false teachers are, who treat them so contumeliously, and are always engaged in self-commendation (20). In a tone of bitter sarcasm, he says, he will adjudge the superiority in favour of the false teachers, both as regards their maltreatment of their followers, and their anxiety to commend themselves (21).

He shows how much he is superior to those deceitful men, both as regards their common origin, and the gifts of divine grace, or the Evangelical ministry (22, 23).

He employs the remainder of the chapter in showing how much he is superior to them in everything that should distinguish a zealous minister of religion, in bodily labours, sufferings and privations, in mental anxiety, and concern for the spiritual interests and advancement of his people.

Text.

1. WOULD to God you could bear with some little of my folly: but do bear with me.

2. For I am jealous of you with the jealousy of God. For I have

Paraphrase.

1. Would to God you would bear with some little of my folly, while engaged in self-commendation. But as I am forced, in my own defence, into this apparently foolish course; then, bear with me, I beseech you.

2. For, my folly in thus praising myself proceeds solely from the jealousy which I entertain towards

Commentary.

1. " You could bear with some little of my folly." The Greek of which is, *ἀνείχεσθε μου μικρὸν τὴν ἀφροσύνην*, *you would bear with me a little in folly*. He terms it " folly;" because, it is generally reputed folly to praise one's self. " But do bear with me," as I have good reason for commanding myself. I am forced to it in self-defence, and to protect you against the snares and designs of your spiritual enemies.

2. He assigns a reason why they ought to bear with him in his apparent folly, as this folly is occasioned by his zeal for them, and by the jealousy he conceives regarding them on the part of God. He acted as a paranympth in betrothing their Church to Christ. It was, therefore, incumbent on him to deliver over this virgin spouse to Christ, pure and undefiled by any false corrupting doctrines. Hence, the jealous care

Text.

espoused you to one husband, that I may present you as a chaste virgin to Christ.

3. But I fear lest, as the serpent seduced Eve by his subtlety, so your minds should be corrupted, and fall from the simplicity that is in Christ.

4. For if he that cometh preareth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel, which you have not received; you might well bear with him.

5. For I suppose that I have done nothing less than the great apostles.

6. For although I be rude in speech, yet not in knowledge: but

Paraphrase.

you on the part of God. For, as a bridesman, or paranympth, I have betrothed your Church to one husband, viz., Christ, and I wish to present her a chaste virgin spouse to him, as the spouse of such a husband should be.

3. But I dread, lest, as Satan under a serpent's form seduced Eve, through his crafty wiles, the judgments of your minds would also be corrupted by his ministers, and seduced from that virginal simplicity which you have in Christ.

4. For, in truth, if any new teacher coming amongst you, were to announce better tidings than those which have been announced by us—another Saviour, and a better one than we have announced—or if you were to receive through his preaching other and more excellent spiritual gifts than those imparted by us, or another gospel differing from ours and announcing better promises; you would, with some reason, bear with such a person, and admit his claims to a preference.

5. (But such is by no means the case) for neither in works nor in doctrine do I regard myself as inferior, I will not say to the false teachers, but to the chiefs among the apostles of Christ.

6. For, granting, that in my use of the Greek tongue, I may be rude and inelegant, compared with

Commentary.

with which he endeavoured to guard against the approaches of any spiritual adulterers, such as the false teachers prove themselves to be by the dissemination of corrupt doctrines. Every Christian, but especially every religious soul, is, in a special manner, the spouse of Jesus Christ. Do we ever seriously reflect on the relations that exist between us and our heavenly Bridegroom? Do we ever make this thought a wall of defence against the assaults of our spiritual enemies, against the force of temptation? Do we ever look forward to the happy day, when these nuptials shall be consummated in our heavenly country?

3. "The serpent," i.e., the devil under the form of a serpent, "seduced Eve," yet a virgin, "by his subtlety," or crafty wiles. "So your minds should be corrupted and fall from," &c. The word "fall," is not in the Greek. It has probably been inserted by the Latin interpreter, to make the meaning more evident. "Simplicity," refers to their unadulterated faith and morals. It may also convey an allusion to the corruption by the serpent, of Eve while yet a virgin. Every Christian soul is betrothed to Christ in baptism, and becomes his spouse; a number of souls, or a particular church, as also the Universal Church, form one Spouse of Christ. The virginity of this spouse is pure, unalloyed faith. Her marriage portion, the kingdom of heaven. The nuptials are prepared by faith, hope, and charity in this life, and consummated by vision and fruition in the life to come.

4. He shows how undeserving of preference the false teachers were before himself, since they taught nothing after entering on his labours that he himself had not taught already, nor could they impart any spiritual gift superior to those received through his preaching and ministry. "Preached another Christ." In Greek, *another JESUS*.

5. Some interpreters say, he refers ironically to the false teachers, whom he calls "the great Apostles." All the ancient expositors, however, assert, that he refers to the chiefs among the Apostles of Christ, whom (Gal. ii.) he calls "pillars." With these, St. Paul places himself on a level here, because the glory of God and the good of his people required of him to do so, although (1 Epistle xv. 9) he speaks of himself in different terms, from a feeling of holy humility.

6. He admits that he was not so perfect a master of the Greek tongue, as the learned

Text.

in all things we have been made manifest to you.

7. Or did I commit a fault, humbling myself, that you might be exalted? Because I preached unto you the gospel of God freely?

8. I have taken from other churches, receiving wages of them for your ministry.

9. And, when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia: and in all things I have kept myself from being burdensome to you, and so I will keep myself.

10. The truth of Christ is in me, that this glorying shall not be broken off in me in the regions of Achaea.

Paraphrase.

these false teachers; still, I am by no means their inferior in the knowledge of divine things becoming an Apostle. But in all matters, both in word and work, we act openly and undisguisedly, without reserve or dissimulation with regard to you.

7. Or, have I committed a fault which would lower me in your estimation, by humbling myself among you, in order, by this humiliation, to exalt you in the faith? Or, have I been guilty of any such fault by preaching the gospel amongst you without any temporal recompense whatever?

8. Other churches I have distressed, owing to their great poverty, by receiving from them the necessary means of subsistence in order to minister to you.

9. And when amongst you, although destitute of the necessities of life, I was not a burthen to any of you; for the necessary means of subsistence, which could not be fully supplied from my own manual labour, were furnished to me by the brethren who came from Macedonia. And in all things I have kept myself from being a charge to you, and I shall observe the same course in future.

10. I call the truth of Christ to witness, that this subject of boasting in having preached the gospel gratuitously, shall receive no interruption, either at Corinth, or even throughout all Achaea.

Commentary.

orators of Greece or the false teachers. The Greek word for "rude in speech," *ἰδιωτῆς*, means, not better versed in it than ordinary persons are. From this passage, it is disputed whether or not St. Paul was really deficient in language. St. Jerome and Origen state, that he was not eloquent, while St. Augustine and St. Chrysostom, on the contrary, assert that he was most eloquent; and it appears, he was regarded as such at Lystra in Lycaonia (Acts, xiv.) He might not be gifted with eloquence and fluent facility in the use of the Greek tongue, which was borrowed from Pagan rhetoric, nor did he write Greek, probably, with the elegance of Demosthenes and others, or even of the false teachers; but he was gifted with elegance of a higher order—bold and masculine—which made Festus tremble on his throne, and made St. Augustine wish, among the four things he longed to see, *to behold Paul preaching*. "But in all things," &c. In this he rebukes the false teachers for their dissimulation and hypocrisy. Everything in his conduct was candid and known to them all.

7. This is intended as a reproach to the Corinthians for the unmerited preference shown the false teachers. He made great sacrifices, working at an humble, laborious trade to exalt them in the faith, and he preached gratuitously. The contrary was the case with the false teachers, and in the language of bitter irony, he asks, was it this that lowered him in their esteem?

8. He urges the second point regarding his gratuitous preaching, and reproaches them for their eupidity. He took the necessary means of support from poor churches, while engaged in the service of the Corinthians, who were so wealthy.

9. "The brethren supplied." He says "supplied," because from manual labour, at the trade of a tent maker, he partly derived the means necessary for support; the Macedonian brethren supplied what was further needed. He makes no express mention of manual labour; he merely refers to the generosity of the Macedonians, in order to stimulate the avaricious Corinthians to emulate them, and to show that independently of his own manual labour, he had a right to support as a minister of the gospel. He says, he shall receive nothing in future, lest it might be supposed that he referred to the matter in hopes of future remuneration.

10. "This glorying," viz., in preaching gratuitously.

Text.

11. Wherefore? Because I love you not? God knoweth it.

12. But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we.

13. For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ.

14. And no wonder: for Satan himself transformeth himself into an angel of light.

15. Therefore it is no great thing if his ministers be transformed as the ministers of justice: whose end shall be according to their works.

16. Again I say, (let no man think me to be foolish, otherwise

Paraphrase.

11. Is this my resolve to receive nothing from you owing to any want of affection for you? I call God, the searcher of hearts, to witness the sincerity of my love for you.

12. But what I have been doing, I will continue to do, viz., to preach the gospel amongst you gratuitously, that I may deprive the false teachers of all grounds for asserting that, in this respect, they are equal to us, a thing which they make a subject of glorying.

13. They wish to imitate us; for such men, falsely called, and in name only, Apostles, are deceitful workmen, or ministers, wishing to put on the garb and appearance of Apostles of God, although really ministers of Satan.

14. And it need be no cause of wonder if they assume the appearance of true Apostles, when Satan himself, whose ministers they are, although an angel of darkness, oftentimes assumes the garb of an angel of light.

15. It is, then, no subject for surprise that his ministers should put on the appearance of true Apostles, of ministers of justice and truth; but the end of these wicked men shall be such as their deeds of hypocrisy, which cannot escape God, merit, that is to say, exposure of their misdeeds, and eternal punishment.

16. I again repeat my entreaty, that you bear with my folly while engaged in praising myself. Let no

Commentary.

11. It is not from want of affection for them, as persons who entertain mutual dislike decline presents, that he will not accept anything from them.

12. His reason for declining all remuneration from them is, to deprive the false teachers of every ground for appearing equal to him in this respect—a thing for which they were most anxious. In other matters, they claimed to be his superiors. It is likely, that the false teachers received remuneration from the people (20), and were anxious that St. Paul should receive it also, so that they might claim equality with him. Some interpreters say, they did not receive it publicly; they preached in public with apparent gratuitous disinterestedness; but in private, they received it, and, according to this opinion, the Apostle's object here is, to cut off all pretext for their receiving it in future, after his own example, otherwise, they would not continue equal to him in this respect. The former opinion, which implies that they received remuneration publicly, appears, however, the more probable. (The words, "wherein they glory"), are to be read within a parenthesis.

13. He explains the last words of the preceding verse, "even as we." These falsely-called Apostles wish to appear like us, for they are deceitful workmen, who wish to counterfeit the character of true Apostles.

14. In this, they are only following the example of deception, left them by him whose ministers they are, Satan himself, who often appears in the garb of an angel of light. Hence it is that we are commanded to pray constantly—"Lead us not into temptation." Against all his wiles, the surest safeguard is a constant adherence to the doctrines and practices of the Church—"the pillar and the ground of truth"—as also a firm and unbounded confidence in *Him* "who has crushed his head," and recourse to this omnipotent and all-merciful advocate to intercede for us with Him who is Omnipotent, and infinitely merciful by *Nature*, because *He* is God, in moments of doubt, difficulty, and danger.

15. It is no wonder that Satan's ministers should imitate the example of their chief.

16. "Again I say." Some interpreters connect these words immediately with the words, "that which I speak" (verse 17), including the intermediate sentence, "let no

Text.

take me as foolish, that I also may glory a little,

17. That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying.

18. Seeing that many glory according to the flesh, I will glory also.

10. For you gladly suffer the foolish: whereas yourselves are wise.

20. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

Paraphrase.

one, however, regard me in this as really foolish, for I have cause for thus praising myself. Still, if you really regard it as foolish in me to do so, receive me even as such.

17. What I speak in this matter of boasting, if the mere words be considered, is not according to God, but foolish, looking to appearances, but if the motive of charity, from which I praise myself, be considered, viz., lest by despising me, you adhere to false teachers, it is really wise, according to God.

18. Since many others make carnal and external things the subject of glorying, and you bear with them, I, too, shall glory in things deserving of commendation, and expect the same indulgence.

19. For, although wise yourselves, you bear patiently with these foolish boasters, who are more troublesome than I am.

20. For you patiently submit, should one of these false teachers, in the despotic exercise of authority, treat you like mere slaves, or devour your temporal substance, or receive gifts, or act towards you in a haughty, supercilious manner; or treat you with the utmost contumely, so as to strike you on the face.

Commentary.

one think me," &c., within a parenthesis, as if he meant, "I say again, that what I am about to speak in mine own praise, I speak not according to God, but in folly." This arrangement they regard as necessary, in order to avoid contradiction between this and verse 1, where he says, he is foolish, and here, unless the arrangement referred to were adopted, he says, he is *not* to be regarded as foolish. "Let no man think me to be foolish." The exposition and connexion in the Paraphrase are, however, the most natural; nor is there any contradiction; for, in verse 1, he begs of them to bear with his *apparent* folly, since it is apparently foolish for a man to indulge in self-praise, whereas here, he requests of them not to regard him as *really* foolish, since he had reason for lauding and commanding himself, and he wishes them, should they persist in regarding him as *really* foolish, to receive him as such. From this we can clearly see the excessive humility of the Apostle in excusing himself so often, and his charity in sacrificing everything, and submitting to all manner of contempt for the salvation of souls.

17. If we look to the act merely of praising himself, it is seemingly not according to God, since it appears opposed to the true Christian humility of the gospel—and such a course is, apparently, foolish also; but if we look to the motive and the necessity by which it was dictated, it is really according to God, and therefore commendable.

18. If the false teachers, although making mere external things quite foreign to the apostleship—such as extraction, the law, circumcision, &c.—subjects of boasting, are patiently borne with, the Apostle expects to be treated with the like indulgence when reciting in his own praise matters really deserving of commendation.

19. "Yourselves are wise," is said in irony, because, if the were *really* wise, they would not lend an ear to the wily suggestions of the false teachers against the true Apostle, since the faithful were tempted by the former, as was Eve by the old serpent.

20. The Apostle's folly would be less troublesome, as it was confined to mere words, but the false teachers had in their folly treated them contumeliously, and taxed them in their property. It is disputed, whether the words, "strike you on the face," are to be understood literally, or whether they merely mean, treat you as contumeliously as if they struck you on the face. It is not easy to see why these words should not be understood just as well as the preceding in their strict literal meaning; nor is it very improbable, that the false teachers, under the influence of sudden passion, might have treated their converts in this way.

Text.

21. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also.

22. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

23. They are the ministers of Christ: (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often.

24. Of the Jews five times did I receive forty stripes, save one.

Paraphrase.

21. These things I state as a reproach to you; for, notwithstanding this, you esteem these men more than you do us; as if it were from weakness, and not from humility, meekness, and charity, that we refrain from treating you similarly. In this point I yield up to them all superiority. But in every point in which they may attempt to glory (if it be allowed me to speak in folly), I shall compete with them.

22. If they glory in being Hebrews, so am I too a Hebrew; children of Israel, so am I; the descendants of Abraham, so am I.

23. If they glory, and falsely so, in being ministers of Christ (although it may be apparently foolish, still it is true for me to say so), I am their superior in this respect. I have sustained more labours for the gospel of Christ than they; I have been longer and oftener in chains, oftener subjected to the lash, more frequently in danger of death.

24. On five different occasions have I received from the Jews forty, less by one, or thirty-nine stripes.

Commentary.

21. These things he mentioned by way of reproach to the Corinthians for their undue preference for the false teachers, notwithstanding their many crimes, and their depreciation of himself, as if it were weakness, and a mark of inferiority in him, to avoid the abuses of which they were guilty, and not rather the fruits of Christian charity and humility. The Apostle yields a preference to the false teachers in these abusive practices, but in every other matter of commendation, wherein they might attempt to glory, he will compete with them. If St. Paul had been thus treated, he only met with the treatment to which all the servants of God, the most distinguished for zeal, had to submit from creation, and will have to endure to the end of the world. Our Redeemer, the author and finisher of our faith, met the same opposition from sinners, and do we not find his anointed Vicar subjected to the same barbarous treatment at the present day, and the Holy City made the common receptacle of thieves and robbers?*

"I speak according to dishonour," are understood by some as qualifying the words immediately preceding, as if he meant, that they were not struck on the face, but that they were treated with as much contumely as if they were. It is better, however, to refer the words to the two entire preceding verses. The words, "in this part," are not in the Greek. They are found in the MSS. of Clermont and St. Germain.

22. There appears to be no great use in assigning the distinction between the several words, "Hebrews," "Israelites," "Sons of Abraham." The meaning appears to be: if they glory in being of Hebrew origin, and in speaking the Hebrew tongue, so can I also; in being the descendants of Israel, and not of Esau, so can I; and in being the natural descendants of Abraham, and not proselytes to the Jewish religion, so can I also.

23. If they glory, and falsely glory, in being ministers of Christ....."I am more," that is, their superior in this respect, and my superiority over them as a minister of the Gospel I have proved. For the labours which I underwent for the gospel, are far greater and more numerous than those which they have undergone. "In stripes above measure," i.e., I underwent more stripes than could be numbered.

24. The law of Deuteronomy (xxv. 3) forbade the Jews, in scourging a Hebrew brother, to inflict more than *forty* stripes at a time; and the Jews, in order to confine themselves for certain within the law, inflicted only *thirty-nine* on St. Paul on the occasions referred to. There is no mention of these five flagellations in the Acts of the Apostles.

* This was first written when the Holy Pontiff, Pius IX., was in exile at Gaeta. It is, unfortunately, still more true in regard to the present time (1875).

Text.

25. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck: a night and a day I was in the depth of the sea.

26. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren.

27. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness,

28. Besides those things which are without: my daily instance, the solicitude for all the churches.

20. Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

Paraphrase.

25. Thrice was I scourged with rods by the Gentiles, once stoned, thrice was I shipwrecked. I was tossed about for an entire day and night on the billows of the fathomless deep, in constant danger of death.

26. I underwent many toilsome and perilous journeys for the gospel; I had to encounter perils of several kinds—perils from rivers, perils from robbers, perils from those of my own race, the Jews; perils from the persecutions of the Gentiles, perils in the city, perils in the desert, perils on the sea, dangers from the treachery of false brethren, that is, of bad and insincere Christians.

27. We have proved ourselves more excellent ministers of the gospel than they, in the labours and painful fatigues and weariness which we underwent, in many privations from want of sleep, in hunger and thirst from want of the necessary aliments, in the fastings we voluntarily underwent, in cold and the want of necessary clothing.

28. Besides, these privations, which are merely exterior and afflict the body, we had to endure interior anguish, the weight of business daily pressing on me, and the solicitude which I felt for all the churches.

29. Which of the faithful shows an infirmity of disposition to fall into sin on the slightest provocation, with whom I do not deeply sympathize? Which of them actually commits sin, on provocation given, on whose account I do not experience the most poignant anguish?

Commentary.

25. "In the depth of the sea." The Greek has only, *εν τῷ βυθῷ*, *in the depth*, which most probably refers to the sea on which the Apostle must have been sometimes tossed after shipwreck, every moment in danger of perishing.

26. He proved himself their superior, as minister of the gospel, verse 23, by the many and perilous journeys he had undertaken on its account. That the journeys were perilous appears from the following, "perils," &c. "Perils in the sea," refer not to the damages of shipwreck—for of these he had spoken already—but to some conspiracy among the crews, similar to that referred to, Acts, xx. 3. "False brethren," refer to some insincere Christians, who, while affecting to befriend the spread of the gospel, were in reality its deadliest enemies. Of such men plenty are to be found in every age—the most noxious of the tares sown by the enemy in the field of the Church.

27. "In labour and painfulness," &c. What a picture of an apostolic life! St. Paul converted the nations, but it was only by undergoing superhuman labours, submitting to the most galling trials, and patiently enduring bad treatment, the most unmerited. These were the means employed by God to display through him his infinite power and wisdom. How dearly must not the Apostle have prized human souls! Woe, therefore, to the pastor who is not in some degree animated with his spirit—whose whole care is not engrossed with the most efficacious means of securing the salvation of his people, for every one of whom, if there be a just judge in heaven, he shall render a rigid account, giving blood for blood and soul for soul! Woe to the pastor, through whose fault, be it neglect or indifference, or positive scandal—the blood of God shall have flowed for his people in vain!

28. He refers to the interior anguish and solicitude which he had to endure, in addition to the instances of bodily sufferings already enumerated.

29. "Weak," i.e., prone to fall into sin on slight provocation. "Scandalized," actually erring.

Text.

30. If I must needs glory: I will glory of the things that concern my infirmity.

31. The God and Father of our Lord JESUS CHRIST, who is blessed for ever, knoweth that I lie not.

32. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me:

33. And through a window in a basket was I let down by the wall, and so escaped his hands.

Paraphrase.

30. If I must glory, I will glory in the sufferings and humiliations which I have undergone for Christ, rather than in these exalted gifts, of which the false teachers so often boast.

31. The omniscient God and Father of our Lord Jesus Christ, who is deserving of praise for endless ages, knows that, in all I have already enumerated, I have spoken the truth.

32. When I was at Damascus, the governor of the nation under king Aretas placed watches both by day and night at the gates of the city for the purpose of apprehending me and putting me to death, to gratify the Jews.

33. And I was let down through a window, in a basket from the wall, and thus escaped being apprehended by him.

Commentary.

30. Since it becomes necessary for him to glory, he prefers glorying in these things, in which he would be apt to appear low, abject, and contemptible to men, viz., afflictions, stripes, imprisonment, &c., rather than in the exalted gifts conferred on him, viz., tongues, miracles, the conversion of nations, &c.

31. "Who is blessed," refers, as appears from the Greek, to God the Father. "That I lie not," is referred by some to what he is about to recount. It more probably, however, refers to what preceded.

32. Aretas was king of Arabia Petrea, the father-in-law of Herod Antipas, who divorced the daughter of Aretas to make room for the infamous Herodias, the wife of his brother Philip. This Aretas placed "a governor," in Greek, *εθναρχης*, Ethnarch, over Damascus, of which he was then ruler.

"To apprehend me." The common Greek has, "wishing to apprehend me." The word, *wishing*, is not found in some of the chief manuscripts, nor in the Syriac and Armenian versions.

CHAPTER XII.

Analysis.

Having, in the foregoing chapter, shown how much more deserving of commendation he was than were the false teachers, by reason of the labours, and perils, and persecutions which he underwent for the Gospel, the Apostle shows in this, how far he excelled them in the sublime gifts and visions with which he had been favoured by God. He commences by apologizing for publishing God's favours. He was forced to it from necessity (verse 1). He next narrates the circumstances of his being caught up into the third heaven: in what manner this extraordinary rapture or vision occurred, he cannot say. He speaks of himself in the third person, from a feeling of humility; for, in his own name, he wishes to glory only in his infirmities (5). He refrains from mentioning any further favours vouchsafed to him, from a fear of being regarded as greater than he really is (6). He relates how he had been afflicted with the sting of the flesh—"an angel of Satan," lest he might grow proud on account of the sublime excellence of the revelations accorded to him; and, although he fervently and repeatedly prayed for its removal, he received an answer that it was not expedient that his petition should be heard, because the power of God is perfected in the triumph of human infirmities; hence, the Apostle prefers glorying in his infirmities, to glorying in God's favours (7-10). He casts the blame of his folly in praising himself on the Corinthians themselves, who should become his defenders and apologists, because among them were exhibited the marks of his Apostleship, and through his ministry they received the greatest favours, with the exception (he adds ironically), of not being burthened with his support, and, if this be an injury, they must excuse him, as he is determined to persist in the same disinterested course (11-14), for, he is solicitous for their salvation and not for possessing their means. As their spiritual father, he should, according to the natural course of things, rather provide for his children, than be provided for by them. On this account, he is prepared to give them not only all that he possesses, but even himself (15). He refutes any implied or latent insinuation to the effect that he craftily, by means of his disciples, received remuneration in private (17, 18). He says all he had spoken in his own commendation was for their good (19); and, finally, expresses his fears, that on his arrival among them, he may be forced to act a part opposed to his feelings—viz., the part of a stern judge, and an unsparring corrector of their vices.

Text.

1. IF I must glory (it is not expedient indeed;) but I will come to the visions and revelations of the Lord.

2. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth) such an one rapt even to the third heaven.

Paraphrase.

1. If I must glory (although, indeed, this of itself and without necessity, is not expedient), I shall proceed to relate the visions and revelations with which Christ the Lord has favoured me.

2. I know of a certain Christian, who, fourteen years ago, was taken up (whether in the body I know not, or without the body I know not, God alone knows), even to the third or empyrean heaven.

Commentary.

1. "If I must glory," &c. The common Greek reading is, *It is not profitable for me doubtless to glory*. The reading of the *Codez Vaticanus* is, *κακχαρθαι δει; ον συμφερον μεν, μηδ I glory?* indeed it is not expedient. ("It is not expedient"), unless it be forced upon us by necessity. "I will come to (relate) the visions and revelations of the Lord." Vision does not suppose that the person favoured with it understands the meaning of what is shown him, as we find in the case of Pharaoh (Gen. xi. 17), Nabucodonozor (Daniel, ii. 31). "Revelation" superadds to vision, the comprehending of the thing seen. St. Paul was favoured with the knowledge or understanding of the things he saw.

2. The great humility of the Apostle appears from the preceding verse, in which he

Text.

8. And I know such a man (whether in the body, or out of the body, I cannot tell : God knoweth :)

4. That he was caught up into paradise; and heard secret words, which it is not granted to man to utter.

Paraphrase.

3. And I know that this man (whether in the body or out of it, I know not, God alone knows),

4. Was caught up into the celestial Paradise, and heard ineffable things, to which human language is incapable of giving expression.

Commentary.

gives us to understand, that it is from sheer necessity, and a desire to serve the Corinthians, he feels forced to refer to his heavenly favours at all. The same appears also from his referring to only one out of the many, and this after the lapse of fourteen years. With how many more must he not have been favoured during that period? It is likely he would have kept this also concealed to the end of his life, if edification did not require of him to publish it. His speaking of the occurrence in the third person—although happening to himself (verse 7), also shows the great humility of the Apostle.

When, did this occurrence happen? Most probably, about the eighth year after his conversion, when, with Barnabas, he was sent to preach to Antioch (Acts, xiii. 2); although others say it occurred during the three days he was at Damascus, immediately after his conversion. "Neither eating or drinking."—(Acts, iv.)

"Caught up to the third heaven." The Hebrews distinguished three heavens. The first comprises the air, clouds, and space, as far as the fixed stars; the second, the starry heavens, including the stars and planets, with their orbs; the third, the empyrean or highest heaven, the abode of the Angels and Saints. To this last St. Paul was caught up.

How, was this catching up of the Apostle effected? Was he taken up body and soul, or was his soul taken up without his body? The common opinion of modern Expositors, following St. Thomas, is, that there is question of an ecstasy, in which the soul of the Apostle, remaining united to his body (otherwise he would have been dead during the time), but still abstracted from the senses, was, by Divine power, and independently of phantasy, elevated to a supernatural knowledge of the sublime mysteries of God, as happens to the Angels and Saints in heaven. According to this opinion, the rapture or catching up of St. Paul, was an intellectual, ecstatic one. "Whether in the body," &c. The doubt in the mind of the Apostle appeared to be, whether he was caught up to heaven, both body and soul together, or in soul only; for, he appears to have no doubt whatever of his being caught up, at least, in soul. Hence, the opinion of others, who maintain that he was caught up by a real physical translation, both as to soul and body, appears very probable, and in perfect accordance with the words of the text. St. Paul himself could say nothing for certain on the subject, and, therefore, all knowledge regarding it must be purely conjectural. The Greek for "caught up," ἀρπαγένται, evidently signifies real physical motion. That his soul, at least, was translated really, of this the Apostle appears to entertain no doubt, and that his body was not separated from his soul appears exceedingly probable, as he would be otherwise dead, and we are not needlessly to multiply miracles in his resurrection. It was as easy for God to translate him soul and body, as in soul only; and it would seem congruous, that as the other Apostles conversed with our Lord, so would he also. Peter, James, and John saw his glory on Tabor; Moses on Sinai; and, most likely, Paul, the doctor of the nations, was similarly favoured.

3, 4. In this there is, most likely, reference made to the same vision, recorded in verse 2, and the Apostle uses the word "Paradise," to convey an idea of the delights which he enjoyed in this rapture, while the words "third heaven," give us an idea of the exalted knowledge of divine truths imparted to him. "Paradise," means a garden of delight and pleasure. "And heard secret words." He says "heard," because the understanding of things may be called the seeing and hearing of the soul, and he uses "heard" rather than, *saw*, because he refers to instruction imparted to him, which "comes through hearing." "Secret words," in Greek, ἄρρητα μηματα, *ineffable words*, or ineffable things, which human language is incapable of describing. What these things are, it is idle to conjecture, as St. Paul could not explain them. He may

Text.

5. For such an one I will glory : but for myself I will glory nothing, but in my infirmities.

6. For though I should have a mind to glory, I shall not be foolish : for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8. For which thing thrice I besought the Lord, that it might depart from me :

9. And he said to me : My grace is sufficient for thee : for power is

Paraphrase.

5. For such a person thus caught up into heaven, I shall glory ; but as for myself, I shall only glory in my infirmities, in which I may appear vile and abject.

6. For even though I should wish to glory in the Divine revelations granted to me, I would not be foolish ; for, in relating them, I would tell the truth and act from necessity. But I forbear referring to them, lest any person should consider me deserving of more merit, than the deeds which he sees me perform, or the words he hears me utter, declare me entitled to.

7. And lest I should chance to grow proud and elated, from the sublime excellence of the revelations with which I was favoured, there was given to me a sting in my flesh, a minister of Satan, to buffet me and fill me with shame.

8. On account of the trouble and uneasiness it occasioned me, I frequently besought the Lord to rid me of it.

9. And he gave me this interior response :—it is not necessary, nor is it expedient for you to be rid of

Commentary.

refer to the joy of the blessed, of which he says, “*neither eye hath seen,*” &c.—(1 Cor. chap. ii.)

5. He regards himself, when favoured with these heavenly revelations, as different from himself when subject to human infirmities.

6. If he were to glory in future favours and revelations conferred on him, he would not be acting foolishly, as he would be acting from necessity, and only stating the truth. He forbears, however, from any reference to them, lest, as happened to him at Lystra, he might be considered greater than his acts or words would warrant them in considering him. How admirable is the humility of the Apostle : he conceals these heavenly favours for fourteen years ; and after that, speaks of them only from necessity, and in the most obscure manner, and at the same time, mentions something tending to his humiliation.

7. The Greek adds to the end of this verse the words, *ἴνα μη ὑπεραιρωμάτι, lest I should be elated.* What this “sting of my flesh,” or, as the Greek has it, *σκολοψ τῆς σαρκὸς*, “sting in the flesh,” refers to, is a matter much disputed among Commentators. The more probable opinion appears to be, that it refers to carnal concupiscence, the motions of which were excited in the flesh of St. Paul by the devil, whose ministers or instruments they are ; being employed by him to extend the kingdom of sin. They were sent by Divine permission, however, in the Apostle’s case, for the purpose of humbling him, and of causing him shame, by their repeated buffettings. The Greek for “sting,” *σκολοψ*, signifies either a sharp stake, or a thorn. This was in the “flesh” of St. Paul. It was such a thing as he feels ashamed to express in clearer terms, than simply by calling it “a sting.” It was “an angel (or minister) of Satan.” The effect God intended to produce was, to “buffet” and cause him shame, lest the magnitude of his revelations should puff him up. It was such a thing as St. Paul earnestly and repeatedly prayed to be delivered from. Now, there is nothing else which these different characters appear to designate so clearly as the shameful motions of carnal concupiscence. St. Paul longed to be delivered from them (Rom. vi.), and he warred against them manfully by chastising his body (1 Cor. x.). What a contrast ! St. Paul enjoying the delights of Paradise, and St. Paul fighting against the concupiscence of the flesh.

8. “Thrice,” i.e., frequently. The number *three*, expressed an indefinite number among the Jews.

9. “And he said to me,” interiorly. Here another revelation is insinuated by St. Paul. The power of my grace is sufficient to guard you against all its attacks. These

Text.

made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

10. For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful.

11. I am become foolish: you have compelled me. For I ought to have been commanded by you: for I have no way come short of them that are above measure apostles: although I be nothing.

12. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds.

Paraphrase.

its importunities; since the assistance of my grace is sufficient to preserv you from any injury that it might cause you, for my power appears more conspicuous in the triumphs which it brings about even through the means of human infirmity.

10. On account, therefore, of these advantages resulting to me from them, I feel delight and complacency in my infirmities—viz., in ignominies, in want of the necessaries of life, in persecutions, in the distressing straits to which I am reduced for Christ; for, when I suffer these infirmities for his sake, it is then I am powerful, then the triumph of his grace and power in me becomes more conspicuous.

11. I am become foolish in thus boasting, and in thus commanding myself, but you forced me to such a course by lending a willing ear to my maligners, against whom I should have been defended and my cause supported by you, as your Apostle. For, with respect to the apostleship, I have not been inferior, I will not say, to these false teachers, but even to the chiefs among the Apostles of Christ, although of myself, I am nothing.

12. However, the evident marks of my apostleship and true commission have been exhibited amongst you in my patient endurance of all kinds of evils, in the performance of miracles of all sorts, whether they be termed signs, or prodigies, or mighty deeds.

Commentary.

attacks were the occasion of merit for the Apostle, as they are to all who, aided by God's grace, contend manfully against them; and they were attended with the good effect of preserving him in holy humility, without which his divine revelations might be the source of his damnation. "For power," in Greek, "*my power*," i.e., the power of God—*my*, wanting in the chief MSS.—"is made perfect in infirmity," since by achieving a triumph of strength, through means absolutely weak, the power of God is rendered more conspicuous and its operation more visibly recognised. Similar is the idea conveyed, 1 Ep. chap. i, "Christ crucified, the power of God." "That the power of Christ," triumphing through human weakness, "may dwell in me," i.e., fix in me its constant and permanent habitation.

10. On account of these advantages resulting from my infirmities, I not only patiently endure them, but I also feel complacency and delight in them, looking to their effects. He enumerates the infirmities to which he alludes, namely, the different trials which he was forced to undergo for Christ. "For when I am weak," i.e., actually enduring those trials, "then I am powerful." Then it is, the power of Christ dwells in me, and more conspicuously manifests itself, as achieving prodigies of strength by means of absolute weakness.

11. "I am become foolish," to which is added in the Greek, *in boasting*; these two words are wanting in the chief MSS., and rejected by critics generally. But they themselves are to blame for this folly, as they forced the Apostle to such an apparently foolish course, by lending a willing ear to the false and seductive words of his enemies, when they should have spared him the painful necessity of self-defence, by espousing his cause against misrepresentations. They should have come to his defence, since, although of himself nothing—still, in quality of Apostle, to which dignity he was raised by the grace of God, he was not inferior even to the chiefs among the Apostles of Christ.

12. "Yet the signs of my apostleship." In Greek, *τὰ μὲν σημεῖα τοῦ ἀποστόλου, yet the signs of the Apostle*. Miracles, as well in number as in magnitude, truly apostolical—truly marks of an apostolic commission—"have been wrought on you"; i.e., by

Text.

13. For what is there that you have had less than the other churches; but that I myself was not burthen-some to you? Pardon me this injury.

14. Behold, now the third time I am ready to come to you; and I will not be burthen-some unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15. But I most gladly will spend and be spent myself for your souls: although, loving you more, I be loved less.

16. But he it so: I did not

Paraphrase.

13. For, how far, whether in doctrine or miracles, have you been inferior to the churches founded by the other Apostles, with the exception, perhaps, that I have not, like the other Apostles, been a burthen to you by receiving the means of support? If this be an injury, you must excuse me for it, for I must decline all temporal remuneration even for the future.

14. Behold, this is the third time that I have determined on coming to you, and on this occasion I shall not be a burthen to you. For, in the discharge of my ministry, I seek not your substance, but yourselves and your salvation. Since it is not the children that ought to lay up treasures for their parents, but the parents for their children.

15. I, therefore, as your spiritual parent, will, most cheerfully, not only expend all I have, but also myself and my life for your salvation, although, for my ardent love, I receive but a poor, inadequate return of affection at your hands.

16. But some person may say, granted; you your-

Commentary.

me in your presence. Hence, he is not inferior to the other Apostles. The first mark of an apostolic commission is "patience"; or the patient endurance of all kinds of persecutions and sufferings for the faith. This is the meaning of "patience," as appears from the Greek word, *προμονή*. The next, is the performance of miracles of all kinds, and wrought in various ways. It is difficult to see the difference between the three kinds of miracles—"signs," "wonders," "mighty deeds."

13. "Another reason" why he is not inferior to the other Apostles, and why the Corinthians should undertake his defence is, that the church of Corinth, and the other churches founded by him, were not less favoured with true doctrine and miracles, and the several gifts of the Holy Ghost, than were the churches founded by the other Apostles. The only exception being, that the other Apostles received the necessary means of subsistence from the several churches which they founded; whereas, he received nothing from them. He says, in a tone of irony—"pardon me this injury." That is to say, if this be an injury, they must pardon it, although he is determined on the same course in future.

14. "Behold, now this third time I am ready to come to you." The common Greek, has "the third time." The Vulgate has, *tertio hoc*, which is supported by the *Codex Vaticanus*, *τρίτον τούτο*. It is much controverted, whether the Apostle actually came a third time to Corinth or not. St. Luke mentions only two of his visits to Corinth: the first (Acts, xviii.); the second, at least implicitly, and indirectly (Acts, xx.) Baronius maintains, that he came three times. St. Thomas asserts that he came only twice. He says that on the second occasion, the Apostle was prepared to go, but did not actually go to Corinth. It was for not going on that occasion, that he excuses himself in the first chapter of this Epistle. It was on the occasion of his second visit, that he wrote his Epistle to the Romans.

"For neither ought children to lay up for their parents," &c. Following the natural order of things, parents, according to the flesh, lay up treasures to provide for their children. But in the spiritual generation, the parents have a right to support from their children, as in the case of the other Apostles.—(1 Ep. chap. ix.) St. Paul, to show his great affection for the Corinthians, foregoes his right to support, and imitates the affection which nature has taught parents according to the flesh to entertain for their children.

16. He replies to an objection, which his enemies might propose against him—viz., that, although he himself received nothing from them in public; still, he secretly suborned his associates to receive some recompence in private, and that thus he was acting a deceitful part.

Text.

burthen you; but being crafty, I caught you by guile.

17. Did I over-reach you by any of them whom I sent to you?

18. I desired Titus, and I sent with him a brother. Did Titus ever-reach you? Did we not walk with the same spirit? did we not in the same steps?

19. Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things (my dearly beloved) for your edification.

20. For I fear lest perhaps when I come, I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you.

21. Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness and fornication and lasciviousness, that they have committed.

Paraphrase.

self receive nothing from us, but being a cunning, crafty man, you privately circumvented us, receiving pay through your associates, who artfully extorted it in secret.

17. But have I done so through any of those whom I sent to you?

18. I encouraged Titus to go to you; and with him I associated another brother. Has Titus circumvented you by receiving the smallest sum? Have not he and I shown the same mind in this respect? Have we not walked in the same footsteps?

19. Heretofore, being seduced by the false teachers, you imagined that we did not act in a straightforward, single-minded manner towards you, and that we say these things now by way of apology. Believe me—and I speak in the presence of God, and in the spirit of Christ, that is to say, with truth and sincerity—that in all things I have said in my own commendation, I have had in view your spiritual edification and salvation.

20. But I fear much, lest, when I may come to you, as I have resolved upon, I find you not such as I would wish, that is, corrected and free from your vices; and, you in turn may meet in me, not what you would wish to find me to be, a stern judge, instead of a kind father. I fear I may find reigning in the midst of you, the vices animadverted upon in my former Epistle, viz.: contentions, altercations, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, and the rest.

21. These things I fear, for this reason, lest when I come to you again, God may humble and contritate me amongst you; and that I may be forced to mourn, and with sorrow, inflict punishment on many who have heretofore sinned, and have not yet done penance for the different sins of uncleanness which they have committed.

Commentary.

17, 18. He denies having done anything of the kind.

19. The reading in the common Greek text for "of old," is, *παλιν*, *again*; thus: *do you think that we are again pleading an excuse with you?* The meaning of the Vulgate reading, *olim*, which is supported by the chief MSS., *παλαι*, is given in the Paraphrase. "We speak before God and in Christ," i.e., sincerely and undisguisedly. All he has hitherto said in self-commendation had for object that he might advance their spiritual good, for which, as their loving father, he was so solicitous.

20. He shows the cause of his solicitude for them. "Contentions," verbal wranglings and disputation for mere superiority, without any regard for truth. "Envying," the sorrow arising from the spiritual or temporal advantages of their neighbour. "Animosities," refer to sallies of passionate revenge. "Be among you." These words were added by the Vulgate translator. They are not in the original Greek reading.

21. "God humble me." In Greek, *ο θεός μου*, "my God humble me."

CHAPTER XIII.

Analysis.

In this chapter, the Apostle menaces such among the Corinthians as obstinately persevere in sin with the stern exercise of the Divine power entrusted to him. He says he will proceed juridically against them (verses 1, 2). He admonishes them not to test the power of Christ with which he has been gifted (3), a power of which they may form some idea from the miraculous manifestations exhibited among them, both by himself and others; with that power he is still gifted, and this they shall know to their cost, if they compel him to exercise it (3-6). Far, however, from wishing to display it, he rather wishes that, by their good conduct, they may deprive him of all opportunity of showing it; for, it is not to be displayed against sanctity, but in its defence (8, 9). He rejoices that they appear strong in virtue, and that from want of opportunity to display power, he himself appears to be weak (9). He writes in this menacing manner in order to be spared the pain of punishing them. He exhorts them to practise all Christian virtues, and concludes by invoking on them the Divine benediction.

Text.

1. BEHOLD, this is the third time I am coming to you: in the mouth of two or three witnesses shall every word stand.

2. I have told before, and foretel, as present, and now absent, to them that sinned before and to all the rest, that if I come again, I will not spare.

Paraphrase.

1. Behold, this is the third time that I have been prepared to come to you. And, when I shall arrive, in passing sentence on sinners, I shall adhere to the precept of the Mosaic Law, wherein it is enacted that every accusation or charge shall be determined or ratified by the testimony of two or three witnesses.

2. As I had foretold and menaced when present, so do I now menace, although absent, not only those who had then sinned, but those also who have since then fallen into sin, that if, at my coming, they shall have not reformed and done penance, I will no longer spare them.

Commentary.

1. "Behold." This word is not in the Greek. It may have been introduced here from chap. xii. verse 14; it is, however, read in the Alexandrian and other MSS. "This is the third time I am coming to you." According to some, he is actually coming now a third time. According to others, he is only prepared to come a third time, having been prevented from coming on the second occasion that he purposed doing so—(chap. xii. verse 14).

"In the mouth," &c. This is founded on the law of Deuteronomy (chap. xix. verse 15) and, although a judicial precept, it has been retained in the Christian law, because founded on natural equity. "Every word," i.e., every cause, every accusation, "shall stand," i.e., shall be determined and ratified. This he adds to show the Corinthians that in inflicting punishment, he will not act with precipitancy. Some interpret the words, "two or three witnesses," as referring to his own two or three visits, in which he himself will bear testimony a third time, which is equivalent to three witnesses against them.

2. He will not now spare them, as on a former occasion, when, through fear of being constrained to punish them, he declined coming to them (chap. i.) After the words "as present," the words, *το δεύτερον, a second time*, are inserted in the Greek, as if he meant to say, that he was really twice among them; or, he might be regarded as present on the second occasion, because he was present in desire, just as he "was present in mind" when excommunicating the incestuous man.—(1 Ep. chap. v.) "And now absent"; after these, the words, *γράφω, I write*, are inserted in the common Greek text. The sentence may be completed without them as in Paraphrase, and they are not found in the oldest manuscripts.

Text.

3. Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you ?

4. For although he was crucified through weakness; yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5. Try your own selves if you be in the faith: prove ye yourselves. Know you not your own selves, that CHRIST JESUS is in you, unless perhaps you be reprobates?

6. But I trust that you shall know that we are not reprobates.

7. Now we pray God, that you

Paraphrase.

3. Is it, that you wish to test at your cost whether Christ dwells in me or speaks through me? Surely in your regard he has shown no signs of weakness, but he has signalized manifested his power in you.

4. For, although he has heretofore in the weak, mortal nature, which he assumed, submitted to be crucified for us, yet, now being resuscitated by the power of God, he lives Immortal and Omnipotent. So is it with us Apostles; like him, we are infirm, but like him we shall also live by the power of God, which we shall display towards you.

5. (Why test our power in Christ?) Test and try yourselves, and see whether you possess the faith which works miracles. Examine yourselves on this point. By such an examination of yourselves, with a view of making an experiment of your faith, will you not easily discover that Christ worketh on you (and still more in me your Apostle), unless, perhaps, that in punishment of your sin, this grace has been withdrawn from you, and you are fallen away from it.

6. But, I hope you will find, that we have not been deprived of that grace, by which the miraculous power of Christ is displayed.

7. (However, far from wishing for an opportunity

Commentary.

3. "Do you seek?" &c. In the Greek, it is not read interrogatively but affirmatively, *επει λύτετε*, whereas *ye seek*. The meaning, however, is the same as in our Vulgate. "I will not spare" them (verse 2), because they wish to make a trial, &c. (verse 3). The interrogative form, as in our Vulgate, renders the passage somewhat more impassioned than it is in the Greek. "Is not weak," as if to say, you need no test of his power; for, it has already been sufficiently displayed in your regard, in your conversion (chap. xii. verse 12); in the punishment of unworthy communicants (1st Ep. chap. xi. verse 30); in the excommunication of the incestuous man (1st Ep. chap. v.)

4. "Crucified through weakness," i.e., in his weak passible human nature. "For we also," &c., i.e., in like manner, we also, like him, our model, are subject to many infirmities; but like him, "we shall live," and act, "by the power of God," which we shall display when necessary, in punishing contumacious sinners, "towards you." The Vulgate has, *in vobis*. The words are altogether wanting in the *Codex Vaticanus*, and not found in St. Chrysostom.

5. He says they should not seek for a trial of the Divine power residing in him. Let them examine and see whether it does not reside in their own church, which had been conferred the power of working miracles, and by examining themselves, they shall find it amongst them unless they have fallen away from it. If they, then, have this power, how much more of it must their Apostle not have? "If you be in faith," is understood by some, of Theological faith, enlivened by charity—I say, *enlivened by charity*; because Theological faith, without charity, is no proof of Christ's presence. It more probably, however, refers to faith of miracles. "Reprobates." The Greek, *αδόκημοι*, means, destitute of this faith and fallen away from it. It by no means refers to Predestination or rejection from it. By saying, "unless, perhaps, you be reprobates," or deprived of this grace, he indirectly taxes their corrupt morals. The faithful were, at this time, favoured in many instances with the gift of miracles. These were certain marks of the presence of Christ in the community or church, in vindication of whose doctrines they were performed.

6. Whatever might be said of their case, be they reprobates from this grace or not, he hopes they will find that he is not destitute of the grace whereby he is enabled to work miracles for the punishment of contumacious sinners.

7. In this verse, he corrects what he said in verse 6, "I trust you shall know," &c.

Text.

may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8. For we can do nothing against the truth; but for the truth.

9. For we rejoice, that we are weak, and you are strong. This also we pray for, your perfection.

10. Therefore I write these things being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me unto edification, and not unto destruction.

11. For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace, and the God of peace and of love shall be with you.

12. Salute one another in a holy kiss. All the saints salute you.

13. The grace of our Lord JESUS CHRIST, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

Paraphrase.

of displaying this power among you); I, on the contrary, pray God, that you may do no evil deserving of correction. Far from wishing to appear illustrious from the display of the Divine power in the punishment of your sins, I rather desire that you may do everything good, and that we should remain inglorious, apparently destitute of all apostolic authority.

8. For our authority can never be exercised against sanctity, but always in defending and supporting it.

9. Far from wishing to manifest power, we rejoice, when, in the absence of cause for its exercise, we appear infirm, and you are strong in virtue. On this account we not only rejoice, but pray for consummation in sanctity.

10. Therefore, it is, that being absent, I now write in this menacing manner, in order that, when present amongst you, I may not be constrained to exercise, with too great severity, the power which the Lord has confided to me, to be exercised for your advantage, and not for your ruin.

11. For the rest, brethren, rejoice in the Lord, daily strive to become better and better, mutually exhort and encourage each other to advance in perfection. Be of the same mind. Live in concord and unanimity; act peacefully towards one another, and the God of peace and love shall dwell in you by his grace.

12. Salute each other with a kiss, the sign of holy love. All the Christians here salute you.

13. The grace of our Lord Jesus Christ, who redeemed us with his blood, and the charity of God the Father, the excess of which moved him to give up his Son for the world, and the communication of the Holy Ghost, with whose gifts we are replenished, be with you all. Amen.

Commentary.

He prays God, that there may be no occasion or necessity for the manifestation or exercise of this power, so calculated to render him glorious.

What a model of benevolence and humility! The Apostle was traduced and despised as weak, powerless, mean, and contemptible; and though gifted with the power of God, he prefers to appear mean and powerless, rather than glorious, through the necessity of exercising this power in punishment of sin. What zeal and love for sanctity! What love for God, and the observance of his holy and immaculate law!

9. He not only rejoices at their advancement in virtue, although by this, he was deprived of an opportunity of displaying the Divine power which dwelt in him, but he also prays for their spiritual progress.

10. And it is for the same reason, he wrote in this menacing style, that he might thus be spared the pain, when he should come amongst them, of exercising the power which God gave him, &c.—See chapter x. verse 8.

11. "Deal more severely." The Greek for *severely*, *απορυμως*, conveys the idea of lopping off putrid or delinquent members from the body of the church.

12. "Salute one another with a holy kiss," which is a symbol of holy peace and of pure Christian love. "All the saints," i.e., Christians here at Philippi, "salute you." The subscriptions of the Greek copies assert, that it was written from Philippi.

13. Reference is made in this verse to the three persons of the Adorable Trinity.

In some Greek copies we have the following subscription: "The Second to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas." The Codex Vaticanus has simply: προς Κορινθίους Β. εγραφη απο Φιλίππων, "The Second to the Corinthians was written from Philippi."

THE EPISTLE OF ST. PAUL TO THE GALATIANS.

Introduction.

WHO WERE THE GALATIANS?—They were a people of Asia Minor. Historians are not agreed about their origin. It is most likely, however, that they were originally a people of Gaul; that from Gaul they emigrated to Greece under Brennus. It is not quite agreed upon whether he was the same who besieged Rome and was repulsed by Camillus. From Greece they passed over to Asia Minor, and were called from the two countries whence they emigrated, Gallo-Greci or Galatians. Galatia, the country in which they settled, and to which they gave name, comprised a large tract of Asia Minor, having Cappadocia to the east, Bythynia to the west, Pamphylia to the south, and the Euxine or Black Sea to the north. The Galatians were Gentiles, and were converted by the labours of St. Paul. It is true, indeed, that St. Peter had preached in Galatia before him, but his labours were confined to the Jews only. It is quite certain that the Gentiles of the country, whom St. Paul here addresses, were his own converts. Their conversion took place on the occasion of his second visit, in which he was accompanied by Barnabas, to the Churches of Asia, and was marked by many signal interpositions of Divine Providence; many among them were favoured with the gift of miracles and the other graces bestowed on the infant Church.

OCCASION OF THIS EPISTLE.—The occasion of this Epistle was the introduction of certain false doctrines among the Gentile converts, by the Jews who embraced the faith. The principal error of these Judaizing teachers consisted in inculcating the necessity, on the part of the Gentile converts, of adding to the Gospel the ceremonial precepts of the Mosaic Law, and of submitting to circumcision. The Jewish converts, it is true, were allowed to retain the ceremonies of the Mosaic Law, not, however, as a matter of necessity, but *for the purpose*, as St. Augustine expresses it, *of burying the synagogue with honour*. No such reason, however, could hold in regard to the Gentiles, and hence, by submitting to the ceremonies of the Law, they acted from the erroneous impression that the latter were necessary. This was the rankest heresy, and was subversive of the Gospel itself. It was an error, the contrary of which was proposed by competent authority—the living voice of the Apostles themselves—and hence, it altogether destroyed the habit of Divine faith. This will readily account for the fiery zeal which the Apostle displayed in this Epistle for its removal.

SUBJECT OF.—From the foregoing it is not difficult to perceive that the subject matter of this Epistle is closely allied to that of the Epistle to the Romans, the only difference being, that in the latter the errors to be confuted were more comprehensive, as embracing the errors of both Jews and Gentiles, respectively, relative to the advantages for justification of the works of the Natural and Mosaic Laws without faith—

the errors of the converted Gentiles regarded the merits and advantages of the Natural Law, and that of the Jews, the advantages for justification of the Law of Moses—whereas in this Epistle, the error to be confuted was only that of the converted Jews. Hence, in this Epistle, the Apostle confines himself chiefly to the proof of the insufficiency and inutility of the works of the Mosaic Law—the sole point at issue—and shows the necessity of faith. In the first place, he establishes against the false teachers the apostolic authority with which he was divinely invested to preach the Gospel.—(Chapter i.) In the next place, he proves the conformity that existed between his own teaching, and that of the other Apostles, on the subject of the legal ceremonies, the abrogation of which he demonstrates by several arguments.—(Chapter ii.)

After having adduced several reasons to prove, that justification comes from faith and not from the ceremonial precepts of the Mosaic Law, he points out the relation which the law held, in regard to the promise, viz., the very same which the pedagogue holds in regard to the preceptor; and from this he leaves it to be inferred, that the office of the law had not ceased, and, therefore, it was abrogated as useless.—(Chapter iii.)

He then proceeds to show that, after having now, in the New Law, attained their majority, and the full right and title to their heavenly inheritance, the Jews were no longer to have recourse to the elementary discipline of the law; and, quoting certain facts narrated in the Old Testament, he points out the allegorical meaning which these facts involve, from which he leaves it to be inferred, that by subjecting themselves to the law, the Galatians would be excluded from God's heavenly inheritance.—(Chapter iv.)

The Apostle devotes the two following chapters to subjects of morality. He exhorts the Galatians to perseverance in good works, and recounts the works of the flesh and of the spirit.—(Chapter v.)

Finally, after exhorting them to the exercise of humility and charity, and after impressing on them the obligation of supporting their teachers, he concludes by furnishing them with a general reply against such as would molest them, or attempt to unsettle their faith. The chief subject of the Epistle may be said briefly to consist in the proofs of the apostolic authority of St. Paul; of the conformity of his preaching with that of the other Apostles; and of the inutility of the legal ceremonies for justification. Commentators remark, that this Epistle may be regarded as the complement of that to the Romans.

TIME AND PLACE OF.—Upon these points a great variety of opinion has prevailed. It is asserted by Theodoret, St. Jerome, and many others, that it was written at Rome about the year 60, and consequently after the Epistle to the Romans. The chief ground of this opinion is, that in this Epistle, the Apostle states, according to them (chap. ii. verse 10), that he had made the collection of alms, which he only *purposed* making, when he wrote to the Romans.—(Romans, xv. 26, 28). It was, therefore, as they maintain, written subsequent to the Epistle to the Romans, and it must have been written from Rome, because the Apostle was sent thither immediately after delivering the alms at Jerusalem, and had no leisure for writing on his journey. Another argument in support of this view is grounded on the words of the Apostle (vi. 17): “*I bear the marks (or stigmata) of the Lord Jesus,*” by which the advocates of this opinion understand his chains at Rome. The subscriptions of the Greek copies also assert, that it was written from Rome. It is, however, to be borne in mind, as has been already remarked, that these subscriptions are not always of undoubted authority, nor are they regarded as authentic in all cases, by critics generally.

Others, with St Chrysostom, Baronius, &c., maintain that it was written at Ephesus or Philippi, or some other city of Greece, before the Epistle to the Romans, in the year 55, or thereabouts. These assert that it could not have been written from Rome; or, if so, it would have been written years after the conversion of the Galatians, in which case the Apostle could hardly say (i. 6): "I wonder that you are *so soon* removed from him who called you," &c. Again, the Apostle omits all mention of his hains, to which he always refers in his Epistles written from Rome. In reply to the reasons of the other opinion, they say, that St. Paul might have been solicitous about the obligation imposed on him by the other Apostles, of collecting alms, long before he was sent to Rome, and they maintain that his words (chapter ii. verse 10, of this Epistle) express no more.

Secondly, they say, the *marks*, or *stigmata*, may be understood of the Christian mortifications and austerities of his life, as also of his sufferings in the cause of the faith during his first journey with Barnabas, having been almost stoned to death at Lystra, publicly scourged at Philippi, &c.

It is justly observed by A'Lapide, that the greatest uncertainty exists respecting the *place* and *date* to which this Epistle may be referred.

THE EPISTLE
OF
ST. PAUL TO THE GALATIANS.

CHAPTER I.

Analysis.

The Apostle commences this Epistle by commanding his own Apostolic authority. This line of defence was for him a duty of necessity, and was forced upon him by the false teachers, who, the more effectually to unsettle the faith of the Gentile converts in the sound doctrines which they had heard from his lips, questioned his Apostolic commission, and insisted that he should be disregarded, as he was but the disciple of the other Apostles, from whose practice, in reference to the Jewish ceremonial law, he differed. In order to guard the Galatians against the dangerous consequences of such false insinuations, the Apostle puts forward his immediate call by Christ himself (verse 1). After the usual Apostolic salutation, he prepares to enter on the subject of the Epistle, by ascribing our justification to the merits of Christ, in which it is insinuated, that it is from him, and not from the ceremonies of the Mosaic Law, our justification comes (2-5). He expresses the occasion of his writing this Epistle, and shows the unchangeable truth of the doctrine which he himself taught them, and denounces all persons presuming to teach otherwise (6-9). Knowing how calculated strong language of this sort would be to offend those against whom it was directed, he says, he has no desire to please men, and, therefore, no desire to use bland, conciliatory language; for, if he were to seek the applause of men, as the false teachers do, he would never have become a Christian (10, 11). He employs the remainder of the chapter in fully refuting the calumny of such as said that he received his Gospel from other men. And from the history of his life, both before and after his conversion, he shows how foolish it is to say that he could either have received it, or learned it, from any mortal man living. Hence, he received it from the abundant grace of the Holy Ghost, and immediately, without human intervention, from Christ himself.

Text.

1. PAUL an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.

Paraphrase.

1. Paul, whose apostleship is derived neither from purely human authority, nor from delegation on the part of God through man, but immediately from Jesus Christ himself, now glorious and immortal, and from God the Father, who by his omnipotence raised Jesus from the dead.

Commentary.

1. "An Apostle." This word, used in its strict etymological sense, means, *one sent*. It also signifies, one sent by God, either in a general way or on some special mission (2 Corinthians, viii. 23; Philippians, ii. 25); it signifies the highest office in the church, and denotes the supreme mission specially given and confined to the Twelve and St. Paul.—(Ephesians, iv. 12; 1 Corinthians, xii. 28). In order to be an Apostle in this latter, and most exalted sense, it is required—Firstly, to have seen our Lord in person (1 Corinthians, ix. 1; Acts, i. 21); secondly, to be *immediately chosen* and sent by God, as appears from this verse, "not of men," &c., or, *immediate mission*; thirdly, *universal authority to teach*, to bind and loose, to establish churches and propagate the ministry;

Text.

2. And all the brethren who are with me, to the churches of Galatia.

3. Grace be to you and peace from God the Father, and from our Lord JESUS CHRIST,

4. Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father:

Paraphrase.

2. Paul, I say, and all the brethren who are with me (salute the churches of Galatia).

3. May you enjoy the abundance of spiritual blessings and their undisturbed possession from God the Father and our Lord Jesus Christ.

4. Who offered himself as a proprietary victim for our sins, to rescue us from the corruption of this world; and this oblation, although made freely, was, still, made in compliance with the will and precept of God, His Father by nature, ours by adoption.

Commentary.

fourthly, the power of miracles, this being necessary to beget "reasonable service" in their hearers, and hence, the Apostles in preaching, exhibited the seal of a Divine mission, and exercised the power of working miracles, speaking unknown tongues, &c.; fifthly, personal infallibility. The third condition was to be exercised with a due subjection to the supreme jurisdiction of St. Peter. These qualities were *extraordinary* and *personal* in the other Apostles, given to them as *legates*, whose office as such ceased with themselves, and hence, was not transmitted to their successors, the bishops. But St. Peter's was not only the *extraordinary* Apostolic commission granted him in common with the others, as Divine legate, in which respect his apostolic power would not be transmissible, but also the *ordinary* commission given him, and him alone, as *Pastor*, "*pascere oves meas*," &c.; and this *real* as well as *personal* quality was transmitted to his successors in the holy Roman See, which is, therefore, the *Apostolic See*, in which the plenitude of Peter's power resides, and which alone can claim the privileges conferred on the Apostles.—(*Vide Passaglia de Ecclesia*, Liber iii.) "Not of men," i.e., not immediately by human authority. "Neither by man," i.e., nor *mediately* sent by God through human delegation. The words, "not of men, neither by man," οὐκ ἀπ' ἀνθρώπων οὐδὲ διὰ αἱρέπων, may also mean, not by any body of men collectively, viz., the Apostolic College, nor by any single man among them, "but by Jesus Christ," &c. The Apostle, after showing that he was not sent either by man, or by God through the intervention of any man or body of men, now shows by whom he was immediately commissioned, viz., Jesus Christ himself, after rising from the dead and in his glorified state. That St Paul was immediately chosen to be an Apostle, and sent by God, we know also from other passages of the New Testament, Acts, xxii. 14, 15; Gal. i. 15, 16; Acts, ix. 4, 8, 15; Acts, xxii. 21, &c. "Who raised him from the dead." The Apostle, in his Epistles, frequently refers to Christ's Resurrection, as being the foundation of our faith, and the consummation of the glory of his humanity. It may be asked, was not St. Paul sent by man; for (Acts, xiii.), we read of hands having been imposed on him by the Pastors of the Church? RESP.—Paul and Barnabas were not constituted Apostles on that occasion; all that occurred was, that after prayer and fasting, hands being imposed upon them, they were sent to preach the gospel, to which they were before "taken" or appointed by the Holy Ghost, as Peter and John were sent by the College of the Apostles to the Samaritans, although long before elected as Apostles by our Lord; and that Paul and Barnabas were on this occasion sent by the Holy Ghost, appears quite evident from chap. xiii. 4. Before the period referred to, St. Paul exercised the functions of Apostle. Immediately after his baptism, he proceeded to Arabia, and preached in quality of Apostle, as sent by Christ himself. The imposition of hands at Antioch (Acts, xiii.)—what, then, did it mean? It was, probably, intended to show the communion of pastors and the unity of ministry in the Church, and to ratify, by some external ceremony, the mission divinely conferred on them. It might also have the effect of conferring additional grace, but St. Paul was an Apostle before it.

2. "To the churches of Galatia." There were several churches in the Province, for which this Epistle was probably intended as a circular. The omission of the usual titles of honour and affection, such as, "Church of God," or *Saints*, &c., was probably intentional, owing to the error of the Galatians.

4. "The present wicked world;" "wicked," because the greater number in it are

Text.

5. To whom is glory for ever and ever. Amen.

6. I wonder that you are so soon removed, from him that called you into the grace of Christ unto another gospel.

7. Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

8. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

9. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema.

Paraphrase.

5. Eternal praise be rendered to him for so distinguished a proof of his excessive charity.

6. I wonder exceedingly that you have, so soon after your conversion, changed sides, and passed over from that God who, without any claim on your part, has gratuitously called you to the grace and faith of his Son, Jesus Christ, to embrace another gospel so different from the one preached to you.

7. Not that I mean to say, that there is really another gospel, but that there are some persons who endeavour to unsettle your faith, and wish to subvert the true gospel of Christ.

8. But should we ourselves, from some change of mind, or, were it possible, an angel from heaven, preach to you anything contrary to what we have already preached, let him be accursed.

9. As I have already said, so I now again repeat, should any one announce to you a gospel different from that which you have received from us, let him be anathema, or accursed.

Commentary.

bad and impious. In this verse the Apostle, by way of exordium, prepares us for the subject of his Epistle—namely, that it is from Christ justification comes, and from faith in him; and hence, from no source opposed to him, such as the ceremonial law of the Jews.

6. He now enters on the subject matter of the Epistle, by rebuking them for their conduct. The words “from him,” are referred by some to God the Father; others, by a change of construction, refer them to Christ, thus:—“Removed from that Christ who called you to his grace.” This latter construction is admitted by the Greek, *μεταστρέψθε ἀπὸ τοῦ χαλεπαντος ἵματος Χριστοῦ*.

7. When he speaks of another gospel, he is not to be understood as meaning, that there is any such thing in reality, but that there are persons endeavouring “to pervert the (true) gospel of God.” The Greek word, *μεταστρέψαι*, means, *to convert the gospel*, which word, *convert*, is clearly allusive to the nature of their errors—namely, their preposterous attempt to superadd the types, after the establishment of the reality.

8. In the strongest form of hyperbole he inculcates the unchangeable truth of the gospel preached by himself. “Were an angel from heaven to preach a gospel to you besides that which we have preached”—(a thing evidently impossible)—“let him be anathema.” The word “anathema” means the separation of a thing from human uses, and its total, utter destruction as abominable and execrable.—(See Rom. ix. 3). From this verse, as well as from 1 Epistle to Corinthians, chap. xxi., is derived the form of dogmatic canons:—*Si quis dixerit.....anathema sit*; so frequently adopted by the Councils of the Church. St. Paul does not here pronounce a sentence of excommunication; he only pronounces the person transgressing to be deserving of eternal damnation.

9. The repetition of the same strong form of expression, shows the deliberate earnestness of the Apostle.

“Besides that which you have received.” “Besides,” has the signification of *contrary to*; otherwise, the greatest inconvenience would result. St. John, who wrote both his Gospel and Apocalypse after this, and put forward many things not referred to by others, would be “anathema”; so would St. Paul himself, who, in this Epistle, advances many things not preached by him to the Galatians. And, looking to the economy always observed by the Apostles and the Church in preaching the gospel, is it not exceedingly probable, if not morally certain, that at his first preaching St. Paul withheld from the neophyte Galatians many exalted truths of faith from which they were incapable of deriving profit, just as he acted in reference to the Corinthians, from whom

Text.

10. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

11. For I give you to understand, brethren, that the gospel which was preached by me is not according to man.

12. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ.

13. For you have heard of my conversation in time past in the

Paraphrase.

10. In writing thus, do I, now, in my converted state, plead my cause before man or before God? Or, am I anxious to please man, rather than God? Were I still desirous of pleasing men, and of conciliating them, so as to obtain a favourable verdict, I would remain as I was, and not become enlisted in the service of Christ, from which I incurred the hatred of the greater part of my countrymen.

11. But, it is God whom I am endeavouring to please, and before him, and not before men, I am pleading my cause. For, I wish to make known to you, that it is from God I received the gospel which I preach, and that it is not from man, nor is it in any respect human.

12. For, neither did I receive it *at once*, nor did I learn it *gradually*, from any man, but I received it immediately from the revelation of Jesus Christ.

13. For that I would not submit to be taught the gospel by any man, must be clear to you, who have

Commentary.

he withheld the bread of the strong, giving them only the milk of babes? And will it be said, that if an angel from heaven, or a missionary of earth, were to give them a fuller explanation of the Christian tenets suited to their spiritual growth, he would fall under the denunciation of "*anathema*"? Did not St. Paul himself write many things after this?—and are we to reject as so many anathemas, the *private* revelations which God may be pleased to make from time to time, as it is piously believed he did to St. Bridget, regarding his sacred Passion? It is moreover clear from the entire context, that St. Paul speaks of such additions or changes, as would make the true gospel "*another gospel*," in its very essence contrary and opposed to the true gospel which he himself preached. The word "*besides*," then, signifies "*contrary to*," otherwise, the most inconvenient consequences would follow.

Secondly, the Greek word for "*besides*," *παρα*, has this signification in several passages of St. Paul—(Rom. chap. iv. verse 18, chap. xi. verse 24), and it is frequently taken in the same sense by profane authors, with whom *παρα* and *κατα τοις ρουσοις*, are antithesized. Why, then, did not the Apostle employ *contrary to*, instead of "*besides*"? The answer, simply, is, that the latter term more clearly expressed the contrariety of the doctrines here impugned, which consisted in *superadding* the ceremonial precepts of the Jewish law, as a matter of necessity to the gospel; and also, as is remarked by St. Chrysostom, to show that *adding* false doctrines no less destroys the gospel than does *subtracting* or *taking away* from it. Again, the gospel being a law, is violated by transgressions, or going beyond it. Hence, "*besides*" means, *contrary to*; and our traditions, being nowise contrary to the gospel, could not be excluded here, or contemplated at all, by the Apostle.

10. "*Persuade*," *πειθω*, plead his cause, and endeavour to please. As it is not to please man that he writes, he is not anxious to employ bland, or conciliatory, or tolerant language. The false teachers, on the other hand, proclaimed the necessity of the Mosaic ceremonies, in order to please the Jews. He subjected himself to much obloquy from his own nation by embracing the gospel, and by preaching it in order to please God. "If I yet pleased men," &c. God will not be content with a half-service; we must be his *entirely* or not *at all*. No one can serve him, and be the slave of human passions or customs at the same time.

11. He proves it was not before man, but before God, that he was pleading his cause; since the gospel which he preached was from God, and nowise human.

12. He proves in the following verses that he neither "*received*" the gospel *at once*, nor "*learned it*" *by degrees*, from any man, since he employed both *physical* and *moral* means for the destruction of the same gospel.

13. He had recourse to *violent measures* in persecuting the faithful. He could

Text.

Jews' religion: how that beyond measure I persecuted the church of God, and wasted it.

14. And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

15. But when it pleased him, who separated me from my mother's womb, and called me by his grace,

16. To reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood.

17. Neither went I to Jerusalem to the apostles who were before me: but I went into Arabia, and again I returned to Damascus.

18. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days:

Paraphrase.

heard of my mode of living while formerly professing the Jewish religion. You must have heard of the violent measures I resorted to, for the purpose of persecuting the faithful, and of totally destroying the Church of God.

14. You also heard of my progress in the knowledge of the Jewish religion, in which I outstripped my equals of my own religious belief, as I did in my excessive zeal for the laws and institutions handed down to me by my fathers.

15. But when it pleased God (who gratuitously singled me out, and predestined me from my mother's womb, and through a singular grace mercifully called me),

16. To reveal to me his Son and the knowledge of his heavenly truths, for the purpose of proclaiming him to the Gentiles, I complied at once, without consulting, or conferring with, any man living.

17. Neither did I repair to Jerusalem for the purpose of conferring with those who were called before me to the apostleship; but I went at once to Arabia, and again returned to Damascus.

18. I afterwards, after the lapse of three years, went up to Jerusalem for the purpose of waiting on Peter, the chief of the Apostles, and paying him, as such, a complimentary visit; and I remained with him only fifteen days.

Commentary.

not, therefore, have been instructed by them. He would not submit to any such process.

14. Again, he employed all possible *moral* means to destroy the Church, as was evinced by his zeal for the law of his fathers, in the knowledge, as well as in the zealous defence of which, he far outstripped his contemporaries, even of his own nation.

15. "Pleased him." The common Greek text has, "pleased God," the word "*God*" is not found in the Vatican MS. "Who separated me," &c. This beginning of time in reference to St. Paul, is employed to express the eternity, without beginning, from which God had predestined him.

16. "To reveal," &c. This is connected with the words, "when it pleased him," or, as the common Greek text has it, *when it pleased God*.....to reveal to me his Son, &c. Others connect these words with the entire preceding verse:—*When it pleased God who separated me from my mother's womb, and called me to his grace, to reveal his Son* (when it pleased him, I say), *that I should preach him among the Gentiles, I immediately condescended not*, &c. The Greek admits of either connexion. "Immediately I condescended not," or *προσανθεμην*, &c., i.e., I complied at once, without consulting or holding communication with any man living.

OBJECTION.—Then, might not Luther, Calvin, &c., preach the Gospel without consulting the head of the Church?

RESP.—They should have proved their mission by miracles, as St. Paul did.

17. "I went to Arabia." Of course, it is understood from the entire context, and verse 16, that he did so for the purpose of preaching the Gospel; for, his scope in this passage, is to prove that he preached the Gospel without being sent by any Apostle, nay, before he saw any other of the Apostles. The same appears from Acts, ix. 20.

18. He stopped with St. Peter only fifteen days, a period too short to learn the Gospel from him. The Greek word for "see," *ιατρησαται*, signifies to visit for the purpose of making his acquaintance;—it implies paying a visit of respect.

Is it not said in the Acts (ix. 26), that after his conversion St. Paul fled to Jerusalem from Damascus? Yes; but it is added, "after many days elapsed" (verse 23), which

Text.

19. But other of the apostles I saw none; saving James the brother of the Lord.

20. Now the things which I write to you; behold before God, I lie not.

21. Afterwards I came into the regions of Syria and Cilicia.

22. And I was unknown by face to the churches of Judea, which were in Christ:

23. But they had heard only: He, who persecuted us in times past, doth now preach the faith which once he impugned:

24. And they glorified God in me.

Paraphrase.

19. I saw none other of the Apostles, excepting James, the son of Mary Cleophas, who was sister to the Blessed Virgin.

20. All these things I assert on the solemn assurance of an oath, of which I make God the witness.

21. After that I came into the regions of Syria and Cilicia (without making a sufficient stay in Judea to learn the Gospel there).

22. I was even personally a stranger to the Christian churches of Judea.

23. All they knew of me, was from a rumour regarding me to this effect:—The man who heretofore was our persecutor, is now a most zealous preacher of the faith which he formerly attempted to destroy.

24. And seeing me become a pastor from being a wolf destroying the fold, they took occasion to glorify God.

Commentary.

may refer to the “three years” mentioned here. It may be also replied with St. Jerome, that although St. Paul had come to Jerusalem after flying from Damascus, immediately after his conversion, he came there, not to consult the Apostles, which is the only thing he asserts here, but from necessity, to save himself.

19. James, the son of Cleophas, was cousin to our Redeemer, and hence, by a Hebrew usage, called his “brother.”

21. The Apostle delayed not in Judea, and, therefore, could have had no opportunity of learning the Gospel there.

22. He adds this, to confute the statement of the false teachers, that among the Jews, he taught the necessity of circumcision, and of observing the law.

23. All their knowledge of him was derived from hearsay.

“Which he once impugned.” The Greek word, *επορθει*, means, *destroyed*, or, attempted to extirpate.

CHAPTER II.

Analysis.

In this chapter, the Apostle, the better to confound the false teachers, proves that the other Apostles received and sanctioned the doctrine preached by him as perfectly harmonizing with their own; and hence, that his teaching nowise differed from theirs, as was calumniously asserted regarding him. He refers to his going up to Jerusalem in order to confer with the Apostles in the Council of Jerusalem, on the question of the legal ceremonies.—(Acts, xv.)

He next shows how he acted both in public and private conferences with the principal Apostles, and as a proof that they coincided in opinion with him on this subject, Titus was not subjected by them to circumcision, although an attempt was insidiously made to have it otherwise (1-5). As a second proof of the identity of his doctrine and theirs, the principal Apostles made no change, either in the way of adding or taking away, in his doctrine. They even extended the right hand of fellowship to him, and confirmed his Apostleship among the Gentiles with the sole injunction of attending to the cause of charity towards the afflicted poor (5-11).

He next refers to a rebuke which, after the close of the Council of Jerusalem, on his return to Antioch, he was forced publicly to administer to St. Peter on account of his mode of acting in reference to the observance of the legal ceremonies; and this rebuke St. Peter received without attempting a reply, which proves the doctrine of St. Paul to be correct (11-15).

He then adduces several reasons to prove the abrogation of the legal ceremonies. Among the rest, he shows that this inconvenience would result, viz., that Christ was the minister, nay, the moral cause of sin, and that his death was useless and unnecessary, if the legal ceremonies were not abrogated.

Text.

1. THEN after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me.

2. And I went up according to revelation, and conferred with them the gospel which I preach among the Gentiles, but apart with them who seemed to be something: lest perhaps I should run, or had run in vain.

Paraphrase.

1. Then, after an interval of fourteen years, during which I preached the Gospel to the Gentiles, I went up again to Jerusalem, accompanied by Barnabas, and we took Titus also with us.

2. But I went up, after having been admonished by a Divine revelation; and, in public, I conferred with the faithful of Jerusalem, respecting the Gospel which I preached among the Gentiles. But, in private conferences, I communicated with the principal Apostles, not from any feeling of doubt I had of the truth of my doctrine, but in order to ensure the success of my past and future labours, by avoiding even the shadow of difference between the principal Apostles and myself.

Commentary.

1. "Then after fourteen years." The more probable opinion is, that these fourteen years are to be computed, not from his going up to Jerusalem the first time (chap. i. verse 18), as St. Jerome maintains, but from his conversion, which is the opinion of St. Thomas and Baronius. From the Acts it appears, that St. Paul went up five different times to Jerusalem. The present refers to his third visit, when he assisted at the Council of Jerusalem, the occasion of which is referred to (Acts, chap. xv.) With no other visit could the matter referred to here correspond. "I went up to Jerusalem." Jerusalem was built on hilly ground; hence, our Lord says in the Gospel—"Behold we go up to Jerusalem."

2. "According to revelation." Is it not said (Acts, xv.), that he was delegated by the people of Antioch to confer with the Apostles respecting the necessity of im-

Text.

3. But neither Titus, who was with me, being a Gentile, was compelled to be circumcised.

4. But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude.

5. To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you.

6. But of them who seemed to be something, (what they were some time, it is nothing to me. God accepteth not the person of man) for to me they that seemed to be something added nothing.

Paraphrase.

3. And as a proof that their views and mine perfectly coincided, on the question of the necessity of extending the Jewish ceremonies to the converted Gentiles, Titus, who accompanied me, being a Gentile, was not subjected by them to circumcision.

4. Even at the instigation of certain false brethren, who were surreptitiously admitted into the Church, where they came in the capacity of spies, with a view of examining into the liberty from Jewish ceremonies into which Christ asserted us, in order to enslave us under the weight of these multiplied precepts, which neither they nor their fathers could bear.

5. To these false brethren we did not yield for an instant, in order that the truth of the Gospel might be preserved intact amongst you.

6. Another proof of the conformity of my doctrine with that of the principal Apostles is derived from this fact, that they added nothing to my knowledge of the Gospel. I derived no knowledge from them (what they were formerly, viz., illiterate, ignorant fishermen, has nothing to do with my present purpose, since, in the distribution of his gifts, God regards not the person or exterior accomplishments of man, but dispenses them as he pleases).

Commentary.

posing the observance of the legal ceremonies on the converted Gentiles? Both assertions are perfectly reconcilable, inasmuch as the revelation from God may have tended to the same object with the delegation on the part of the people of Antioch, and would only confirm St. Paul in his resolve to carry it out.

"And conferred with them"—that is, the brethren at Jerusalem. Others understand "them" to have the same meaning as the following words: "but apart with them who seemed," &c. It is better, however, with Estius and others, to understand the words as in the Paraphrase; for, there seems to be a manifest difference between this word and the words, "who seemed to be something." Probably, the subject about which he conferred in private with the principal Apostles, regarded the propriety of exempting not only the Gentiles from the legal ceremonies, which was publicly discussed and authoritatively decided, but the Jews also. Regarding this latter point of doctrine, it was not deemed prudent to hold discussions in public. "I conferred." The Greek word, *ανέθεψην*, does not imply any doubt on his part (as in Paraphrase). "Who seemed to be something." "Something," is not in the Greek, which simply is, *τοις δοκούσιαι*, but the Vulgate expresses the meaning, viz., who were of consideration or repute. "Run in vain," by giving any grounds for believing that his labours were either without fruit or his mission not duly accredited.

3. The Apostles were aware that Titus was not circumcised (verse 4); and still, they did not subject him to circumcision—a convincing proof that they coincided in opinion with St. Paul, respecting the inutility of the Jewish ceremonies for salvation.

4. "But because of false brethren." Which means, even at the instigation of certain false brethren. Hence, it appears, that the Apostles were urged to have Titus circumcised. Some Interpreters reject the particle "but," as redundant, others insert the word, *not*, after it in the text, thus: "but he was not circumcised at the instigation," &c. It is better, however, to give it the signification of "even" (as in Paraphrase).

5. If the Apostle allowed Titus, a Gentile, to be circumcised, the faith of the Gentiles might be weakened. Timothy was circumcised, but he was, by the mother's side, of Jewish origin.

6. We have here an example of what grammarians term, *anacoluthon*; owing to the intervening parenthesis, the sentence concludes in a different case from that with

Text.

7. But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision :

8. (For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles.)

9. And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship : that we should go unto the Gentiles, and they unto the circumcision :

10. Only that we should be mindful of the poor : which same thing also I was careful to do.

Paraphrase.

7. But, on the contrary, far from making any change in my doctrine, when they saw that the commission of preaching the Gospel among the Gentiles was confided to me, as that of preaching among the Jews was to Peter :

8. (For, the same God who manifested his power in Peter for the conversion of the Jews, by the wonderful success that attended his preaching among them, manifested the same power in me for converting the Gentiles, by the abundant success of my preaching among the latter).

9. And when, from undoubted evidence, they became convinced of the special grace of Apostleship, among the Gentiles, which was confided to me, James, Peter, and John, the three Apostles who were in most repute, extended to myself and Barnabas the right hand of fellowship in the apostleship, which we were to exercise among the Gentiles, and they among the Jews.

10. With this sole injunction, that we would be mindful of the poor of Jerusalem, who by voluntary cessation, or by confiscation of their property, were reduced to want—a duty, which we discharged with the utmost solicitude.

Commentary.

which it began, although the same word is repeated. The ablative case, *απὸ τοῦ δοκούντων*, “but of *them*,” is changed into the nominative form, *οἱ δοκούντες*, “they that seemed to be something added nothing” (“what they were some time,” &c.) He refers to the former condition of the other Apostles, before their vocation to the apostleship, for the purpose of refuting the objection raised against himself, as being formerly a persecutor of the Church, or for the purpose of showing how much, humanly speaking, he was their superior.

7, 8. By the abundant success which attended the preaching of St. Paul among the Gentiles, and the preaching of St. Peter among the Jews, together with the miracles and other gifts of the Holy Ghost, with which they were favoured, God showed that the Apostleship of St. Paul was to be chiefly exercised among the Gentiles, and that of St. Peter among the Jews.

9. From the miraculous success with which the labours of St. Paul were blessed among the Gentiles, the Apostles became convinced of the special grace of apostleship among the Gentiles which was confided to him. They admitted him, therefore, into fellowship, and parcelled out the Gentile world, as the theatre of his future labours. This passage does not furnish even the shadow of an argument against the Primacy over the entire Church, “lambs and sheep,” i.e., pastors and people, divinely accorded to St. Peter. For, the latter did preach among the Gentiles also, in fulfilment of the command, “kill and eat.”—(Acts, x.) And St. Paul was a vessel of election to carry the name of Christ not only “before the *Gentiles*,” but also “before the *children of Israel*.”—(Acts, ix. 15).

10. The poor referred to here, are the faithful of Jerusalem, of whom some voluntarily surrendered their goods to be enjoyed in common; others were unjustly deprived of them, and were, in consequence, in great want. The care of the poor specially devolves on the minister of religion—they are the dearest portion of His flock, who is “the father of orphans and the judge of widows.” Woe to him, who, through either pusillanimity, or a cowardly fear of the countenance of the mighty, or a feeling of selfish complaisance, with a view of gaining the favour, and of becoming the accepted minister at the tables, of their oppressors, shall sacrifice the interests or neglect the defence of the afflicted poor of Jesus Christ ! And this holds particularly true, if the unjust persecution of the poor be traceable, as it generally is, in this unhappy country, to reli-

Text.

11. But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.

12. For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

13. And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14. But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?

Paraphrase.

11. But when, after the close of the Council of Jerusalem, Peter came to Antioch, whither I had returned (Acts, xvi.); I publicly and openly resisted him, because he was deserving of reprobation.

12. For, before the arrival of certain Jews from Jerusalem, where James presided as bishop, Peter had eaten with the Gentiles without any distinction of meats: but when the Jews arrived, he withdrew and separated himself from the company of the Gentiles, fearing to offend or scandalize the Jews.

13. And the other Jews dissembled along with him, and so great was the force of their example, that even Barnabas, the partner of my journeys and labours, was led to join in the same course of dissimulation.

14. But when I saw, that, by this mode of acting, they were not conforming to the truth of the Gospel, I said publicly in the hearing of all to Peter: If you, although a Jew, and of Jewish extraction, avail yourself of the Gospel liberty of using all kinds of meat without distinction, why invite and force the Gentiles by your example to embrace and live up to the forms of the Mosaic law, which by our own former conduct you have pronounced unnecessary, even for the Jews themselves?

Commentary.

gious rancour and hatred of their faith. If the poor of this unhappy country professed any other than the true faith—nay, if they were Pagans or Mahomedans—they would not be treated with the inhuman and heart-rending cruelty, which is daily exercised in their regard. Woe, eternal woe, to the pastor and ecclesiastic who turns a deaf ear to their cries, and from motives of selfishness, or worldly prudence, or love of self-ease, neglects to adopt all peaceful and constitutional means to ameliorate their unhappy condition! If they were of any other religion they would not put up with the treatment they are enduring, nor would their oppressors dare to treat them so. But they are taught to look forward for other possessions in store for “the meek,” and for those who “possess their souls in patience.”

11, 12. St. Peter silently submitted to the rebuke here dealt out to him; which was another proof that St. Paul was correct in his views on the subject of the legal ceremonies—the question at issue. St. Peter did at first, by his mode of acting, acknowledge the abolition of the legal ceremonies (verse 12). But, afterwards, by an act of inconsiderateness, which rendered him really reprehensible, he abstained from the society of the Gentiles, with whom he partook of all kinds of meats without distinction, lest he might give offence to certain Jews, who came down from Jerusalem. This mode of acting was calculated to leave the Gentiles under an erroneous impression. Hence, the rebuke dealt out to him by St. Paul.

“Because he was blamable.” The Greek is, ὅτι κατεγωσμένος ἦν, because he was blamed or reprehended, which St. Paul employs for “reprehensible” or “blamable,” by a Hebrew idiom, according to which the passive participle is used for the verbal adjective. The Hebrews, we are told by St. Jerome, have no verbal adjective ending in *bilis*.

13. “And to his dissimulation the rest of the Jews consented.” The Greek word, συνυπεκριθῆσαν, means, dissembled together with him.

14. Their mode of acting was not walking directly or strictly in conformity with the truth of the Gospel, it was rather staggering between the Gospel and the Old Law; and so, it elicited this strong reproof from St. Paul.

It was a matter of grave dispute between St. Jerome and St. Augustine, whether the Apostle *really* reprehended St. Peter, or only *affected* to do so, as the result of a

Text.

15. We by nature are Jews, and not of the Gentiles sinners.

16. But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.

17. But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid.

Paraphrase.

15. We ourselves, although Jews by birth, and not merely proselytes from among the sinful idolatrous Gentiles.

16. Still, fully conscious, that justification does not come from the works of the law; but from quite a different source, viz., the faith in Jesus Christ; we, I say, embrace the faith in Christ, in order to obtain justification from the proper source, in preference to the works of the law; for, no man shall ever obtain justification from the works of the law.

17. If, then, seeking to be justified by faith in Christ to the exclusion of the ceremonies of the law; we have failed to obtain it, and still remain in sin; in other words, if faith, exclusive of the ceremonial law, be insufficient to justify us, as the false teachers inculcate, the most inconvenient consequences would result; it would follow, that Christ was *ministering* to the continuance of sin, having abolished the ceremonial law, a necessary means, as they allege, for removing sin.

Commentary.

preconcerted arrangement between them, in order that by a public *apparent* reproof of this kind, the Jews might be taught the inutility of the Mosaic ceremonies. St. Augustine, whose opinion St. Jerome appears to have afterwards adopted, maintained, that St. Peter, by such conduct, committed a sin, not of heresy, but of inconsiderateness, which was, of its own nature, venial, and that so he was really censured by St. Paul. The words of this verse favour the opinion of St. Augustine, who holds that it was real and not pretended reproof; and although it is maintained by many that the Apostles were confirmed in grace, this still does not exclude the possibility of their falling into *venial* sins.

15. After having proved by several arguments the perfect agreement, or rather identity of his own doctrine with that of the other Apostles, St. Paul proceeds to show the cause of the abolition of the Mosaic ceremonies, namely: their utter insufficiency and inutility for justification; hence, his reason for having recourse to another means of justification, viz., faith in Christ. It is not quite clear who they are, to whom these words are addressed; whether to St. Peter, or the other Jews, or the Galatians. The argument is in either case the same, being founded on the absurd consequences resulting from the doctrine of the false teachers. "We by nature," &c., that is, although by birth Jews, and accustomed to Jewish ceremonies, "and not Gentiles," &c., not merely Gentiles, without the benefit of the law.

16. "But knowing," &c., that is; still fully conscious, &c.—(Vide Paraphrase). "Faith of Jesus Christ," may also mean, the faith taught by Jesus Christ. In Paraphrase, "Jesus Christ" is made the *object* of this faith. This verse is to be connected with the preceding, the sense of which is kept suspended with a dependence on this, as in Paraphrase. The Apostle, in this passage, supposes two sources of man's justification, viz., faith, and the works of the law. To the latter, the false teachers attributed justification; but the Apostle wholly excludes the works of the *ceremonial* law from any share in justification; for, it is to the law abolished by Christ, he refers in the following verses, and this is the *ceremonial* law. Hence, there is no question here of good works performed by the aid of grace and faith; for, such works enter the system of justification through faith contemplated here by the Apostle, since without them, faith is dead. The works which he excludes are those to which faith, as the foundation of a quite different system of justification, is opposed.

17. He points out the inconvenient results that would flow from the doctrine of the false teachers. According to them, Christ would be ministering to the continuance of sin, since, he would have abolished a necessary means for its remission, viz., the *ceremonial* law, which they hold to be necessary for justification.

Text.

18. For if I build up again the things which I have destroyed, I make myself a prevaricator.

19. For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.

20. And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.

21. I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

Paraphrase.

18. Christ would be the *minister*, nay more, the *moral cause* of sin. For if, after holding, as a point of Christian doctrine, the ceremonial law to be unnecessary, and after ceasing to practise its precepts, thus destroying it, I have recourse to the same law for my justification—thus building it up again—do I not, by the very fact, convict myself of prevarication in my former desertion of it, and so render Christ, whose doctrine I follow, the moral cause of sin?

19. For, that I destroyed the law is clear, since, by the law itself pointing out its term, Christ, in whom it should cease, I am dead to the law and exonerated from its observance, so as to begin a new life to God through Christ; and this new life had commenced from my baptism, wherein I represented Christ crucified, and spiritually crucified the old man with him.

20. This spiritual life which I now enjoy is not from myself, but from Christ, whom I so perfectly imitate, that he would appear to live in me, and to be the animating principle of my actions. But that I should enjoy a life so spiritual and divine in this mortal flesh, subject to so many miseries and sins, I am indebted, not to the law, but to my faith in the Son of God, who loved me quite gratuitously, while undeserving of his love, and this to such an extent, as to deliver himself up to death to purchase for me eternal life.

21. In my system of justification, I by no means cast away the great grace of Christ's death, as is done by the false teachers, who, in recurring to the law, as sufficient for justification, regard the death of Christ as useless; for, if the law were sufficient for justification, the necessary conclusion should be, that the death of Christ was quite useless and unnecessary.

Commentary.

18. He shows how Christ would be the minister and the moral cause of sin.—(Vide Paraphrase).

19. Lest it might be said, that the supposed assertion contained in the first part of the preceding verse, "for if I build up again the things which I have destroyed," which supposes that he destroyed them, was not in itself quite clear; in this verse the Apostle plainly asserts that he did really destroy the ceremonial law—since by the very law itself, pointing out its term, Christ, in whom it should cease, he was dead to the law, and exempted from its observance, so as to begin a new life to God through Christ. He was dead to the ceremonial law, absolutely, and to the moral part of the law, so far as threats and menaces were concerned. This new life to God he commenced from baptism.—(See Paraphrase). Other Commentators make the connexion of this with the preceding verse, thus:—they say that in the preceding verse the words, *but I am not a prevaricator*, are understood; and they make the words of this verse (18) a proof of this proposition, which, according to them, is implied without being expressed in the foregoing; others, among whom is A'Lapide, say that this verse contains a second reason for the abrogation of the Mosaic Law.

20. "And I live," &c. The words, "I live," are repeated three different times, and each time they refer to spiritual life.

"Who loved me." What a subject for gratitude to God! Who is the lover? God. The object loved? The creature. How is this love manifested? In "delivering himself" to an ignominious death, brought about by unheard of excruciating tortures, which he could not merit, to deliver me from the tortures and eternal death which my

Commentary.

sins merited, and in which I would infallibly be involved, if he had not graciously substituted himself a vicarious offering in my place, and purchased for me everlasting life. He loved me first, before I was capable of loving him ; before I was born ; from eternity. Good God ! what excessive, incomprehensible love. *Ut servum redimeres, filium tradidisti. " Sic amantem quis non redamet ?" Diligamus Dominum Deum nostrum, quoniam ipse prior nos dilexit.* Every one can, with the Apostle, apply to himself by appropriation, the merits of Christ. " He loved me.....delivered himself for me."

C H A P T E R III.**Analysis.**

In this chapter, the Apostle, after having conveyed in feeling terms, a mild, paternal rebuke to the Galatians (verse 1), proceeds to prove by several arguments, that justification comes from faith and not from the works of the law. His first argument is derived from the experience of the Galatians themselves. The abundant gifts of the Holy Ghost were displayed amongst them, and he asks them, was it from faith these gifts were derived? and he, then, points out their utter folly in having recourse to carnal precepts for the consummation of that sanctification which commenced with faith (2-5). His next argument is derived from the example of Abraham, who was justified by faith before he received the law, and his justification is the model of ours (6-9). Another argument is derived from the evils entailed by the law, which, far from being the source of a blessing, is the occasion of a curse (10). A further proof, which may be rather termed a fuller development of the preceding, is derived from the difference of the effects flowing from faith and the works of the law (11, 12).

He shows how we are freed from the malediction entailed by the law (13, 14). His next argument is founded on the nature of the testament which God made with Abraham, and in a strain of reasoning which he elucidates by human examples, he shows this testament to be unchangeable, and not voidable, which would be the result if justification were to come from the law (15, 16). From these arguments he concludes that we are justified by Christ, or rather by faith in him, and not by the law (17, 18). He then answers certain objections to which his doctrine and reasoning might give rise, and shows the points in which the Old Law, and the promise made regarding Christ, differed, and the excellency of the latter above the former (19, 20). Reverting to the opposition apparently existing between the law and the promise, he shows that there was no opposition between them. They would be really opposed, if the law conferred justice, as the false teachers taught (21). He shows, that the law served the promise, by causing men, oppressed with the yoke of sin, to look to the proper source, viz., faith in Christ, for the fruits of the promise (22), and also that it prepared us for the promise, by restraining us from manifest transgressions (23). The law held the same relation to the promise, that the pedagogue does to the preceptor (24). But now its office ceases ; and, hence, it is abrogated, as being useless (25). The Galatians arrived at once at full grown spiritual existence ; and, hence, required not the magisterial discipline of the pedagogic (26). He points out the magnitude of the blessings conferred on them in justification.

Text.

1. O SENSELESS Galatians,
who hath bewitched you, that you

Paraphrase.

1. O senseless Galatians, slow of understanding,
what magic influence could have so far bewitched you,

Commentary.

1. " Senseless." The Greek word, *avonyto*, means *stupid*, or *devoid of mind and understanding*. " Who hath bewitched," &c. The Galatians would appear, he says, to be under the influence of witchcraft, by which their senses were so perverted, that truth appeared as falsehood, and vice versa. " That you should not obey the truth." These words are wanting in some Greek copies, and omitted by St. Jerome. They are admitted to be authentic by Matthæi, and others. " Jesus Christ hath been set forth," which is read by others, " Christ hath been proscribed or condemned." The meaning in the Paraphrase is the one more in accordance with the present Greek reading. " Set

Text.

should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you ?

2. This only would I learn of you : Did you receive the Spirit, by the works of the law, or by the hearing of faith ?

3. Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh ?

4. Have you suffered so great things in vain ? if it be yet in vain.

5. He therefore who giveth to you the Spirit, and worketh miracles

Paraphrase.

as to give up the true faith, especially after the vivid picture, which I exhibited to you, of the death of Christ, as vivid and as striking, as if he were really crucified before your eyes.

2. This one point I only wish to know from you. From what source was derived the spirit of graces and miracles which you received at your justification, and which was abundantly displayed amongst you ? Was it from faith communicated through the hearing of my preaching, or from the works of the law ?

3. Are you so far advanced in folly, as, contrary to all order, after having commenced your justification by spiritual means, of which faith is the basis, to attempt to perfect this by the carnal observances of a law which brought nothing to perfection ?

4. Have you endured so many sufferings and labours in the cause of the faith without any fruit or profit ? I hope, however, that by your sincere repentance, you will recover the full fruits of your former good works, which have been lost to you by sin.

5. I now repeat my former question (verse 2) : Did God impart to you his Holy Spirit, and did

Commentary.

forth," *προεγραφή, præscriptus est*; a pictorial term conveying an allusion to paintings exposed for public inspection. From these words, the Apostle wishes the Galatians to understand, that the vivid picture which he drew for them of Christ's crucifixion, should have made a lasting impression on their minds, and preserved them from error, as regarded the necessity or sufficiency of the Mosaic ceremonies, whose total abrogation the mystery of Christ's death so loudly proclaimed.

2. He now enters on the subject of this chapter, viz., that justification comes not from the works of the law, but from faith. The first proof of this proposition is derived from the experience of the Galatians themselves. They received "the Spirit," i.e., the Holy Ghost, at their conversion, and his gifts of miracles, tongues, &c., which were visibly displayed amongst them. These gifts accompanied justification, and although their presence is not always a proof of sanctity in *individuals*, as is clear from the Gospel—"nonne in nomine tuo prophetavimus, dæmonia ejecimus?" &c. (Matt. vii.), to whom the answer given is, "Amen, dico vobis, nescio vos;" still, when plenteously conferred on a *multitude*, it is a proof of the giving of the Holy Ghost in real and internal justification. The answer to his question, which the Apostle knew would be given, is—these gifts came from faith, since the Galatians, as being Gentiles, knew nothing of the works of the Jewish law, before their conversion.

3. From the supposed answer, the Apostle shows the utter folly of the Galatians in inverting all order, by recurring, in the first instance, to spiritual means for justification, and then endeavouring to perfect the justification by carnal means, such as the ceremonial law was, which effected carnal purification. Right reason pointed out the contrary order of advancing, viz., from carnal to the adoption of spiritual means.

4. They gave a further proof of their folly, in losing the merit of their past sufferings, by falling back to Jewish ceremonies. "If yet in vain." He corrects his former saying, and expresses a hope, that their past good works and sufferings may revive by penance and prove of avail to them. On the latter words of this verse, Divines ground a probable proof of the reviviscence by penance of the merit of former good works performed in a state of grace, but now lost, as to their fruit, or as they are termed, *mortified* by mortal sin. Others understood them in an exceptive sense, *if it be only in vain*, as if to say, it might have gone farther, and be the source of their perdition.

5. He repeats the question proposed (verse 2), in order to connect it with the following verse. The answer of course is, that given in Paraphrase. This answer is understood, and keeping this in mind the Apostle proceeds to the following verse 6. "Miracles among you." In Greek, *miracles in you*.

Text.

among you; doth he do it by the works of the law, or by the hearing of the faith?

6. As it is written : *Abraham believed God, and it was reputed to him unto justice.*

7. Know ye therefore, that they who are of faith, the same are the children of Abraham.

8. And the scripture foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before : *In thee shall all nations be blessed.*

9. Therefore they that are of faith, shall be blessed with faithful Abraham.

10. For as many as are of the works of the law, are under a curse.

Paraphrase.

he perform miracles of power amongst you, owing to your observance of the works of the law, or in consequence of the spirit of faith which you received from hearing my preaching? (Of course you will answer, it was owing to faith, since you knew nothing of the works of the law at the time).

6. As Abraham, before he was circumcised, or before he received the law, had faith in God, and by this faith, was justified.

7. You must know, therefore, that the believers are alone the true children of Abraham, who are to inherit his promises.

8. Hence it was, that the Holy Ghost, who speaks through the Scripture, foreseeing the mode in which God would be pleased to justify the nations, viz., by faith, made the announcement of this joyous message long beforehand to Abraham, saying : All the nations of the earth shall receive the rich spiritual blessing of eternal life through thy seed, Christ, and this of course, through faith, the means of justification marked out by him.

9. Therefore, it is the followers of Abraham's faith that shall inherit the blessings promised to this father and model of all true believers.

10. But as for those who seek for justification from the works of the law, far from receiving a blessing,

Commentary.

6. "It is written." These words are omitted in the Greek, which runs thus, *καθώς Αβραάμ επιστευετον*—As Abraham believed God, &c. According to which it is not the text of Scripture, but the example of Abraham that is quoted. The second argument adduced to prove that justification comes from faith, is the example of Abraham. The reasoning of the Apostle runs thus:—Abraham was justified by faith. Now, the children of Abraham, who are to be heirs of his promises, are to be justified in the same way that he was justified. (This proposition, though not expressed, is supposed in the reasoning and conclusions of the Apostle). The necessary conclusion is: therefore, all the children of Abraham are justified by faith. (This verse is fully explained, Rom. iv., which see).

7. "The children of Abraham," i.e., the sons, who, like Isaac, were to inherit his glorious promises.

8. In this verse the Apostle points out to the Galatians, heretofore ignorant of religion, as being Gentile converts, the advantages of being sons of Abraham, of which the chief was, the receiving the benedictions promised to him. The Apostle also shows how the gracious designs of God in this respect, were long before manifested, and declared to Abraham. "The Scripture foreseeing," &c., that is, the Holy Ghost, who spoke through the Scripture. "In thee," which is commonly interpreted, as in Paraphrase; or, "in thee," like thee, after the model set by thee. This interpretation admirably accords with the following verse, which, interpreted in this way, would be connected thus:—All the nations of the earth shall receive the benedictions of grace and salvation in the same way that Abraham received them, verse 8. Now, Abraham received them through faith. "Abraham believed God," &c. (verse 6), therefore (verse 9), the believers with Abraham, shall also be blessed with him.

10. It is to be borne in mind, that the Apostle supposes only two sources of justification, viz., faith—the source proposed by himself,—and the works of the law proposed by the false teachers. Hence, we can see the force of the question proposed (verse 5). In the foregoing verses he proves, by *positive* arguments, that faith is the source of justification. In this verse he proves the same, *negatively*, by showing that the works of the law, far from being the source of a benediction, are the occasional cause of a ma-

Text.

For it is written: *Cursed is every one, that abideth not in all things, which are written in the book of the law, to do them.*

11. But that in the law no man is justified with God, it is manifest: because *the just man liveth by faith.*

12. But the law is not of faith: but, *He that doth those things, shall live in them.*

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written: *Cursed is every one that hangeth on a tree:*

14. That the blessing of Abr-

Paraphrase.

they are under a curse. For, the law itself pronounces a malediction on all who will not fully comply with every single precept written in the Book of the Law—a requisition with which no man can comply, by the sole aids furnished by the law itself, unless he be strengthened by the graces derived from faith.

11. Another proof, that justification is from faith, and not from the works of the law, is derived from the difference of effects flowing from faith and the works of the law. For that no one is justified before God, by the law, is plain from the Prophet Habacuc, who ascribes real and internal justification to faith—“*the just man liveth by faith.*”

12. But this spiritual life, of which the Prophet speaks, and which he ascribes to faith as its foundation, is quite different from the effects of the law, which only promises those who comply with its precepts, that such compliance will ensure them temporal life and abundance.

13. Christ hath freed us from the malediction entailed on us by the law, owing to our inability, of our own natural strength, to fulfil all its precepts, by meriting for us the grace to fulfil them, and this, by taking upon himself the form and appearance of a malefactor and one cursed by God; for, ‘such were they all termed in the law, who were subjected to the ignominious death inflicted on Christ: “*Cursed is every one that hangeth on a tree.*”—(Deut. xxi. 13).

14. Christ submitted to this ignominious treatment,

Commentary.

Iediction. Similar is the doctrine (Romans, iv.) *Lex iram operatur.* The law prescribes, under pain of malediction, the observance of all its precepts. Now, by the sole aid of the law itself, no one can fulfil the law. (This second proposition is supposed here, as being known from experience, for it was “a yoke which neither the Jews nor their fathers could bear.”)—Acts, xv. 10. The conclusion, therefore, is, that the law, exclusive of faith, cannot be a source of justification.

11. In this verse is contained a new proof.—(Vide Paraphrase). The text from Habacuc, “*the just man liveth,*” &c., is explained.—(Rom. i. 17).

12. “*He that doth these things,*” &c. The Apostle here refers to the observance of the law by natural means, and is to be understood only of the principal leading precepts, the violation of which was punishable with death; for, the full observance of the entire law shall justify; but, for this, grace and faith are necessary; because no man can observe the entire law by natural means.—(See Rom. x. 5, for further exposition of this verse).

13. “Being made a curse for us.” Christ is said to be made “a curse” for us, in the same way as he was made for us, “sin,” viz., because he assumed its appearance. “He was,” according to the Prophet, “struck by God, who placed upon him the iniquity of us all.”—(Isaias, liii.) “For it is written,” &c. (Deut. xxi. 23). Those who were hung from a tree, as was our Redeemer, are pronounced accursed in the Law of Moses. The “hanging on a tree” refers not so much to crucifixion, as to the hanging of a body after death on stakes or crosses.—(Josue, x. 26). Oh! what an ineffable mystery of Divine love. The immaculate sanctity of God takes on himself the degraded form of a wretch accursed of Heaven, in order to repair our iniquities. And if God thus punished him who never sinned, for taking upon himself the mere *imputability of sin*, what shall be the rigours of his punishment on impenitent sinners. “*If these things they do in the green wood, what shall be done in the dry?*”

14. “The promise of the Spirit,” i.e., the promised Spirit, or, the promise that we should receive the Spirit.

Text.

ham might come on the Gentiles through Christ Jesus : that we may receive the promise of the Spirit by faith.

15. Brethren (I speak after the manner of man) yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it.

16. To Abraham were the promises made and to his seed. He saith not, *And to his seeds*, as of many: but as of one, *And to thy seed*, which is Christ.

17. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not daunul, to make the promise of no effect.

Paraphrase.

and assumed the appearance of a wretch cursed by God, in order that, through him, the spiritual benediction promised Abraham might be imparted to the Gentiles ; that by faith we might receive the spirit of sanctification promised to all his sons.

15. Another proof, that justification comes from faith and not from the works of the law—Brethren (to borrow an illustration from human life, and from human reasonings), the last testamentary disposition even of a man, if made according to the forms marked out by law, is so firm and unchangeable, that no one can set it at nought or make any new arrangements in it; and, surely, it cannot for a moment be questioned, that the promises and covenants of God possess at least as much stability as the most inviolable of human compacts, viz., testamentary dispositions.

16. Now, God repeatedly made his promise of real justice and eternal inheritance to Abraham and to his seed, which word, "seed," is expressed in the singular number, in order the more clearly to mark out the individual through whom the promise was primarily made to Abraham, and in whom it was to be fulfilled.

17. This, therefore, is my conclusion. Whereas, even amongst men, there are compacts of such stability, as to be unchangeable, viz., last wills and testaments, it cannot be questioned, that the compacts of God, when absolute and unconditional, are no less firm; hence, the promise or testament made by God, founded on the death of Christ, and transmitting to man an eternal inheritance, cannot be voided in its fulfilment by a law which was promulgated four hundred and thirty years after it.

Commentary.

15. Another proof, that justification comes from faith and not from the works of the law, is founded on the firmness and unchangeable nature of the promises of God, and the different dates at which the promise was made and the law promulgated. " Yet a man's testament," διαθήκην. St. Jerome remarks that the Hebrew word for "testament," (*Berith*), is applicable to a covenant in general, rather than to a testament; here, however, it is used in the latter meaning.—See Hebrews, ix. 16.

16. "He saith not, *and to his seeds*." Looking to mere human reasoning, it is not easy to see the force of the Apostle's argument founded on the use of the word, "seed," in the singular number, "seed" being a collective term. All we can say is, that according to the Holy Spirit speaking through St. Paul in this passage—the same by whom Moses was inspired—the word "seed," was used in Genesis, in the singular number, for the purpose of designating the descendant of Abraham, viz., Christ, in whom the promises were to be fulfilled. Hence, we can say, that the argument of the Apostle, founded on the use of the word "seed" in the singular number by Moses in the Book of Genesis, derives weight more from an authentic interpretation (which is given by the Apostle under the influence of inspiration) of the words of Genesis, than from strict human reasoning.

17. "This I say," i.e., this is my conclusion. "That the testament," &c. The word "testament," in this verse, means the same thing, as "promises made to Abraham," in verse 16, and the word "promises," is used in the plural, because the one promise was repeatedly made, or, the same thing was repeatedly promised, and this

Text.

18. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

10. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.

Paraphrase.

18. And that the promise would be rendered void and be destroyed by the Law, is quite clear, because if the inheritance came through the Law, it could be no longer from the promise; which latter assertion is by no means true, for, it was through a gratuitous promise that God's benediction to Abraham was to come.

10. The object of the Law then, what was it? The object of the Law was to restrain, or increase the transgressions of the Jewish people, and that merely for a time, until the seed to whom the promise was made, should come (whereas the promise was given without limitation to any time—to be accomplished in all nations—to the end of the world). The Law was arranged by angels, by whom it was given, inscribed on tablets of stone—(whereas, the promise was made by God himself). The Law was promulgated by the ministry of a mediator, Moses, who told the people, *I was the mediator, and stood between the Lord and you.*—(Deut. v. 5).

Commentary.

promise may be fairly classed with what, humanly speaking, we call testaments; both because of its stability—and this founded on the death of Christ—as also, because it transmits an inheritance. This promise, repeatedly made ("promises," verse 16), or "testament," is to be fulfilled in Christ. It had for object, the giving through him of justice to Abraham and his spiritual posterity. "Which was made after four hundred and thirty years," &c.; these four hundred and thirty years are to be computed from the time at which the promise was made to Abraham to the time of the giving of the law on Mount Sinai. "Confirmed by God." In the common Greek, *confirmed before by God unto Christ.* "Before," means, previous to the law. The words, *unto Christ*, are not in the Alexandrian or Vatican MSS.

18. If the inheritance were from the law, it could be no longer from the promise. Because, the law carries with it certain conditions of an onerous nature; it is reciprocal in its engagements; whereas, the promise is supposed to be quite gratuitous, absolute and unchangeable on the part of God. Again, the inheritance coming through the law would be less extensive than that coming through the promise; because, the latter would comprise all the nations and tribes of the earth; whereas, the former would be necessarily confined to the Jewish people.

19. "It was set." For "set," the Greek has, *προστέθη*, *superadded*. The Vulgate reading, which followed *ερεθη*, appears the more probable. "Because of transgressions." This may either mean, that the law had for object, to restrain and manifest transgressions, or, in a secondary sense, to increase them, so that men, seeing their own weakness and inability, would be shown the source to which they should recur for justification.—(See Paraphrase). This latter interpretation accords well with the context, and with verse 21. "Until the seed should come," points out the term or duration of the Law. After having pointed out the object of the law, the Apostle proceeds to point out its leading characteristics, and the peculiar points of disparity between it and the promise. The characters of the promise he leaves to be inferred from the contrast and *implied* antithesis with the *expressed* characters of the Law. The Law was "ordained by angels," and promulgated by the ministry of a "mediator," Moses. From which we infer that the promise was not "ordained by angels"; having been ordained by God himself, and made by himself directly and immediately to Abraham.—(Genesis, xviii. 17). And as for a *mediator*, no such thing could be admitted in the promise, as is shown in next verse.

Text.

20. Now a mediator is not of one : but God is one.

21. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law.

Paraphrase.

20. Now, in the case of the promise, a mediator could not be admitted, because a mediator supposes two parties at least, in a covenant, between whom mediation could take place; but, when there is question of a matter where *only one* party is concerned, no such thing can be admitted. Now, in the fulfilment of the promise, God is the *only* party concerned ; for, it was absolute and gratuitous, carrying with it all the aid necessary for its fulfilment.

21. If then the Law had the effect of manifesting, or, of increasing man's transgressions, is it not opposed to the promises of God ? By no means ; if, on the contrary, the Law had the opposite effect of vivifying and producing justice, it would then be really opposed to the promise, since justice would then be really from the Law, and hence, the inheritance would not come from the promise.

Commentary.

20. It is by no means easy to arrive, with any degree of probability, at the meaning of this obscure passage, regarding which a great many perplexed interpretations and conjectures have been advanced by the several Commentators who have undertaken to explain it. The interpretation which has been preferred in the Paraphrase, and which appears, of all others, to accord best with the context, may be more fully developed thus :—The evident design of the Apostle in this verse is to show, that in the case of the promise through which the inheritance was to come rather than through the Law (verse 18), no mediator could be admitted, as in the case of the Law (verse 19). Why? Because, when there is but *one* party to a covenant, when an absolute, gratuitous promise is made by *one* party to another, a promise entailing no conditions for its fulfilment, which the promise itself does not contain, there is but *one* party concerned in it, viz., the promising party ; and hence, there can be no mediator, for this implies *two* parties between whom the office of mediator is to be discharged.—("A mediator is not of one.") Now, between God and Abraham there was a purely gratuitous promise, of giving the inheritance to him and his posterity, a promise absolute in its nature, requiring no conditions which were not involved in the promise itself—for, it carried with it the aids and helps required for self-fulfilment. There was then but *one* party, viz., God ("But God is one"), and hence, no mediator, as in the case of the Law, which was an onerous contract, requiring on the part of the legislator and the subjects certain conditions, and establishing certain reciprocal relations.

Other Interpreters, conceiving the exclusion of a mediator in the case of the promise to have reference to the *person* to whom the promise was made, explain the words thus :—The promise made to Abraham, was primarily made to him through Christ, the promised seed. ("To Abraham were the promises made, and to his seed," verse 16). But the party promising, and the party to whom the promise was made, are not, in that case, different. "But God is one." Hence, no mediator, as in the case of the Law. The former interpretation, in which a mediator is excluded by the *nature of the promise itself*, appears to be more in accordance with the context. For, all along, and especially in verse 18, the Apostle lays great stress on the gratuitous nature of the promise made by God to Abraham.

21. From the words, "being ordained by angels," &c., exclusively, verse 19, to this verse, may be regarded as introduced incidentally, and as having no direct bearing on the argument of the Apostle. "The promises of God." The words "of God," have a very emphatic meaning, implying that the promises rested immediately on God, without supposing a mediator. The question here proposed regarding the opposition between the Law and the promise is put by way of objection, grounded on the observation made by the Apostle, that they could not co-exist. Are they then really opposed? By no means. The Law ceases now, because it is useless, and cannot confer justice. If it really conferred justice, it would then be opposed to the promise, which it would render useless.

Text.

22. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

23. But before the faith came, we were kept under the law shut up, unto that faith which was to be revealed.

24. Wherefore the law was our pedagogue in Christ; that we might be justified by faith.

25. But after the faith is come, we are no longer under a pedagogue.

26. For you are all the children of God by faith, in Christ Jesus.

27. For as many of you as have been baptized in Christ, have put on Christ.

Paraphrase.

22. But, on the contrary, the law has served the promise, since the written law has shut up all men, even the Jews, in the prison of sin, in order that, by manifesting their iniquity, by reproving their vices, or even by serving for the increase of sin, it would cause them, from a consciousness of their misery, to look to quite a different source for the fruits of the promise, viz., to faith in Jesus Christ, the blessed seed to whom the promises were made.

23. But before the coming of Christ in whom we are bound to believe, and the full manifestation of his Gospel, we were kept in the service of God, and restrained from the commission of crime under the custody of the law, until the period when the faith in Christ was fully revealed in the promulgation of his Gospel, for which the law served to prepare us.

24. Wherefore, the law, after restraining our faults, and imbuing us with the knowledge of God, fulfilled, in our regard, the office of pedagogue, by conducting us to Christ, the teacher of true wisdom, and the source of justice, in order that by faith in him we might attain justice.

25. But now, after our introduction to Christ through faith, the services of the pedagogue, i.e., of the law, are to be dispensed with.

26. For you all, whether Jews or Gentiles, are, by faith in Jesus Christ, full grown sons of God, and therefore, no longer in need of a pedagogue.

27. For all of you who have been baptized, and by baptism incorporated with the mystic body of Christ, have been transformed into him, and thus become sons of God.

Commentary.

22. "But the Scripture." By "the Scripture," is generally understood the written Law, and Scripture of the Old Testament. It is here personified as the representative of God by whom it was inspired. "Hath concluded all," *ταῦτα, omnia*, all mankind. The neuter is employed to denote the more general extension and comprehensiveness of the assertion.

23. Another effect of the Law was, to prepare us for the full revelation of the Gospel, and by keeping us, through fear of punishment, from manifest transgressions, to make us aspire after the liberty promised in the Gospel, as one of the blessings of faith.

24. The Apostle points out the office of the law. Far from being opposed to the promise, it subserved to it, by fulfilling the office of pedagogue or conductor to the Gospel or faith. As it was the duty of the pedagogue or slave, charged with the care of children, to preserve them from vice, and teach them the elements of knowledge—by that means preparing them for more matured instructions under the preceptor—so, the law restrained the Jews from vice by the fear of correction; it explained to them the elementary truths, regarding the knowledge and service of God; and by its types and ceremonies, it served to lead them gradually to the fulness of truth. The Apostle here speaks of the entire Mosaic law, without grace, to which he here opposes it.

"Our pedagogue in Christ." In Greek, *εἰς Χριστὸν, unto Christ*. (For the meaning of "pedagogue," see 1 Cor. iv. 15).

25. Whereas the law has fulfilled its duty, and is now become useless, it should, therefore, cease.

26. Lest they might object to him and say, why should not we, too, submit, like the Jews, to be conducted to Christ, by the magisterial discipline of the pedagogue, viz., the law: the Apostle says, that faith and baptism conferred on them an adult, full grown spiritual existence; and hence, there was no need for them of a pedagogue.

27. They all put on Christ in baptism, and were clothed with him as with a gar-

Text.

28. There is neither Jew, nor Greek: there is neither bond, nor free: there is neither male, nor female. For you are all one in Christ Jesus.

29. And if you be Christ's; then are you the seed of Abraham, heirs according to the promise.

Paraphrase.

28. Without distinction whether of origin, or condition, or sex, you have all by baptism been engrafted on Christ, and become one mystical body of which he is head.

29. But if you are of Christ, and one with him; then, you are with him, the sons, the spiritual seed of Abraham; and, consequently, heirs of the benedictions promised to him.

Commentary.

ment; hence, they should be assimilated to him in all things. His Spirit should appear in all they do. And as the external garments with which a man is clothed, alone appear; hence, Christ alone should appear in them. As Christ ever conformed to God's holy and adorable will ("Meus cibus est, ut faciam voluntatem ejus qui misit me. Quæ placita sunt ei, facio semper,") so should all Christians, who in baptism have put him on, and have been incorporated with him, do the same.

28. "There is neither Jew nor Greek," &c. All these distinctions are merged in the common character of children of God.—(Kenrick). How calculated are not these words to inspire all Christians with sentiments of love and humility. They should all, in whatever rank or condition of life, regard each other as one, as equal, as co-members of the mystical body of Christ; hence, they should love one another, and regard one another in the light of perfect equality.

29. Having become members of Christ, we are sharers in his inheritance and rights, and are blessed in him. What motives of eternal gratitude and love for God, who after our sins, has made us partakers of his blessings and co-heirs with his Son! *Stipendum peccati mors.*—(Rom. vi. 23). But it would appear from the incomprehensible goodness of God to us, that the reward of our grievous sins is not death, but life, the adoption of sons, and co-heirdom with Jesus Christ—"Tibi soli peccavi et malum coram te feci. Peccatum meum contra me est semper." Therefore, we whom God has rescued from hell, should cry out with the same Royal Penitent: *Misericordias Domini in eternum cantabo. Nisi quia Deus adjuvat me, paulo minus in inferno habitasset anima mea.* Should we not then manifest our gratitude by conforming in everything to Christ, whom we have put on? In every instance, we should ask ourselves this question: How would our Lord and Saviour Jesus Christ have acted in the like circumstances?

CHAPTER IV.

Analysis.

The Apostle commences this chapter by pointing out the preposterous conduct of the Galatians in submitting to the Jewish ceremonies. Their conduct in this respect is, he says, precisely similar to that of an heir, who, after attaining his majority, renounces his privileges—viz., the free and uncontrolled administration of his property, and submits anew to the control of the pedagogue, and the slavish drudgery of magisterial discipline. In order the more clearly to show this, he compares the Jewish people under the Old Law, which was composed of sensible, material signs and carnal ceremonies, to an heir in the state of nonage or of infant minority, deprived of all administration of his property, and in this respect nowise better than a servant, perfectly under the control of teachers and guardians (1-4). The Galatians reached their majority when, the term fixed upon by God for sending his Son having expired, he introduced them at once into the glorious adoption of full-grown sons of God, and into the full enjoyment of his heavenly inheritance, by anticipation here on earth (4-7). He next refers to their former state of idolatry, and insinuates, that, although their ignorance might then be pleaded in extenuation of their guilt, now, after having been introduced into the clear knowledge of the true God, and after having been so highly favoured by him, they had no such extenuation for recurring to the elements of Jewish infancy, one of which he instances in their observance of the Jewish festival days (8-10). He expresses his fears regarding them (11), and exhorts them to follow his own example in neglecting Jewish ceremonies (12). He endeavours to soften the asperity of his rebuke, by reminding them, that they gave him no personal grounds for embittered feelings, as they treated him with the greatest kindness and respect. He points out the authors of whatever feelings of enmity they might entertain against him—viz., the false teachers, and he gives expression to his ardent paternal affection for the Galatians, and the consideration with which he longs to address them (13-22). He undertakes to prove from the Old Testament, that by subjecting themselves to the Law of Moses, they would be excluded from the Church and its inheritance. He quotes the history of Genesis, in which is recorded the birth of Abraham's two sons, one born of the bond-woman, the other of the free-woman (21-23). He points out the allegorical meaning of these historical facts, and shows that those two wives of Abraham represented the Old and New Testaments. The old, which took its rise from Sinai, was represented by Agar. And he shows how fit a place Sinai was to originate the old covenant of fear (24, 25). He leaves it to be inferred that Sara represents the new covenant, and points out the wonderful fecundity of the Church represented by her (26, 27). He applies the allegory in the three following verses.

Text.

1. NOW I say: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all:
2. But is under tutors and governors until the time appointed by the father:

Paraphrase.

1. Now, what I mean to say is this: As long as an heir is in his minority, he, in no respect, differs from a servant, whether as to self-control, or the administration of property, although he be, at the same time, the rightful owner and master of all his goods.
2. But he is subject to guardians of his education, and managers of his property, up to the time fixed by his father in his will, or determined by law.

Commentary.

1. "Now I say," i.e., what I have been already referring to, amounts to this. The Apostle reverts to the idea of the "pedagogue," referred to in verse 24 of preceding chapter, and more fully enlarges on it, and applies it in these verses. "Is a child," &c. minor.
2. "Until the time appointed by the father," i.e., until the term of minority fixed upon by his father in his will, or determined by law, expires.

Text.

3. So we also, when we were children, were serving under the elements of the world.

4. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law :

5. That he might redeem them who were under the law ; that we might receive the adoption of sons.

6. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father.

7. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

Paraphrase.

3. So also, we Jews, although heirs to the promises of Abraham, but still in our infant minority, were restrained within the bounds of duty under the material or corporal elements of the law of Moses.

4. But, after the term of this minority, and the time fixed upon by the heavenly Father had fully expired, God sent on earth his Son, formed of the substance of woman, and born of her, and of his own free will subject to the law of Moses.

5. For the purpose of emancipating, by purchase, from the thralldom and servitude of the law, those who were subject to it, and of making us the adopted sons of God, and heirs of the promise, by right of adoption.

6. And that you, Galatians, have obtained the adoption of sons of God, is rendered clear by the strong impulse of the Spirit of his Son, whom he sent into your hearts, causing you to call upon him with filial confidence as "Abba," that is to say, "Father."

7. Wherefore, there is no longer among you a slave ; you are all full-grown adult sons. But if you are sons, then you are also heirs of the promised inheritance through Christ.

Commentary.

3. He here applies the foregoing illustration :—"So we also ;" that is, the Jews, with whom the Apostle associates himself. "When we were children," both in knowledge of religion—for they understood not the meaning of the signs and ceremonies which they practised—as also in their affections, for they had regard for temporal goods only. "Were serving," i.e., kept in the service of God solely from motives of fear.

"Under the elements of the world," τὰ στοιχεῖα τοῦ κοσμοῦ, that is, under the law of Moses, which was composed of sensible rites and ceremonies, the meaning, or ultimate reference of which, the Jews understood no better than the infant does the alphabetical elements of knowledge.

4. The Jews attained their spiritual majority at the time of the coming of Christ. "Made of a woman ;" shows the mode in which the Incarnation took place, and the human nature of Christ. "Made under," i.e., voluntarily subject to the law of Moses. This shows he was not only true man, but also a true member of the Jewish nation.

5. "That he might redeem." The Greek word, ἐκαγόρων, means, *to purchase*. "That we might receive," &c. He speaks of the Jews, with whom he associates himself in the first person, "we." He was himself of Jewish origin, as being a Jew of the tribe of Benjamin.

6. He addresses the Galatians in the second person :—"And because you are sons of God." That the Galatians, as well as the other Gentile converts, were not to go through this preparatory course of magisterial discipline, but that they had been introduced at once, and asserted into the glorious sonship of God, they had a clear proof from the dictates of the Spirit of Christ, urging them to call on him, with filial confidence, as father. For the meaning of the words "Abba"—"Father" (*see chap. viii. to the Romans*). The meaning attached to the word "because," in the Paraphrase, is the more probable. It signifies "that." The strong impulse of the Holy Ghost impelling them to call on God with confidence, is given as a proof that they were not slaves, but full-grown children of God. The words, "the Spirit of his Son," show the procession of the Holy Ghost from the Son as well as from the Father, which was denied by the Greeks.

7. "Therefore, he is not *now* a servant," &c. For which the Greek, which Estius prefers, is, οὐκέτι εἶ δοῦλος, *thou art no more a servant*, &c. According to this reading the words are addressed to the Galatians in the second person, and in the singular

Text.

6. But then indeed, not knowing God, you serve them who by nature are not gods.

7. But now, after that you have known God, or rather are known by God : how turn you again to the weak and needy elements, which you desire to serve again ?

10. You observe days, and months, and times, and years.

11. I am afraid of you, lest perhaps, I have laboured in vain among you.

12. Be ye as I, because I also

Paraphrase.

8. But, formerly, in your Pagan, Infidel state, you worshipped and served idols, and false gods, who were in reality no gods at all, and were regarded as such only by the fiction of men, not knowing the true God, the Sovereign Maker of Heaven and Earth.

9. But now, after having been favoured, through the goodness of Christ, with the knowledge of the true God, or, it should have rather been said, after having been known and loved by him as children ; how is it possible, that you can again return to the first elements of Jewish infancy, which are both weak, as possessing no power to confer justification ; and needy, because destitute of grace ; under which you again wish to serve ?

10. Among the many instances of your submission to the first elements of Jewish infancy, may be quoted your exact observance of festival days, both weekly, monthly, quarterly, and annual.

11. On this account I fear for you, lest perhaps your past labours may have become for you vain and fruitless.

12. In order to remove all grounds for such fears,

Commentary.

number, for the sake of greater emphasis. This verse expresses a conclusion drawn from the foregoing. The Vulgate reading, as explained in the Paraphrase—Therefore there is no longer among you, after your regeneration, a slave, but you are all full-grown sons, &c., does not differ in sense from the Greek. “ An heir also through God.” The common Greek is, *an heir of God through Christ*. The Vulgate reading is that of the Alexandrian and Vatican MSS.

8. By saying, they are “ *now* ” no more slaves, he implies that a time *was* when they were so ; and that they were involved in a worse description of slavery than the Jews, since they were serving false gods, who, in reality, were no gods at all, being regarded as such only by the fiction of men. There was, however, in their former conduct one extenuating circumstance—they did so in ignorance, “ not knowing God.”

9. But their conduct now admitted of no such extenuation. They returned again to servitude, “ after knowing God, and being known by him,” which latter words are understood by some to mean, after having been taught by him. He says, “ how turn you *again* ?” &c. Not that they were before subject to the Jewish ceremonies, but because the idolatrous practices, in which they were involved, resembled the Jewish ceremonies in this respect, that both were an *unlawful* servitude for the Galatians, who were Gentile converts. The word “ *again* ,” is used, then, in reference to an *illicit* servitude, but of a different kind in the two cases—Jewish ceremonies, in one case ; and Paganism in the other.

10. He particularises one of the “ weak and needy elements ” of Jewish infancy referred to in the preceding verse—viz., their observance of Jewish Festivals. “ You observe,” *παρατηρεσθε*, i.e., you *accurately observe*, “ days,” i.e., Sabbath days and the like, after the manner of the Jews. “ Months,” i.e., new moons and the seventh month, which was almost all sacred among the Jews. “ Times.” Stated festivals for the four seasons of the year—viz., Pasch, Pentecost, Expiation, and Encænia. “ Years,” i.e., the seventh year of remission and the fiftieth of jubilee.

11. He expresses his solicitude and apostolic concern for their salvation. He says, “ perhaps,” to show that he does not utterly despair of their perseverance in the faith which he had planted amongst them.

12. “ I also am as you.” These words are understood by some, as in the Paraphrase, to mean—Imitate me in casting away the legal ceremonies ; for, I laboured under the same error formerly regarding their necessity, that you labour under at present. According to others, they mean—Follow my example in rejecting the

Text.

as you: brethren, I beseech you: you have not injured me at all.

13. And you know how through infirmity of the flesh I preached the gospel to you heretofore: and your temptation in my flesh.

14. You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus.

15. Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

16. Am I then become your enemy, because I tell you the truth?

Paraphrase.

imitate me in neglecting Jewish ceremonies; for, I have been, like you, in error regarding them, having been ardently zealous in their defence. Do not, I beseech you, brethren, regard these things as spoken in a spirit of bitterness—for, you have not done me the slightest personal injury; and, hence, you have given me no provocation, no cause whatever for such feelings.

13. On the contrary, you know full well, that, when on a former occasion I preached the Gospel to you in a state of such bodily wretchedness and misery, as might serve as a temptation for you to reject and despise me;

14. Far from rejecting or despising me, you received me with open arms, as you would an angel of God, even as Jesus Christ himself.

15. Where now is gone that expression of happiness which you testified at my advent amongst you? For, I can bear witness regarding you, that, if nature permitted it, and if it in any way served me, you would have plucked out your eyes and given them to me.

16. Am I, then, to be held by you in hatred and aversion for announcing to you, without disguise or reserve, the naked truth?

Commentary.

Jewish ceremonies; for, although a Jew, I became like you, by accommodating myself, as far as it was allowable, to the manners of the Gentiles, so that I might gain them to Christ. This latter interpretation accords well with his words to the Corinthians—"I became all things to all men, that I might save all."—(1 Cor. chap. ix. verse 22).

"You have not injured me at all." He now endeavours to guard against the suspicion of having been influenced by feelings of bitterness in his former rebuke, and shows that he could entertain no such feeling towards them, since they had done him no personal injury whatever.

13. On the contrary, they received him with open arms, when he appeared among them on a former occasion, in a lowly, contemptible condition, which would serve as a temptation to them to reject him. The words, "and your temptation in my flesh," in the common Greek, runs thus, *πειρασμὸν μον τον εν τη σαρκι μον*—*and my temptation which was in my flesh.* The Vulgate reading is supported by the chief MSS., *πειρασμὸν ὑμῶν*, *your temptation*. There will be no difference between the common Greek and the Vulgate reading, if "temptation" be understood of the object of temptation—viz., himself, whom they might be tempted to reject, owing to the lowly state in which he presented himself, preaching the Gospel. The words, "and your temptation," &c., are governed by the words of next verse—"You despised not, nor rejected."

14. They received him as they would an angel, &c. Hence, he could have no cause whatever for angry or embittered feelings against them.

15. "Where, then, is your blessedness?" For which the reading in the common Greek text is, *τις οὖν ὁ μακαρίσμος ἡμῶν*—*how great, then, was your blessedness.* The Vatican MS. supports the Vulgate, *που οὖν μακαρίσμος ἡμῶν*—*where then your blessedness?* Our reading is most likely the correct one, and the common Greek reading a misprint, which might have been easily occasioned by the similarity in both readings. Their happiness, then, at having such a teacher was so great, that there was nothing they possessed, be it ever so dear, which they would not have given him. They would have plucked out their very eyes and given them to him, if it were allowed, or if it could have served him. "You would have plucked—and would have given," &c., runs thus in the Greek: "*having plucked out* your own eyes, you would have given," &c.

16. "Am I, then, your enemy?" &c. The Apostle did not announce to the Galatians all the truths of Christian faith; and, among the truths which, from motives of

Text.

17. They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18. But be zealous for that which is good in a good thing always: and not only when I am present with you.

19. My little children, of whom I am in labour again, until Christ be formed in you.

20. And I would willingly be present with you now, and change my voice: because I am ashamed for you.

Paraphrase.

17. But these feelings of aversion with which you regard me, have their true source in the wiles of the false teachers, who express the greatest zeal for you—a zeal, however, which has no existence, or which is not exercised for your welfare; since their real aim is to exclude you from the Church, and the liberty of the Gospel, in order that you, in turn, would show your zeal for them, by becoming instrumental in promoting their ostentatious glory, or, by becoming their factious adherents.

18. You should always show your zeal for a good teacher, such as I am myself, by your love and imitation of him in good things, and that constantly, not only in his presence, but in his absence also.

19. My little children, whom I love with the tender affection of a mother for her offspring, for whom she would a second time undergo the throes of childbirth, until the faith of Christ is again formed in you.

20. Would that I were present amongst you at this moment, in order that I might be able to change my tone, and accommodate myself to your dispositions, with which, owing to my absence, I cannot be fully acquainted. Hence, the hesitation and perplexity with which I now address you.

Commentary.

apostolic prudence, he withheld from them, was that regarding the inutility of the Mosaic ceremonies.

17. "They," i.e., the false teachers, "are zealous in your regard," &c.; $\xi\eta\lambda\omega\sigma\tau\iota\nu$, i.e., they pay court to you from an anxious desire to gain you over to their party. He attributes the change of feeling which the Galatians had undergone towards him, to the seductive wiles and influence of the false teachers. "Not well," may either mean, that the zeal of the false teachers was not real, or, that it had not their welfare in view. "That you might be zealous for them," i.e., to induce you to become their factious adherents and supporters.

18. "For that which is good," might be more correctly translated, *for him that is good*, or a good teacher. But this zealous imitation and defence of him are to be confined to good actions, and that "always," not only in his presence, but also in his absence. The whole verse runs thus in the ordinary Greek: *καλον δε το ξηλουσθαι ει καλφπαντοτε*, *it is good to be always zealous for a good thing, or for a good person.* The *Codex Vaticanus* has the imperative, *καλον δε ξηλουσθε*, *but be zealous*, &c., as in the Vulgate.

19. The tender parental affection which the Apostle expresses in this verse for the Galatians, shows the troubles and sorrow of mind he must have felt for their salvation. He had already given them a new spiritual birth in the faith, but as they erred from the faith, he longs again, with painful anxiety and concern, to bring them back, which he terms a second parturition.

20. "Because I am ashamed for you," i.e., I am confounded and perplexed about the tone in which I am to address you. The Greek words mean, *απορουμαι εν ιδιν, I am perplexed regarding you.* What a lesson is here given by the Apostle to all those who, like him, are engaged in the gospel ministry—with what zeal does he labour to gain over his spiritual children to Christ. At one time entreating them; at another, weeping over them; at one time rebuking them; at another, imploring them. Like him, they should frequently express the feelings of parental affection, sorrow, and uneasiness, which they entertain for their people, and accommodate, as far as possible, their language to their feelings and dispositions. Like a tender mother, they should endeavour to beget Christ in the minds of their hearers.

Text.

21. Tell me, you that desire to be under the law, have you not read the law?

22. For it is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman.

23. But he who was of the bond-woman, was born according to the flesh: but he of the free-woman, was by promise.

24. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage; which is Agar:

25. For Sina is a mountain in Arabia, which hath affinity to that

Paraphrase.

21. Answer me, you who wish to be under the Law: Have you not read the Law, and heard its teachings?—(It transfers you from itself to Christ).

22. For, it informs you of this fact, that Abraham had two sons—Ismael, whom he begot of Agar, a bond-woman, and Isaac, whom he begot of Sara, a free-woman.

23. But Ismael, the son of the bond-woman, was born according to the natural course of things—his mother being young and prolific—whereas, Isaac, the son of the free-woman, was born of her—when old and sterile—in virtue of God's promise on the subject.—(Genesis, xvii. 17).

24. Now, these historical facts, besides their literal signification, convey a still more profound and allegorical meaning, which consists in this: These two marriages, or wives of Abraham, signify two covenants, the one taking its rise from Mount Sina, and bringing forth children into the servitude of the Mosaic law—of which the precepts are so numerous, and the spirit, that of fear—and this covenant is represented by Agar.

25. Sina was a fit place to originate this covenant of fear; for, it is a mountain in Arabia, outside the

Commentary.

21. The Apostle now undertakes to prove that the Jews were to be rejected from the Church and its inheritance, and, of course, he leaves it to be inferred that the Galatians, by attending to the instructions of the false teachers, were to be involved in the like misfortune. He confutes the Galatians from the very Law to which they were subjecting themselves. “Have you not read the Law?” The Greek is, *τον νομὸν οὐκ ἀκούετε—do you not hear the Law?* i.e., the teachings of the Law—as if he said, if you will not attend to me, attend to the very Law to which you wish to subject yourselves. By “the Law,” is meant, the Old Testament, and not merely the Books of Moses, as some interpreters would have it.

22. “For,” is a proof of the implied proposition, viz., that the Law transfers them to Christ. “It is written.”—(Genesis, xvi., xxi.)

23. “But he of the free-woman, was by the promise.”—(Genesis, xvii. 17).

24. Which things are said by allegory; literally, *ἀρίστα ἔστιν δλληγορία, which things are allegorized*, i.e., the things narrated in Genesis regarding the sons and marriages of Abraham, signify at the same time other things altogether different from themselves. By an *allegory*, writers on rhetoric understand a lengthened or continued metaphor. Ecclesiastical writers generally understand it to denote a figure in things, by which one thing is employed to typify or signify another of quite a different nature. “For these,” *αὗται γάρ, i.e.,* the marriages, or, according to others, the two wives of Abraham. “Are,” i.e., signify “the two Testaments”—viz., the New and the Old. “The one indeed on Mount Sina.” The Old Testament took its rise from Mount Sina, because there was promulgated the Law, the observance of which was among the primary conditions of the Old Covenant. “Which bringeth forth into bondage.” The Old Testament brought forth children into the bondage of the Mosaic Law, which was a law of servitude, both on account of the multitude of its precepts, which neither the Jews nor their fathers could bear, as also on account of the spirit of fear which it inspired. “Which is Agar;” and this covenant is represented by Agar.

25. He says that Sina was a fit place to give rise to this covenant of fear and servitude, both on account of its position in Arabia, outside the confines of the Land of Promise, and its appearance, which was calculated to inspire the beholders with dread. It was, therefore, a fit place to originate a covenant which engenders slaves, who are strangers to the promised inheritance.

Text.

Jerusalem which now is, and is in bondage with her children.

26. But that Jerusalem which is above, is free; which is our mother.

Paraphrase.

confines of the Promised Land, and of an aspect so rugged and frightful as to inspire the beholders with fear; hence, it aptly gives rise to the covenant which begets slaves, strangers to the promised inheritance. It bears to the present earthly Jerusalem, the near relation of signification, and this Jerusalem, or Agar, in a representative capacity, is under the servitude of the Mosaic Law, with her children.

26. But the heavenly Jerusalem—viz., the Church, of which Sara, the free-woman, was a type, is not, like the Synagogue, in servitude, but free. She is also fruitful in free children, among whom we are to be numbered; and hence, she is our mother.

Commentary.

"Which hath affinity to that Jerusalem which now is." The affinity referred to is not local proximity; for, Sina and Jerusalem are very far asunder; but, an affinity in signification (a meaning admitted by the corresponding Greek word, *συντονει*, which literally means, "*to stand in the same rank and file with*"), because Jerusalem is the seat of the Law and of the covenant promulgated on Sina. And, as the Jews of old imbibed the spirit of servile fear, when they received the Law at the foot of Mount Sina, so are the Jews of the present day—the children of the present earthly Jerusalem—slaves in like manner.

"Jerusalem which now is," refers to the earthly Jerusalem, because in the following verse (26), it is opposed to "the Jerusalem which is above."

"And is in bondage with her children." These words are referred by some interpreters to Jerusalem, by others to Agar (verse 24), of course, in a representative capacity; and then, the meaning is the same. Both interpretations are given in the Paraphrase. The latter construction is authorized by certain editions of the Bible, in which the first part of this verse is read within a parenthesis, thus: ("*for Sina is a mountain:... now is Jerusalem*") "and is in bondage with her children." These latter words are, of course, in this reading, referred to "Agar" in the preceding verse. The same is warranted by the Greek reading, which is different from the Vulgate, and runs thus: *τὸν γὰρ Σινᾶ ὅπου ἐτῆτον ἐν τῇ Αραβίᾳ, for this Agar is Mount Sina in Arabia,* &c. The Codex Vaticanus has, *τὸ δὲ Αγαρ, &c. but this Agar, &c., the meaning of which is, "this (word) Agar signifies Mount Sinai among the Arabians.* The Syriac version is the same. According to both Greek and Syriac readings, a reason is given from the very terms, why Agar should represent the Old Testament, because Agar was a provincial name, among the Arabians, for Mount Sina, where the covenant was established and promulgated. This is the interpretation of the Greek commentators—among the rest, of St. Chrysostom and Theophylact. The Vulgate reading is, however, the more probable, as is admitted even by Beza. It is found in several MSS., and in the Latin Fathers generally. "And is in bondage," &c. And this Jerusalem or Agar, is in bondage with her children, as the children always follow the condition of the mother; *partus sequitur ventrem.* The "bondage" refers to the servitude of the Mosaic Law.

26. The Apostle omits referring to the typical or allegorical signification of Sara, which he supposes to be clearly deducible from the antithesis between her and Agar. As Agar represented the Old Testament, so must Sara represent the other—viz., the New, which he supposes to bear the same near relation of signification to the heavenly Jerusalem, that the covenant established on Sina bears to the earthly. For, in heaven it took its rise; from heaven it descends; and, from heaven its animating principle—viz., faith, hope, and charity (the soul of the Church), is derived. Of it he merely says, that it is not like the present Jerusalem, in servitude, but "free," and also fruitful in free children—(the children always following the condition of the mother). In this respect also it differs from the other, which "is in bondage with her children."

"Which is our mother." We all, both Jews and Gentiles, are among the free children, whom she has begotten to God.

Text.

27. For it is written : *Rejoice, thou barren, that bearest not : break forth and cry, thou that travailest not : for many are the children of the desolate, more than of her that hath a husband :*

28. Now we, brethren, as Isaac was, are the children of promise.

29. But as then he, that was born according to the flesh, perse-

Paraphrase.

27. This wonderful fecundity of the Church was foretold by the Prophet Isaías, when he called upon this sterile woman, the Church of God among the Gentiles, to burst forth into shouts of joy and exultation, because, although hitherto barren and husbandless, she had now more children than the Synagogue, which had a husband.

28. (*First application of the allegory*).—We, brethren, like Isaac, the second born, are also like him the children of the promise, to the exclusion of the first born, the Jews.

29. (*Second application*).—But, as Ismael, who was born according to the course of nature, persecuted in

Commentary.

27. He proves this wonderful fecundity of the Church from the Prophet Isaías (liv. 1.) This quotation from Isaías refers to the state of the Church before the coming of Christ. Before that period, the Church had but few children among the Gentiles; hence, termed "*barren*" by the Prophet. But now she begets more children than the Synagogue "*that hath a husband*"—that was espoused to the Mosaic law, or to God himself, as a fearful master. This fecundity of the Church above the Synagogue is clear from the fact, that the children of the Synagogue were confined to the Jewish people alone, and her spiritual children were fewer still; while the Church extends to all nations, and her spiritual children are beyond numbering.

OBJECTION.—How could the Church be called "*barren*," &c., before the coming of Christ, since she had no existence then? Should it be said, that she had existence in the faithful Jews who lived before Christ, might it not rather be said that these were children of the Synagogue, begotten of her husband, the law? And, moreover, in the alleged supposition, where could be found the opposition referred to by the Prophet and quoted by the Apostle?

RESP.—In the first place, it may be answered, that the few just men, who lived under the Patriarchal and Mosaic dispensations, constituted the Church of Christ, since it was only through the grace of the New Law that they were enabled to fulfil all their duties. And, then, the opposition or antithesis instituted by the Apostle, shall be made to consist between these few just men—(so few, that their mother, the Church of Christ, by whose aids they fulfilled their duties, might be justly termed "*barren*"); and the whole bulk of the Jewish nation united to the Synagogue, by the external subjection to the law, which could not of itself justify them.

In the second place, the Apostle may be said to refer here to the Church of God among the Gentiles, which, compared with the Synagogue, had but few children, and hence, is termed "*barren*." And, then, the opposition is between the Church as made up of but a few followers among the Gentiles, and the external followers of the Synagogue. For, although the Jews were among the first, nay, the very first, openly to join the Church of Christ; still, the Church was chiefly composed of the Gentiles, compared with whom, the Jewish converts were, in point of numbers, almost a mere nothing. And this Church of the Gentiles, now far and wide extended, and embracing within its pale, almost all the nations, was confined, of old, to a small-number—viz., the few just.

28. In this verse, the Apostle begins to apply the allegory to his purpose. "Now we," he speaks in the person of the faithful. "As Isaac was, we also are, the children of promise;" "*born not of the will of man, nor of blood, but of God.*"—(John, chap. i.) In this verse is the first application of the allegory, and from it the Apostle wishes the Galatians to conclude, that, as children of promise, and born of the free-woman, they should no longer be under the servitude of the law, like the sons of the bond-woman.

29. Second application.—(*See Paraphrase.*) "Persecuted him who was born according to the Spirit." It is merely said in Genesis, chap. xxi., to which allusion is made here, "*that Sara saw the son of Agar playing with Isaac.*" However, this word "*playing*," may be taken to signify bodily injury, or some spiritual temptation.

Text.

cuted him that was after the spirit; so also it is now.

30. But what saith the scripture? *Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.*

31. So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

Paraphrase.

his day, Isaac, the child of spiritual promise, so also do the Jews of the present day, of whom Ismael was the type and figure, persecute the Christians, the heirs of Abraham's promises, represented in Isaac.

30. (*But the third and principal application of the allegory consists in this, and is fulfilled in the Jews.*)—As by the command of God sanctioning the wish of Sara, the bond-woman and her son were cast out and excluded from the inheritance: so are the Jews now, when under the bondage of the Law, excluded from the promises of Abraham.

31. We should, therefore, bear in mind, brethren, that we are not the children of the bond-woman—the Synagogue—bound to the Law of Moses, but of the free-woman, viz., the Church; and hence, we are ourselves free after the condition of our mother. But this liberty was procured for us by Christ, who, by his grace, freed us from the yoke of the Law which he abrogated.

Commentary.

There is a great diversity of opinion respecting the meaning of the Hebrew word, *motsēk*, which the Septuagint renders, *ταυφορά*, "playing." Some understand it to mean physical violence, in which sense the word is used (Gen. xxix. 14). Others, mocking him, as St. Augustine understands it (*Sermon de Agar et Ismaele*), *lusio illa illusio erat*. St. Jerome understands it to mean a contentious struggle arising from the jealousy respecting the rights of primogeniture, which the rejoicings, on the occasion of the weaning of Isaac, gave Ismael grounds for suspecting to be intended for his younger brother. This conduct of Ismael Sara naturally viewed with jealousy, and hence, as Agar did not prevent it, both she and her son were turned out of doors.

30. In this verse is the principal application of the allegory intended by the Apostle. For, the allegory is introduced for the purpose of showing the Galatians, that, in making them submit to the Jewish ceremonies, the false teachers were excluding them from the inheritance promised to the children of faith, just as the bond-woman and her son were excluded from the inheritance of Abraham by the command of God sanctioning the wish of Sara.

31. "Then, brethren, we are not the children of the bond-woman." It is not easy to see the connexion of the word, "then," "therefore," unless it be with the words of verse 26:—"But that Jerusalem which is above is our mother." It is, however, generally understood by Commentators to have the force of exhortation, having reference to the following chapter, rather than of argumentative conclusion. The word "brethren," which is commonly employed by the Apostle in cases of moral exhortation, renders this view the more probable. "By the freedom wherewith Christ has made us free." These words are made, in the ordinary Greek text, the commencement of chapter v. verse 1. The *Codex Vaticanus* follows the Vulgate arrangement, and commences chapter v. with the words, "stand fast," &c.

CHAPTER V.

Analysis.

The Apostle commences this chapter by exhorting the Galatians to persevere in the Gospel liberty, into which Christ had asserted them (verse 1)—and adduces several motives for deterring them from submitting to the bondage of the Mosaic law. First, if they submit to circumcision, their Christian profession will prove of no avail to them (2); secondly, they would be bound to the entire law by receiving circumcision (3); thirdly, they would forfeit all the blessings of Christianity (4); fourthly, because it is by faith, animated by charity, and not by any carnal means, that justification is obtained (5, 6). He deplores the interruption that happened the Galatians in their onward course of Christian perfection; their deviation from the straight path he ascribes to their intercourse with false teachers, whom the father of lies employed to corrupt their faith, as a little leaven corrupts the entire mass (7–9). He expresses his firm hope, that through God's grace they will repent, and denounces a merited sentence of judgment against the men who were instrumental in unsettling their faith (10). He refutes the calumny circulated regarding himself by his enemies—viz., that he observed the legal ceremonies, by referring to the notoriety of his persecution for having insisted on the abolition of these ceremonies (11). He expresses a wish, that these false teachers would be not only circumcised, but altogether cut off from the Church (12). He exhorts the Galatians to the practice of the Christian virtues, especially of charity, to which the whole law is reduced (13, 14). He remarks on the melancholy absence of charity for one another from among them (15). He assigns one general means of observing charity, which is, to walk according to the impulse of God's spirit, the motions of which are diametrically opposed to those of the flesh (16, 17, 18). In order to guard them against all error on a subject which so vitally concerns their salvation, he recounts the works of the flesh, and the fruits of the Spirit (23). He next points out the obligation imposed upon them by the very nature of their Christian profession, to mortify the deeds of the flesh, and live according to the Spirit.

Text.

1. STAND fast, and be not held again under the yoke of bondage.

2. Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing.

Paraphrase.

1. Persevere firmly in the Gospel liberty which Christ has secured for you (iv. 31), and suffer not yourselves to be again held under the yoke of servitude—viz., the yoke of the Mosaic law.

2. Behold, I, Paul, your divinely commissioned Apostle, openly announce and proclaim to you, that if you submit to circumcision, you shall have no share in the benefits of Christ, your Christian profession shall be of no avail to you.

Commentary.

1. "Stand fast." These words are, in the ordinary Greek and Syriac versions, joined with the words of the preceding verse, thus: *stand fast (therefore) in the freedom with which Christ made us free.* The meaning is the same as in our construction, which is that of St. Jerome, St. Augustine, and several old Greek editions. From the words, "stand fast," some interpreters infer that the Galatians had not lost the faith. From verse 4, it appears, however, that some had, and the words, "stand fast," are, probably, addressed to those who persevered. The words, "stand fast," probably contain a military metaphor, in allusion to their persevering under the banner of Christ.

"And be not held again," &c., i.e., be not tied down and held fast under another yoke of bondage. "Again" is used in reference to bondage in general; they were before under the bondage of idolatry. He now refers to bondage of a different kind, viz., that of the Mosaic law.—(See iv. 9).

2. "Behold, I Paul." He uses the word, "Behold," for the purpose of arresting

Text.

3. And I testify again to every man circumcising himself, that he is a debtor to do the whole law.

4. You are made void of Christ, you who are justified in the law; you are fallen from grace.

5. For we in spirit by faith, wait for the hope of justice.

6. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision: but faith that worketh by charity.

Paraphrase.

3. And in addition to the declaration just made, I once more solemnly declare to every man, who, by submitting to circumcision, wishes to be incorporated with the Jewish synagogue, that he is bound to the observance of the entire law.

4. You have rendered void in your regard all the blessings of Christianity, or, you have renounced Christianity; by seeking to be justified through the law, you have fallen away from sanctifying grace.

5. For we, true and sincere Christians, seek for, and hope to obtain, the justice for which we long, through the spirit of grace and charity which is imparted by faith.

6. For in Christianity, it conduces no way to justice or salvation, whether a person be circumcised or uncircumcised, the only thing of avail is faith, which is perfected, and which operates, by charity, that is, which is joined to the observance of the commandments, and the performance of good works.

Commentary.

their attention, and he introduces his own name, to show that he is about to address them authoritatively, in quality of true Apostle, on an important subject of faith, touching the necessity of uniting the legal ceremonies with the Gospel—a point on which they were led astray by the false teachers. “Christ shall profit you nothing.” The benefits of Christ’s death and passion shall be lost to them, since, by such a course, they renounce their Christian profession altogether. Of what avail shall his Christian profession be to the sinner who, by his profane, carnal, and animal life, expels Christ and his Holy Spirit from his breast? It shall serve only to deepen his damnation.

3. The false teachers taught the Galatians, that it was sufficient for them to observe the leading points of the Mosaic law, such as the observance of Sabbaths, new moons, &c. The Apostle, on the contrary, informs them, that so long as they labour under their erroneous convictions, and submit to circumcision, they are bound to the numberless burthens of the law; because circumcision was a public profession of the Jewish religion, as baptism is of Christianity. Hence, a man is obliged to follow the dictates of an erroneous conscience.

4. “You are made void of Christ,” convey a stronger repetition of the words, verse 2, “Christ shall profit you nothing.” In other words, they cease to be true Christians, notwithstanding their external profession of Christianity.

“You are fallen from grace.” Hence, grace is not inadmissible, as some of the Galatians must have sinned mortally.

5. A proof that they ceased to be Christians, is their having recourse to means of justification quite different from that pointed out by the law of Christ. “We,” true Christians, “wait for,” *ἀπεκδέχομεθα*, *patiently wait for*, “the hope of justice,” i.e., the justice which we all hope and long for, including perseverance in the same justice, and its final consummation in eternal glory, by *spiritual* means, of which the groundwork and source is faith (“by faith”); whereas the Galatians resorted to *carnal* ceremonies and the works of the law.

6. The reason why recourse should be had to faith rather than to the works of the law for justification is, because in “Christ Jesus,” i.e., in Christianity, or in our union and fellowship with Christ, it avails not for justification whether one be circumcised or not. The system of justification, in the present order of things, is founded on faith; but this faith must not be sterile or inoperative, like the faith of demons; it must be active and operative, animated and “worked by charity.” The Greek for “worketh,” or, *displays its energy*, *ενεργουμενη*, might be also rendered passively, *which is energized*, or, *worked*, i.e., formed and animated “by charity.” The meaning, however, is the same; for, if faith be animated by charity, it proceeds to works, and

Text.

7. You did run well, who hath hindered you, that you should not obey the truth?

8. This persuasion is not from him that calleth you.

9. A little leaven corrupteth the whole lump.

10. I have confidence in you in the Lord: that you will not be of another mind: but he that troubleth you, shall bear the judgment, whosoever he be.

11. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void.

Paraphrase.

7. You advanced well in your onward course, of Christian virtue. Who could have crossed your path so as to turn you aside from your right course, and prevent you from obeying the truth?

8. This erroneous persuasion which you entertain regarding the necessity of the Jewish ceremonies is not from God, who called you to Christianity.

9. It is caused by a few false teachers, whose converse and society have corrupted you, just as a little leaven corrupts and imbues with its own sourness the entire mass with which it is mixed.

10. But I have confidence in you, that, through the grace of God, you will not entertain any thoughts on matters of faith different from what we have taught you; but the man, whoever he be, that causes this disturbance, and attempts to unsettle your faith, shall suffer the just sentence of condemnation which he deserves.

11. But as for me, brethren, if I am still proclaiming the necessity of circumcision, as has been asserted regarding me by my enemies, why is it that I suffer persecution from the Jews? The scandal of the cross—the only cause of my persecution—would, in that case, have ceased to exist.

Commentary.

so "worketh by charity." Hence, faith alone is not sufficient for justification or salvation.

7. "You did run well," &c. It is quite usual with the Apostle to compare our progress towards salvation to the exercises of the race-course, (*v.g.*) 1 Cor. ix.; 2 Tim. iv. 7. "Who hath hindered you?" *i.e.*, who has crossed your path and turned you aside, so that you no longer advance in the direct course of Gospel truth?

8. Their false impressions did not emanate from God, but from the devil, the father of lies.

9. The society and preaching of the false teachers, although but few, would have the effect of corrupting all, as "a little leaven corrupteth the entire lump." For "corrupteth," St. Jerome and others use, ὅλον τὸ φυρατὸν γενοῦ, "ferments or leaveneth the entire mass." The meaning, however, is the same as that of the Vulgate. The adage may be understood of the *doctrine* as well as of the *teachers*, thus: a single error destroys the entire collection of the truths of faith and the habit of faith, just as "a little leaven," &c.

10. "But he that troubleth you," may refer to some particular leader among the false teachers, or to the false teachers in general. "Shall bear the judgment" of condemnation. Woe to the man who, by scandal, whether in word or example, murders a soul purchased by the blood of God!

11. The false teachers, with a view of more easily inducing the Galatians to receive circumcision, asserted that St. Paul himself, when among the Jews, acted like them, and proclaimed the necessity of the legal ceremonies, and in proof of this they quoted the fact of Timothy having been circumcised. The Apostle refutes this calumny by referring to the persecutions which he endured from the Jews—persecutions to which he most assuredly would not be subjected, if he acted as had been charged upon him by the false teachers. "The scandal of the cross is, then, made void." The preaching of the cross would cease to be an offence to the Jews, who would have cheerfully borne with it, had it not proclaimed the abolition of the Old Law, and put forward the death of Christ on the cross as the *only* means of salvation. They were anxious to have the observance of the legal ceremonies united with the Gospel precepts, and in the event of the Apostle doing so, they would have ceased to persecute him. It was not so much the preaching of the cross, as the *abolition of the Law by the cross*, as the *only* means of salvation, that gave them offence.

Text.

12. I would they were even cut off, who trouble you.

13. For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another.

14. For all the law is fulfilled in one word: *Thou shalt love thy neighbour as thyself.*

15. But if you bite and devour one another: take heed you be not consumed one of another.

16. I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh.

Paraphrase.

12. Would to God, that those men, who attempt to unsettle your faith by subjecting you to circumcision, were not only circumcised themselves, but altogether cut off from the Church, as rotten members, lest they corrupt others.

13. For, as to you, brethren, you are called by Christ to liberty and immunity from the onerous servitude of the legal ceremonies. Take care, however, not to abuse this liberty, by making it an occasion or pretext for indulging the desires of the flesh. But although exempted from legal servitude, there is a species of heavenly servitude which you should be careful to practise, by becoming the servants of one another, mutually assisting one another, through the charity of the Spirit of God.

14. For, the entire law, so far as regards the neighbour, is comprised in this short saying: "*Thou shalt love thy neighbour as thyself.*"

15. But if, in defiance of this precept, you continue to bite and devour one another, by your mutual quarrels, calumnies, and detractions, take care, lest you utterly ruin one another, by calling down the divine vengeance on yourselves.

16. This, then, I say, and command to you in a particular manner: live according to the impulse and dictates of the Holy Ghost, and you shall not consent to, or accomplish the desires of the flesh.

Commentary.

12. The doctrine of circumcision inculcated by the false teachers had the effect of unsettling the faith and disturbing the belief of the Galatians; hence, the Apostle wishes them to be cut off altogether from the Church. This interpretation of the words is rendered probable by the clear analogy perceptible between this and the passage (1 Ep. Cor. v.), in which the Apostle pronounces a sentence of excommunication. It is to the same sentence that he evidently refers here. Some interpreters give the word, *ἀποκοψόνται*, "were cut off," an active signification, "*cut themselves off*," from all communion with the faithful.

13. The exposition adopted in the Paraphrase, the only one warranted by the context, shows the utter futility of the objection derived by heretics from this passage against the obligation of human laws. To the latter, the Apostle enjoins obedience, even on grounds of conscience (Rom. xiii.) The "liberty" referred to here is an immunity from the legal ceremonies, from the spirit of fear entailed by the Old Law, and from the slavery of sin. "Only make not liberty an occasion to the flesh." There is an ellipsis in the Greek, in which the verb "make" is wanting. St. Jerome admits that it had been inserted by the interpreter to complete the sense. By these words the Apostle guards against the erroneous interpretation already referred to, and with them he commences the moral part of the Epistle. The abuse against which he cautions them is "to make liberty an occasion to the flesh." The end, to which this liberty should tend is, "by charity of the spirit serve one another." From real, sincere feelings of charity they should be subject to one another, so as to provide for their mutual necessities. The *means*, for preserving this liberty are assigned in verse 16.

14. The love of our neighbour, although differing in object from the love of God, is still the same virtue with it; because both branches of the virtue have the same motive.

15. The novel doctrines of the false teachers occasioned disputes and contentions amongst the Galatians. The Apostle compares the parties at variance to dogs devouring one another, and he also points out the result of their disputes—viz., their spiritual ruin, to avoid which, he prescribes the observance of the precept of charity (verse 3).

16. "I say then." He uses this emphatic form of expression in order to arrest

Text.

17. For the flesh lusteth against the spirit : and the spirit against the flesh ; for these are contrary one to another : so that you do not the things that you would.

18. But if you are led by the spirit, you are not under the law.

19. Now the works of the flesh are manifest, which are, fornication-

Paraphrase.

17. For the desires to which the flesh, or concupiscence, impels us, are quite opposed to the desires to which the spirit or grace impels us. They are borne towards objects quite different in their nature (concupiscence makes us wish for carnal, earthly things ; but the spirit of grace makes us desire spiritual, heavenly, and eternal things) ; for, these are mutually opposed to each other, in such a way as that just men often do and suffer certain things against their will.

18. But if you are under the guidance of the Holy Ghost, you are no longer under the law ; you are beyond its threats and menaces, since you voluntarily and spontaneously perform, from motives of love, what the law enjoins with a threat of punishment. Hence, you can set its threats and menaces at defiance.

19. (To obviate any mistake in a matter of such moment, I will recount to you the works of the flesh

Commentary.

their attention. "Walk in the spirit." As all the precepts were reduced to charity (verse 14), so are all the means of practising this comprehensive and excellent virtue reduced to this one. "Walk," i.e., live according to the dictates of God's *Spirit*, who is the animating principle of Christian life, "and you shall not fulfil," i.e., perform, follow after, or consent to "the desires of the flesh," i.e., of corrupt nature, and of the sensual passions of man. The Apostle does not say, *you shall not experience the depraved motions of concupiscence*, since this is impossible in the present order of things, but "you shall not fulfil," &c.

17. It is not without cause that he told them "to walk in the spirit, and not fulfil the lusts of the flesh;" for, the motions of both are quite contrary and opposite. By "the flesh," are meant the disorderly motions of concupiscence—that is to say, the disorderly motions of corrupt nature, both in the concupiscent and irascible appetites, such as the desires of lust and gluttony in the one, and of envy and anger in the other. The word "flesh" also includes, the motions of the *superior* or *rational* appetite, such as the desires of vain glory, and the rest. This concupiscence, whether it appertains to the superior or inferior appetite, is called "the flesh," because the concupiscence of the flesh, it is, that domineers principally over man in his present fallen state. The "spirit," refers to the Holy Ghost, who produces in us, holy desires by his grace. "So that you do not the things that you would," ἵνα μὴ ἡ ἁγίου θελήση ταῦτα ποιῆτε. The Protestant rendering, "that you *cannot* do," &c., is a corruption of the text ; the consequence of the struggle and opposition between the desires of the corrupt and disorderly passions of our fallen nature, and the holy desires to which the dictates of the Holy Ghost impel us, is that the most perfect can neither perform all the good, nor avoid all the evil they wish ; they cannot avoid the involuntary motions of concupiscence, and the disorderly desires of the superior faculties of the soul.

18. "You are not under the law." "Under the law" is used in reference to a man who is unable to fulfil the precepts of the law, and is, therefore, rendered liable to the threats which it holds out against its violators. The law pointed out to man his duties, but of itself it did not furnish him with the necessary means for their fulfilment. By saying, "you are not under the law," he shows the inutility of disputes respecting the legal ceremonies.

19. He recounts the works to which "the flesh," i.e., concupiscence in the sense already explained, incites us. He reckons among them not only the defilements of the flesh, but spiritual sins also, sins proceeding from a superior disorderly appetite, such as sins of heresy, envy, &c. "Are manifest;" it is well known to all the faithful that they proceed not from the Holy Ghost. "Which are," ἃ τὰ ἔστιν, *to which class belong*, "fornication." It is justly observed by Commentators that great prominence is given here by the Apostle to sins of carnal uncleanness ; because the Pagans of old regarded such as indifferent in their nature. In the ordinary Greek we have "adultery" placed

Text.

tion, uncleanness, immodesty, luxury,

20. Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

21. Envies, murders, drunkenness, revellings, and such like. Of the which I foretel you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

22. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

Paraphrase.

and the fruits of the spirit). The works to which the flesh, that is to say, the disorderly passions of concupiscence, whether of the superior or inferior appetite, incites us, are manifest—viz., all kinds of carnal uncleanness:

20. Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

21. Envies, murders, drunkenness, revellings, and the like, regarding which I now tell you beforehand, as I have told you already, that the men who are guilty of them shall never obtain a share in the inheritance of God's kingdom.

22. But the works which the spirit produces in us by his grace, as means of securing God's inheritance, are, charity, joy, peace, patience, benignity, goodness, longanimity.

Commentary.

before fornication, thus: *μοιχεία, πορνεία, ἀκαθαρσία, &c.*, *μοιχεία* (*adultery*, is rejected by the best critics), “adultery, fornication, uncleanness, luxury.” “Immodesty” is not read in the Greek; it has the same meaning with “luxury.” The sins mentioned in this verse refer to all kinds of impurity. It is remarked by interpreters, that the Apostle groups the different vices enumerated here under four heads:—Firstly, impurity, as in this verse; secondly, impiety, as “idolatry,” witchcrafts; thirdly, the vices of the irascible appetite, such as “enmities”—“murders;” fourthly, *gluttony and drunkenness, &c.*

20. “Idolatry” probably refers to their eating meats offered to idols, either with an erroneous conscience, or in circumstances calculated to give scandal.—(See 1 Cor. xi. “Fly from the service of idols,” verse 14, “neither become ye idolaters,” verse 7).

“Witchcrafts”—all compacts or communication with the devil, whereby our neighbour is injured. The Greek word for “witchcrafts,” *φαρμακεία*, conveys, that charms or drugs were employed for the injurious effect. “Enmities;” deep feelings of hatred. “Contentions;” verbal wranglings and disputes, having for object superiority in argument rather than the vindication of truth. “Emulations;” the inordinate seeking of self pre-eminence, or the sorrow arising from the privation of the goods possessed by another. “Wraths;” strong, furious desires of vengeance. “Quarrels;” the contentious disposition to fight with every one. “Dissensions;” differences existing between neighbours, or between those closely allied to us whether by ties of nature or grace. “Sects” (in Greek, *αἵρεσις, heresies*), refer to disputes in religious doctrine, or rather opinions opposed to sound doctrine, in which sense the word is used.—(1 Corinthians, xi. 19).

21. “Envies;” sorrow arising from our neighbour's prosperity. It differs from “emulation” (verse 20), thus: “emulation” is the sorrow arising from our being deprived of a certain good possessed by others; whereas “envy” is the sorrow arising from our neighbour's possessing it; envy would wish the good never to have existed. “Murders;” *φόνοι*, is wanting in the *Codex Vaticanus*, but supported by MSS. generally.

“Drunkenness” refers to the excessive indulgence in inebriating drinks, whether attended with a deprivation of reason or not, “*væ vobis qui fortes estis ad bibendum vinum*” (Isaias, v. 5). “Revellings;” excess in eating, and inordinate desires of gluttony, spending too much time in feasting, &c.

“I foretel you,” i.e., I tell you before the day of judgment arrives. It is to be remarked that some of the foregoing sins admit of levity of matter, and must be aggravated by circumstances in order to be mortal. It is, moreover, deserving of remark, that most of them are spiritual sins, which, it is to be feared, are seldom scrupled as they deserve.

22. “The fruit of the Spirit;” so called, because the Holy Ghost is their principal

Text.

23. Mildness, faith, modesty, continency, chastity. Against such there is no law.

24. And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

25. If we live in the Spirit, let us also walk in the Spirit.

26. Let us not be made desirous of vain-glory, provoking one another, envying one another.

Paraphrase.

23. Mildness, faith, modesty, continency, chastity. Against the persons practising these, the law has no effect. They require no penal enactments to induce them to perform their duties; hence, they are not under the law, but far beyond the reach of its threats and menaces.

24. But they who truly discharge the duties of their Christian profession, have mortified in themselves this carnal concupiscence which wars against the Spirit, with its passions and wicked desires.

25. But if we are interiorly animated by the Spirit, let us express this in our exterior conduct, in our actions.

26. Let us lay aside all desires of vain glory, which causes us to provoke one another, and if unsuccessful to envy one another.

Commentary.

author. It is to be borne in mind, that three of the fruits of the Spirit expressed in the Vulgate are wanting in the Greek. This is accounted for by many on the supposition, that different translators gave different meanings to some of the Greek words. The same Greek word, *μακροθυμία*, was rendered *patience, longanimity*. Another, *πραΰτης*, was rendered *modesty, mildness*; and another, *ἔκπάτεια, continency, chastity*. All these were inserted in the Vulgate; and hence, we have three words more than are to be found in the Greek. "Charity" is the great source from which the other virtues flow. "Joy;" the pleasure arising from the good of our neighbour, opposed to "envy" and "emulation." "Peace;" the tranquillity of soul arising from the testimony of a good conscience, opposed to "enmities." "Patience, longanimity," are both expressed by one word in the Greek, and mean, the spirit of enduring adversity, and bearing with the defects of others. "Benignity;" that amiable sweetness of temper, and of accommodation to the disposition of others, opposed to "contentions, quarrels." "Goodness;" the benevolent desire of doing good and serving all, opposed to "homicides, witchcrafts." "Mildness, modesty." These two have but one corresponding word in the Greek, and mean, that tractable evenness of temper which avoids all extremes of conduct.

23. "Faith;" honourable fidelity in the fulfilment of promises and contracts. "Continency, chastity." These also have but one corresponding word in the Greek; they mean the spirit of temperance and moderation in desires, opposed to the vices of lust and gluttony. "Against such there is no law," i.e., over the persons who practise these virtues, the law can exercise no dominion. They can set its threats and menaces at defiance. These latter words have the same meaning as the words, verse 18, "you are not under the law."—(See 1 Tim. i. 19).

24. "And they that are Christ's." In the chief MSS. it is, "they that are of Christ Jesus," "have crucified," that is, mortified their corrupt desires; he says, "crucified," in allusion to the death of Christ, which was the model of our death to the passions. "Their flesh," the Greek has, *τὴν σαρκά*, "the flesh."

25. Our lives, the whole tenor of our actions, should be strictly conformable to the dictates of the spirit by which we are animated.

26. Spiritual sins, such as the desire of empty glory arising from the repute of learning, eloquence, and other acquirements, are by no means uncommon among such as are perfectly free from the dominion of carnal sins. They are the more dangerous because rarely perceived; and therefore, but rarely scrupled, as they should; for, spiritual pride, arising from the possession of virtues, with which others are not equally favoured, is generally so latent in its approach, and so subtle in its operation, that even among persons devoted to God, it works great mischief in the soul, before it is thought of, and, not unfrequently, is the root of great disorders. How deep and solid should be the humility of those whom God favours with his graces, and stimulates to enter on his divine service. They should always bear in mind, that of themselves they

Commentary.

are nothing; that all they possess is received; that left to themselves, there is no crime, however grievous or shameful, they are not capable of committing, as perhaps a sad experience of the past may but too clearly prove to them. How many have entered on God's service with the most generous dispositions, and laboured well for some time, but a latent pride insensibly insinuated itself. They gloried in their good actions, as if coming from themselves. In the pride of their heart they said, "ascendam." They fell away and became reprobates. Hence, we should unceasingly cry out with the Psalmist: "Create in me, O God, a clean heart, and renew a right spirit within my bowels." "From my hidden sins cleanse me." "Not to us, O Lord, not to us, but to thy name give glory." This is particularly important for those who have been consecrated to the service of God.

CHAPTER VI.

Analysis.

In this chapter, the Apostle proceeds to inculcate, in particular cases, the exercise of charity, the necessity of which he had shown in a general way in the foregoing (verse 14). He exhorts those who are well instructed in the faith to discharge the duty of charitable correction with regard to their weaker brethren. This, however, was to be done in a spirit of compassionate meekness and clemency, which the consideration of their own frailty would easily suggest to them (verse 1). They should sympathize with their weak brethren, and, far from growing proud at the contrast between their own works and the frailties of others, they should rather be humbled at the prospect of the account they are to render before a just Judge for their own transgressions (2-5). He exhorts them to the performance of good works, particularly the good work of supporting their teachers (6). He exhorts them to persevere in sowing the seeds of virtue, from a consideration of the rich harvest of glory which they were to reap. They should exhibit benevolence towards all men, but in a special manner towards the faithful members of the Church (5-10). He derives a final argument against the doctrine of the false teachers respecting the legal ceremonies, from the corrupt morals of these men, and the base motives by which they were actuated, in urging the Galatians to receive circumcision (11-13). Their motive was, first, to please the Jews, and thus avoid persecution (12); and, secondly, to have matter for glorying in the circumcision of the Galatians as brought about by themselves (13). The Apostle shows how different are the objects he has in view. He glories only in the cross of Christ; and, secondly, far from seeking human applause, by this cross he is become an object of aversion to the world (14). He assigns reasons for glorying only in the cross and passion of Christ (15, 16); and he, finally, furnishes the Galatians, when tempted, or constrained to be circumcised (12), with a general answer which they were to give to those who were molesting them (17). The words of this verse are spoken by the Apostle in the name of the Galatians.

Text.

1. BRETHREN, and if a man be overtaken in any fault, you, who

Paraphrase.

1. Brethren, should any one, owing either to the seduction of the false teachers, or, the strength of

Commentary.

1. "Overtaken," i.e., suddenly surprised, "in any fault," i.e., in any of the faults termed in the preceding chapter, "works of the flesh." He particularly refers to the sin of yielding to the teaching of the false teachers respecting the legal ceremonies. "Spiritual," refers to the better instructed in the faith amongst them. "Instruct;" the Greek word, *καταποίει*, means to *restore* such a person to sound faith, and to grace; the idea is borrowed from restoring a disjointed limb to its proper place in the body. In the present instance, this is to be done by timely instruction and correction. "Considering thyself;" he employs the singular number in order to bring the matter home to the conscience of each one, and it is less harsh to admonish them individually,

Text.

are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens: and so you shall fulfil the law of Christ.

3. For if any man think himself to be something, whereas he is nothing, he deceiveth himself.

4. But let everyone prove his own work, and so he shall have glory in himself only, and not in another.

5. For every one shall bear his own burden.

Paraphrase.

temptation, chance to be surprised in any of the above mentioned faults, particularly heresy or apostacy: let those amongst you, who are strong and well instructed in the faith, and live according to the dictates of God's Holy Spirit, instruct and restore him to spiritual health, but with all mildness and humility, keeping before your eyes your own weakness, which renders you liable to commit sin and yield to temptation.

2. With compassionate sympathy correct those who have fallen in such a way as if their sins and infirmities were your own and borne by yourselves, and thus you will accomplish the Law of Christ, viz., his peculiar precept of charity.

3. For, if any person form a high idea of his own excellence—to which his harsh treatment of his infirm brother may be traced—such a person, in truth, seduces himself, since, in reality, he is of himself but nothing.

4. Let each one try and examine his life and actions according to the rules of faith and morality, and not mind comparing them with the works of his neighbour, and thus he will have cause for glorying in his own work, on account of its real merit, and not from the contrast with the failings and imperfections of others.

5. For in the just judgment of God, each one shall have to bear the full weight of his own sins, without any extenuation arising from a contrast with others.

Commentary.

than to address the entire body. "In the spirit of mildness." This regards not the correction of sinners, who are obstinate in sin; for, these latter should be treated with rigour, as the Apostle himself wished that Titus would treat the Cretans.—(Titus, i.)

2. "Burdens" refer to sins of every description, especially to the sin of apostacy. "They bear one another's burdens" by the true spirit of sympathy, by compassionating each other, and instructing each other in the spirit of meekness. "Bear," *βαρταζετε*, means, to bear a burden placed on one. "And so you shall fulfil." The common Greek text has, *αντληψωτε*, so fulfil. The future, *αντληψοτε*, is found in the chief MSS.

3. He points to the source of the harsh treatment of our weaker brethren; it is pride, or the false opinion of our own superior excellence. The Apostle assails this vice, and asserts, that left to themselves, and unaided by God's grace, the firmest amongst them could be nothing in the order of salvation. "Deceiveth," *φρεαπαταζ*, deceives his own mind.

4. In this verse, he alludes to a certain class of men who, like the Pharisee in the Gospel, boasted of their own good works, from the contrast with their weaker brethren. *Non sum sicut ceteri*.—(Luke, xviii. 11.) In this passage, we are furnished with most excellent instructions regarding the mode of administering correction to our infirm brethren. We should, as much as possible, excuse them. Their fault may have been the result of sudden passion or violent temptation. They may have been "over-taken" in it. We should "instruct" them and restore them to grace with the greatest meekness. Correction being of itself bitter and repugnant to our corrupt nature, should be rendered as sweet as possible, both in word and manner. It should merely insinuate the fault and extenuate it as much as possible. It should carry with it a due consideration of our own frailty, both as regards the past—did we ever do so ourselves? the present—are we subject to the same failing? and the future—what shall become of ourselves in the same circumstances? *This is the neighbour's day for sinning, to-morrow shall be mine*, said an ancient Father. How many are permitted by

Text.

6. And let him that is instructed in the word, communicate to him, that instructeth him, in all good things.

7. Be not deceived, God is not mocked.

8. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he, that soweth in the spirit, of the spirit shall reap life everlasting.

9. And in doing good, let us not fail. For in due time we shall reap, not failing.

10. Therefore, whilst we have time, let us work good to all men,

Paraphrase.

6. Let him who receives instruction in the doctrine of faith, share with his spiritual teacher, all his temporal substance.

7. Be not deceived in alleging vain excuses of inability to comply with this natural precept of supporting your teachers. God, who is to judge you in such matters, will not be mocked.

8. For whatsoever things a man shall have sown, the same shall he reap. For, whosoever shall indulge in forbidden pleasures, which he shall have cast as seed into the flesh, he shall reap of this same flesh the harvest of death and corruption. But whosoever shall have performed spiritual works, of which the grace of God's spirit is the principle, and thus shall have sown in the spirit, shall reap of the same spirit the harvest of eternal and incorruptible life.

9. But in performing good works, let us unceasingly persevere; for, we shall reap the fruit of our good works, in due time, provided we cease not, but persevere.

10. Wherefore, whilst the present life, the seed-time for good works, lasts, let us do good towards all

Commentary.

God to fall into sin in punishment of their undue severity towards the fallen? Cassian (*Collat. 2*, chap. 13), mentions a frightful instance of this in the lives of the ancient Fathers. We should sympathize with our sinning brethren in such a way as if we were bearing their sins on ourselves. We should guard against feeling pride, like the Pharisee, on account of the misdeeds of others; and in judging of our own actions, we should only think of the just and tremendous judgment of God in which they shall be examined.

6. "Let him that is instructed," &c. In the Greek, it runs literally thus: *κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι*, let him who is catechised in the word, communicate to his catechist, &c., i.e., make his spiritual instructor a sharer in all his temporal substance. The Apostle prescribes this, lest his reproof of the "spiritual" men, among whom were to be reckoned their instructors, should alienate from them the affections of their disciples, and thus cause them to be deprived of the necessary support. *Catechetical*, or *viva voce* instruction, was the method of imparting religious knowledge adopted by the Apostles. It is the fittest and most efficacious. Woe to the pastor of souls who neglects it!

7. Some interpreters connect this with verse 4, thus: "Be not deceived in judging of yourselves by the defects of others, for, God will not be mocked," and this latter connexion well accords with the following verse.

8. After having exhorted those, who received instruction in religion, to contribute liberally towards the support of their teachers, he, in this verse, exhorts all Christians to the performance of good works. In this matter, he employs the familiar metaphors of the seed and the harvest. He looks upon the "flesh" and "the Spirit," or the Holy Ghost, as fields in which seeds of a different kind are deposited, from which a crop of the same kind shall spring. "In the flesh.....in the spirit," are read in the Greek, *εἰς τὴν σάρκα.....εἰς τὸ πνεῦμα, into the flesh.....into the spirit.*

9. According to the Vulgate, we are exhorted in this verse to persevere in the performance of good works. "Let us not fail." We are told, that perseverance is a necessary condition for eternal life. According to the Greek, we are recommended to perform good works with cheerful alacrity, not becoming faint-hearted; because we shall in due time reap the fruit of our good works for a never-ending duration. "Not failing," may mean in the Greek, "not relaxing" (from fatigue).

10. "Whilst we have time," i.e., during the present life; for "the night shall come when no man can work."—(John, ix. 4.)

Text.

but especially to those who are of the household of the faith.

11. See what a letter I have written to you with my own hand.

12. For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.

13. For neither they themselves who are circumcised, keep the law : but they will have you to be circumcised, that they may glory in your flesh.

14. But God forbid that I should glory, save in the cross of our Lord JESUS CHRIST; by whom the world is crucified to me, and I to the world.

Paraphrase.

mankind, but let us make the faithful fellow-members of the Church, the special objects of our benevolence.

11. You can judge of the sincerity of my affection and concord for you, from the length of this Epistle, in writing which, I have departed from my mode of writing my other Epistles ; for, from the kind of letters or characters employed, you may perceive that I have myself written the entire of this with my own hand.

12. Those men, who are anxious to uphold a good character with their countrymen and relatives, viz., the Jews, and to please them, have recourse to threats, and motives of conscience, in order to induce you to become circumcised ; their real object, however, is to evade the persecution practised against those who preach the cross of Christ.

13. For, neither do they themselves, who are circumcised, and urge you to be circumcised, observe the law : their motive in wishing to have you circumcised is, to have matter for glorying with the Jews in your circumcision, as if you were converted by them to the Jewish religion.

14. But, as for me, far be it from me to glory in anything else save in the cross and passion of our Lord Jesus Christ, through whom, and on whose account, the world, whose esteem the false teachers seek, is dead, nay, an object of abhorrence and execration to me, as I am, on the other hand, hated and execrated by it.

Commentary.

11. The interpretation in the Paraphrase, which insinuates, that, whereas the Apostle availed himself of an amanuensis in his other Epistles, and merely subscribed or prefixed his name to them, he wrote the entire of this with his own hand, is the one more commonly adopted ; others understand the words to mean, that the characters in which this Epistle is written, show them to be written in his own handwriting. Their imperfect form proves them to be written by one who is not well versed in writing the Greek characters. The words, *πηλικοις γραμμασιν*, may be rendered, *with what large characters or letters*. The former interpretation is, however, the more probable.

12. "For as many as desire," &c. "For" is wanting in the Greek ; and it appears indeed to be redundant in our version. "To please." The Greek word, *ευπροσωπησατ*, means, *to show a good countenance*. The Apostle now, in order to withdraw the Galatians from the legal ceremonies, employs a final argument founded on the base motives by which the false teachers were influenced in urging them to be circumcised. The real motive of these hirelings was, to escape the persecution with which the preachers of the cross of Christ were visited.

13. And also to have matter for glorying with their friends and countrymen, the Jews, in the conversion of the Galatians, as proselytes to Judaism, through their exertions. These, and not zeal for the law, which they themselves violated, were their real motives.

14. The Apostle contrasts his own love of the cross, and of suffering, for Christ's sake, with the love of pleasure and ease, in which the false teachers indulged ; his contempt for the esteem of the world, which regards him as an object of execration, with their love of popularity and human applause. The motives, and the objects which he has in view, are diametrically opposed to theirs. He protests, that so far as glorying is concerned, while the others glory in carnal things, he rejects all other glorying, "save in the cross of Jesus Christ"—in believing, in preaching its efficacy, in enduring its sufferings. "By whom the world," whose praise and esteem the false teachers

Text.

15. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

16. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God.

17. From henceforth let no man be troublesome to me.

For I bear the marks of the Lord Jesus in my body.

Paraphrase.

15. For, in Christianity, neither is circumcision, nor uncircumcision of any avail; the only thing of avail is, the renovation of the interior man by sanctifying grace, which is the fruit of the cross and passion of Christ.

16. And whosoever shall advance within the orderly limits of this rule (respecting the newness of life (verse 15), or respecting the doctrine of justification as explained throughout the entire Epistle), may the peace and mercy of God descend upon them, whether Gentiles or faithful Jews; for, they are the true Israel and people of God.

17. Henceforth, let no man trouble me any longer by working either upon my fears or scruples to force me to submit to circumcision (verse 12). For, I bear in my body more honourable scars, than those impressed by circumcision, the marks of the Lord Jesus in the persecutions and wounds which I suffered for the faith.

Commentary.

court, "is crucified to me," is an object of abhorrence to me, as the cross naturally is to all. "And I to the world." Far from being concerned about the persecution to which he may be subjected for Christ—far from wishing to renounce the cross and its preaching, in order, like the false teachers, to avoid persecution (verse 12)—he is already an object of horror and aversion to the world on account of the preaching of the cross. No wonder that the Apostle should show his love for the cross, on which the sacred limbs of the Man God were extended, since on it Redemption was accomplished, and all the inconceivable blessings flowing therefrom were secured at an infinite price. On the cross can be seen the magnitude of sin, and the boundless love of God. How strikingly do not the heroism of the Apostle, and his love of suffering, contrast with our accommodation to the maxims of a corrupt world, and our love of ease and self-indulgence!

15. This verse contains an epitome, or abstract, of the entire doctrine of the Epistle. The Apostle assigns it as a reason for making the cross and passion of Christ the subject of his glorying, because in Christianity both circumcision and uncircumcision are accounted as nothing; the only thing of avail before God, is "the new creature;" or, the renovation of the interior man by sanctifying grace, which is the fruit of the cross and passion of Christ, in which the Apostle therefore justly glories.

16. "Shall follow this rule." The Greek is, *ὅσοι τῷ κανόνι τούτῳ στριγήσονται*, *whosoever shall advance in an orderly way in this canon*. The word, *canon*, denotes a builder's plummet, or a carpenter's rule. What "this rule" refers to, is a subject of discussion. Some refer it to a rule of faith, and extend it to the whole subject of the Epistle; or, to the doctrine of the preceding verse—"For in Christ Jesus," &c. Others understand it of a rule of morals, and make it refer to the words, "new creature," as if the Apostle pointed out this regeneration and spiritual renovation through sanctifying grace, as the rule of life and morals which all Christians should follow. "Peace be upon them," &c. According to the English translation, these words are *precatory*, and convey a benediction from the Apostle. According to others, the words are merely *assertory*, and convey an additional reason for glorying in the cross of Christ, because grace and mercy are in store for those who observe this rule. "And upon the Israel of God," is added according to some, lest the Apostle might seem to be excluding the Jews, at least the believing portion of them, "Israel of God," from the fore-mentioned blessings. Others, more probably, understand the words of spiritual Israel, whether Jews or Gentiles (as in Paraphrase). "And," is probably explicative, and means, *namely*.

17. "From henceforth," &c. The more probable connexion of this verse appears to be that which makes it have reference to verse 12, and supposes it to contain a

Text.

18. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Paraphrase.

18. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Commentary.

general answer to be given by the Galatians, when their fears or scruples were appealed to, for the purpose of making them submit to circumcision. "They constrain you to be circumcised," &c.—(verse 12). It is to be borne in mind that in verses 12, 13, the Apostle points out the motives of the false teachers in forcing the Galatians to be circumcised; viz.—Firstly, to please the Jews, and thereby escape persecution; and secondly, to have matter for glorying in their circumcision as brought about by themselves. In verse 14, the Apostle shows how different his subject for glorying—viz., the cross—was from theirs, and, how unconcerned he was about the applause of the world, to which he was an object of abhorrence. He then, in verse 17, speaking in the name of the Galatians, furnishes an answer which they are to render to those who are forcing them to be circumcised, amounting to this: "Cease from troubling me or working any longer on my fears and scruples; for, if it be necessary for me to bear any marks on my body, such as circumcision impresses, I bear them already in the marks of violence inflicted on me for the faith and Gospel of Christ." This answer might be fairly given by the Galatians, many of whom suffered for the Gospel, as appears (iii. 4). This is the interpretation of Père Mauduit. Others understand the Apostle to refer to himself. "Let no one trouble me any longer about the observance of Jewish ceremonies; for, as I glory only in the cross of Christ, I bear in my body the most honourable scars, the marks of Christ, in the persecutions and wounds which I underwent for the Gospel."—(2 Corinthians, xi. 24).

The Greek copies have the following subscription: "*Written from Rome unto the Galatians.*" This, however, is rejected by critics as not authentic.

THE EPISTLE
OF
ST. PAUL TO THE EPHESIANS.

Introduction.

EPHESUS, the capital of Asia Minor, was distinguished for its wealth, and famed for the Temple of Diana, which was reckoned among the seven wonders of the world. To the faithful of this city, the present Epistle was specially addressed. By some it was formerly styled "*The Epistle to the Laodiceans*," in consequence, perhaps, of its being a circular addressed to all the Churches of Asia Minor, and among the rest to the Laodiceans; but, as Ephesus was the capital of that region, it is entitled the Epistle to the Ephesians. Moreover, it is expressly addressed to "The Saints at Ephesus."—(Chapter i. verse 1).

CANONICITY OF.—The Canonicity, or Divine authority of this Epistle, has never been questioned in the Church; it is also admitted to have been written in Greek, the language spoken in the city of Ephesus.

OCCASION OF.—From the history of his life, it appears that St. Paul had preached for three years at Ephesus. This he himself states in his memorable address delivered to the Elders of that Church at Miletum, on his last journey to Jerusalem (Acts, chapter xx.) Having, on that solemn occasion, exhorted the Bishops, whom "the Holy Ghost had placed to rule the Church of God," to the vigilant and zealous discharge of their exalted functions, he predicted that, after his departure, there would enter among them ravenous wolves devouring the flock; and that from amongst themselves would arise men speaking perverse things, to draw disciples after them. This prediction, as appears from the Epistle to Timothy, was fully verified. In Asia the apostacy was very great, particularly among the Jewish converts; but the greater part of the Gentiles, who formed the mass of the population, remained steadfast and firm. The occasion, then, of this Epistle was: Firstly, to command the Gentile converts, to whom it was addressed, for their fidelity and adhesion to the faith; secondly, to caution them against the insidious snares of their enemies. The errors which he combats were principally those of the *Gnostics*—the early *illuminati*, or pretended reformers of the infant Church. He combats the errors of the Jewish zealots also, many of whom joined the Gnostics, and united the errors of Judaism, regarding the legal ceremonies, with the more corrupt and perverse doctrines of the latter. Hence, in the three first chapters, which form the dogmatical part of this Epistle, the Apostle treats of eternal predestination; of the redemption of man by the death of Christ; and of the union of both Jews and Gentiles, angels and men, under one head, Christ, who was raised above all creatures. Their errors were not confined merely to matters of faith. They erred in

morality also. Hence, in the three concluding chapters, the Apostle dwells on certain duties of morality, regarding which these men erred, and cautions the faithful against following their corrupt example.

TIME AND PLACE OF.—It is certain that this Epistle was written from Rome, while the Apostle was in chains, and that it was sent by Tychicus, a Deacon, as testified by some Greek, and by the ordinary Latin, subscriptions. Whether during his first or second imprisonment is a controverted point, upon the determination of which will depend the question of time. If written during his first imprisonment, its date may be referred to the year 62. If during his second, the year 65, or thereabouts, may, with great probability, be fixed upon.

STYLE OF.—It is remarked by the Holy Fathers, and by Expositors of SS. Scriptures, that the Epistles written by St. Paul in prison, may be justly compared to the last note of the dying swan. They are distinguished for a burning and impassioned vehemence, with the order of expression confused and inverted; and display evident marks of labour and difficulty on the part of the Apostle to convey in suitable language the sublime feelings which animated his heart, panting for the crown of martyrdom, and for the long expected hour of dissolution and of eternal union with God.

THE EPISTLE
OF
ST. PAUL TO THE EPHESIANS.

CHAPTER I.

Analysis.

The Apostle commences this Epistle with the usual form of Apostolical salutation (1, 2). In the next place, he bursts forth into the praise and benediction of God, for His heavenly blessings bestowed on us gratuitously through Christ. He enumerates the principal among these blessings, which are, our election, in accordance with his eternal decree, to be holy and unspotted in his sight (4), our predestination to be the adopted sons of God (5), the grace of justification and true sanctity rendering us really pleasing to him (6), the remission of our sins (7), the gifts of wisdom (8), and a full knowledge and revelation of his eternal designs in the redemption and spiritual renovation of the human race, and all this granted to us gratuitously, without any merits of our own, either actual or foreseen, solely through the merits of Christ (9-12).

He then exhorts the Ephesians to bless God, for making them, no less than the Jews, partakers of these blessings, and for giving them his holy Spirit as a sure earnest of the eternal inheritance in store for them (13-15). He next addresses a fervent prayer to God, that he would enlighten their intellects with a fuller and more perfect knowledge of the great grace of their vocation, and their conversion from the degrading worship of idols, which was an exertion of divine power nowise inferior to that exercised in the resurrection of Christ from the dead, when he was raised above the different ranks of angels, and placed as head over the entire Church, militant and triumphant, embracing both men and angels, and receiving its completion in him.

Text.

1. PAUL an apostle of JESUS CHRIST by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ JESUS.

2. Grace be to you and peace from God the Father, and from the Lord JESUS CHRIST.

3. Blessed be the God and Father of our Lord JESUS CHRIST, who bath

Paraphrase.

1. Paul, an Apostle of Jesus Christ, neither self-sent, nor commissioned by man, but sent by the command and authority of God (salutes) all the Christians at Ephesus, who are, by their profession, called to a state of sanctity, and who steadfastly persevere in the faith of Christ Jesus.

2. May you enjoy the abundance of all spiritual gifts, and their undisturbed possession, from their efficient cause, God the Father, and their meritorious cause, Jesus Christ, our Lord, in right of redemption.

3. Eternal praise and thanksgiving be rendered to the God and Father of our Lord Jesus Christ, who,

Commentary.

1. For the exposition of this verse, see Romans, i.; Galatians, i.
2. The usual form of Apostolical salutation.
3. "The God and Father," ὁ θεός καὶ πατήρ, rendered "God and the Father," &c. It will also admit of this rendering, "God who is the Father," &c., according to the Hellenistic usage of employing the conjunction instead of the relative pronoun, by way of explanation.—(Kenrick). Our blessing of God is quite different from the bles-

Text.

blessed us with spiritual blessings in heavenly *places*, in Christ.

4. As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity.

5. Who hath predestinated us unto the adoption of children through Jesus Christ unto himself; according to the purpose of his will:

6. Unto the praise of the glory

Paraphrase.

in consideration of the merits of Christ, has bestowed upon us all spiritual blessings, which are to be accomplished not on earth, but in heaven.

4. In thus enriching us in time, he has only carried out his eternal decree regarding us, according to which, he has chosen us from eternity in consideration of the merits of Christ, to be holy and free from gross transgressions, even in his own sight, and this to be effected through sanctifying grace and charity.

5. Who predestined us to be adopted sons unto himself, not in consideration of any merits of ours, either actual or foreseen, but in consideration of the merits of Christ; and this, according to his own good will and pleasure.

6. Of which predestination the final end was, that

Commentary.

sing of us by him. His benediction of us consists in bestowing benefits; whereas, our benediction of him (since we can bestow no good in return—"he stands not in need of our goods,"—Psalm), consists in acts of praise, thanksgiving, and the like. "Spiritual blessings," viz., faith, grace, &c., which are to be accomplished not on earth, but in heaven; "in heavenly places," *ἐν τοῖς ἀρωπαῖς* (Vulgate, *in cœlestibus*). Some Commentators understand these latter words to refer to heavenly *things*: it is rendered so by Dr. Kenrick; but this seems to be an improbable meaning, since it was sufficiently expressed already by "spiritual blessings." Hence, the words refer to heavenly *places*, or heaven, where these blessings are to be fully completed, unlike the blessings and earthly inheritance conferred on the Jews, to which he would appear to allude by way of contrast. "In Christ;" hence, it is to Christ, the meritorious cause of these blessings, we ought to recur, and not to angels, as was asserted by the Gnostics, who maintained, among other errors, that the angels created the world, and that they, and not Christ, were the mediators and intercessors between God and man.

4. The Apostle here ascends to the source of God's blessing in time—namely, his election from eternity, which eternity is frequently expressed in SS. Scriptures by the words, "before the foundation of the world;" or, as the Greek has it, *πρὸς καταβούντης κορυφήν*, before casting the foundation of the world. The Apostle points out the source and completion of spiritual blessings. They began in eternity, and shall be consummated there. As a pledge of the love which he bore us in electing us from eternity, God has given us the spiritual blessings which shall terminate only in eternity. The immediate end of our election by God was, that we should be "holy," i.e., gifted with real sanctity and sanctifying grace; "and unspotted," i.e., free from gross offences; for, to avoid *all* venial sins, a special privilege on the part of God, such as the Church holds regarding the Blessed Virgin, is required (*Concil. Trid. SS. vi. Can. xxiii.*), which St. Paul does not appear to contemplate here, in addressing Christians in general.

"In charity," may either refer to the *motive* of God in predestining us, which was, his great charity for us, or, more probably (as in Paraphrase), to the *formal cause* of our justification, the gift of charity, which is an inseparable attendant of sanctifying grace. Hence, there is no argument here for the advocates of the theological opinion of ANTE PRÆVISA MERITA, regarding which, see Romans, chap. viii. verse 30.

5. Another proof of the love of God.—God might have elected us to sanctity without making us his adopted sons, although, in the present order of things, both are identical. This adoption he has conferred on us "through Jesus Christ." "Unto himself," may be referred to Christ, so as to mean, *unto his glory*, it being a source of glory to Christ, to be the first-born of these adopted sons of God. The Greek, *εἰς αὐτόν*, favours the interpretation in the Paraphrase, *adopted sons unto himself, or, for himself*. The perfect gratuitousness of this divine filiation is pointed out in the words, "according to the purpose of his will."

6. The Apostle here assigns the end or final cause of our predestination—viz., the glory of God. "Unto the praise of the glory," i.e., the glorious praise of his grace.

Text.

of his grace, in which he hath graced us in his beloved Son.

7. In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8. Which hath super-abounded in us in all wisdom and prudence,

9. That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him,

Paraphrase.

he himself would receive praise and glory for the great grace conferred on us, by which he made us really acceptable in his sight, in consideration of his own well-beloved Son.

7. By whom we have been redeemed from sin and hell, having been ransomed by the price of his blood, the first effect of which ransom is, the remission of our sins, according to the abundant riches of his grace.

8. Which grace has been plenteously bestowed on us in all knowledge regarding the truths of faith, and in the knowledge of our practical duties, of the things to be done and of the things to be omitted.

9. He has plenteously filled us with this wisdom and knowledge, by making known to us the secret decree of his Providence, which solely depended on his own good will and pleasure—a secret decree which he disclosed to us through Christ.

Commentary.

Commentators here remark, that all the causes of predestination are enumerated in this passage. The *efficient* cause, God the Father, “*who predestined us*” (verse 5). The *meritorious* cause, “*Christ Jesus*.” The material or subjective cause, “*predestined us*.” The *formal* cause, the decree of God, “*he chose us*.” The *final* cause, God’s glory, &c., “unto the praise of his glory.” The phrase, “*in which he hath graced us*,” (*ἐχαριτώσεν*, Vulgate, *gratificavit*), proves, according to the natural meaning of the words, real and inherent justice; since he made us acceptable by the infusion of sanctifying grace.

“In his beloved Son.” The Greek wants “Son,” and has only, *ἐν τῷ ηγαπημένῳ, in the Beloved*, which, like the word, *Christ*, is an epithet of our Redeemer.

From the entire context it is clear, that the predestination to which the Apostle refers is the predestination to *grace*. First, because the object of the predestination in question is (verse 4), “that we might be holy.” Secondly, because the Apostle addresses all the Ephesians, “all the saints,” &c.—(verse 1). Now, it is not likely, he would say, they were all predestined to *glory*, as this would exclude that salutary fear which he inculcates elsewhere. He never could have meant to reveal to them all publicly, their predestination to *glory*. Besides, we can hardly suppose that they were all saved.

7. Christ poured forth his blood to ransom us from captivity. The consequence of which ransom, or rather the ransom itself was, the remission of our sins. This was an extraordinary exercise of his boundless grace. Can the mind conceive anything like it? A *God* dying, and pouring out the last drop of his blood, quite gratuitously, as a ransom for the very creature who offended him! *He* submits to torture which he could not merit, to save *us* from the eternal tortures we merited;—he, the *offended* party, and the *Creator*, died for us, his *offending creatures*.—“*Sic amantem quis non redaret?*”—St. Bernard. “*Ut seruum redimeres, Filium tradidisti.*”

8. “Which (grace) has superabounded,” or, as in the Greek, *ἥς ἐπερίσσευσεν εἰς ἡμᾶς, which he has made to superabound towards us*, i.e., Apostles in particular, and towards others who have the first-fruits of the Spirit. “Wisdom,” is understood by some, of the wisdom of God in the mystery, to which he refers, regarding the union of men and angels under one head, Christ; and “prudence” they understand of his selection of the time and other circumstances; for, the object of prudence is the selection of proper means and befitting circumstances.

9. “That he might make known.” The Greek, *γνωρίσας*, means, *having made known*. “Which he hath purposed in him,” are understood by some to refer to Christ (as in Paraphrase). Others understand them to refer to God the Father himself; according to this construction, warranted by the Greek, *ἥν (εἰδοκίαν) προέθετο ἐν αὐτῷ, εἰς οὐκονομίαν*, the words will mean, *which (good pleasure) he purposed within himself and kept concealed* (verse 10). “Unto the dispensation of the fulness,” &c.; “dispensation,” or *economy*, denotes the plan for man’s redemption.

Text.

10. In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him,

11. In whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will.

12. That we may be unto the praise of his glory, we who before hoped in Christ:

13. In whom you also, after you had heard the word of truth (the gospel of your salvation;) in whom also believing you were signed with the holy Spirit of promise.

Paraphrase.

10. The secret is, his will to renew in Christ, after the lapse of ages determined on by himself, all things that are in heaven, by filling up the vacated seats of the fallen angels, and on earth, by freeing us from the thraldom of sin and Satan, and by giving us justice and grace, and this through Christ, and none other.

11. Through whom we are called, without any merit on our part, and as if by lot, having been, however, on the part of God, predestined according to his wise and deliberate purpose, who does nothing blindly, but does all things according to the determined counsel of his will.

12. In order that we Jews, who were the first to believe and hope in Christ, may be instrumental in procuring the praise of his glory, by manifesting to the world the riches of his grace poured out upon us.

13. In whom you also were called to the inheritance, when you heard the word of God, in which everything is true, and there is no falsehood, which also couveyed to you the glad tidings of salvation. In whom, after having received the faith, you were sealed with the Holy Spirit promised in the Sacred Scriptures.

Commentary.

10. The great secret referred to is, to renew all things, &c. (as in Paraphrase). This interpretation conveys the same meaning as the passage (Hebrews, ix. 23): "but it is necessary.....that the heavenly things themselves be cleansed with better sacrifices than these." Others, looking to the Greek word for "re-establish," *ανακεφαλιωσθαι*, which means, to *recapitulate*, understand it of his making Christ the head of all, men and angels, and subjecting men and angels to him as head; hence, uniting earth and heaven, men and angels, so long dissevered from each other. "In him," and none other. Since "*there is no other name under heaven given to men whereby we must be saved*" (Acts, iv. 12); and the Apostle repeats "in him," from the excess of his burning love for Christ.

11. "By lot," conveys that we had no more claims to the inheritance in question, than we would have were we to obtain it by mere chance in a lottery, and that it was, in regard to us, perfectly independent of merit, though, in regard to God, it was wisely and deliberately determined. Or, "called by lot," may mean, called to the inheritance, which is termed a "lot," perhaps, in allusion to the mode in which the inheritance of the Promised Land was given to the Jews, an inheritance with which he contrasts this heavenly one, to which we are all called by Christ.

12. "We who before hoped in Christ." "Before" is used in a comparative sense. The Jews having been called to the faith before the Gentiles, had hoped, and consequently believed in Christ, before the Gentiles did; or "before" may mean, *in former times*, since many of the Jews longed for the Messiah, through faith in whom they were justified.

13. This is to be immediately connected with verse 11. "In whom you also" (were called to the inheritance, &c.) "In whom also believing." In the Greek it is, *πειστεοντες, after having believed.* "You were signed with the Holy Spirit" promised in the Scriptures. Some understand this to refer to the *gratia gratis data*, or external gifts of tongues, prophecy, cures, &c., abundantly bestowed in the infancy of the Church, which, although not certain marks of sanctity in *individuals*, still, furnish a sure argument that the members of the *Church* in which they abounded, were sons of promise. Others refer it to the ordinary graces of justification received in Baptism, and to the consequent peace and tranquillity of conscience, which affords a moral certainty of our being in the state of grace, and this is more in accordance with the following verse.

Text.

14. Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of his glory.

15. Wherefore I also hearing of your faith that is in the Lord Jesus, and of your love towards all the saints,

16. Cease not to give thanks for you, making commemoration of you in my prayers,

17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him,

18. The eyes of your heart enlightened, that you may know what the hope is of his calling, and what are the riches of the glory of his inheritance in the saints,

Paraphrase.

14. Which Spirit is an *earnest* of our future inheritance in heaven, until we, who are the people of acquisition, or the people purchased by him, are fully redeemed, and all this for the praise of his glory.

15. Wherefore, since I heard of the steadfastness of your faith in Christ, and of the charity exhibited by you towards all your fellow-Christians,

16. I cease not to give thanks to God for these favours bestowed on you, and I also pray,

17. That God, the glorious Father of our Lord Jesus Christ, may bestow upon you the spirit of heavenly wisdom, and a further revelation, so that you may acquire a more perfect knowledge of him;

18. That your intellect may be enlightened, so that you may know more perfectly the greatness of these heavenly and eternal goods to which we are invited, and for which we are bound to hope, and how rich and glorious is the inheritance which God has in store for his faithful servants.

Commentary.

14. This grace is an earnest of our inheritance until the time when we shall be fully redeemed, *i.e.*, asserted into the liberty of the children of God;—we who are the acquired or purchased people. “Acquisition” is used for the “people acquired.” The word “*earnest*” has been employed in the Paraphrase rather than “pledge,” because the latter word sometimes implies, that there is something given on both sides; whereas, nothing is given by us to God. But an *earnest* is gratuitously bestowed to be perfected by the thing for which it is given. So the gifts of the Holy Ghost are an *earnest* to be left until we obtain possession of the inheritance promised to the redeemed people of God. The gifts of the Holy Ghost may be said to be faith, hope, and charity—the two former shall, one day, altogether cease, and be exchanged for vision and possession; while charity, remaining specifically the same, shall be perfected in heaven.

15. The Apostle here turns to another subject. The Gentile converts were remarkable for their steady adhesion to the faith, and also for their charity towards their brethren in distress. “Love,” *αγάπην*, is wanting in the Alexandrian and Vatican MSS., and in the copy used by St. Jerome.

16. As these gifts of faith and love were not from themselves, the Apostle gives thanks for these gifts, as being *received*, and begs of God to grant a further increase and continuance of them.

17. The object of his prayers for them was, “that the God,” &c. ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. According to the Vulgate punctuation, the words, “Father of glory,” refer to the preceding, from a fear, probably, of shocking Christian piety, by saying, “The God of Jesus Christ.” But does not Christ himself say, “my God,” and also “my God and your God?”—(John xx. 17).—Kenrick. “The Father of glory” is used for the *glorious Father*, by a Hebrew idiom, which employs the genitive of the substantive for the adjective. The Apostle often repeats the glorious paternity of Christ, in order to refute the errors of the philosophers, who asserted that Christ was not the Son of the Supreme Deity. Others, understood the words to mean, the *Author of glory*. “In the knowledge of him;” he refers to a more extended knowledge, since they already knew him, having believed in him.

18. The *more* extended knowledge which he prays for them is, that their *intellects* would be enlightened, &c. By “the eyes of your heart,” he means, their *intellect*. Instead of *καρδίας*, *heart*, the common Greek text has *διάνοιας*, *understanding*, but the former is the reading of the chief MSS., and is preferred by some eminent Protestant critics, who regard the latter reading as a marginal gloss. “The hope,” *i.e.*,

Text.

10. And what is the exceeding greatness of his power towards us, who believe according to the operation of the might of his power,

20. Which he wrought in Christ, raising him up from the dead, and setting him on his right hand in the heavenly *places*,

21. Above all principality, and power, and virtue, and dominion, and every name that is named not only in this world, but also in that which is to come.

22. And he hath subjected all things under his feet: and hath made him head over all the church,

Paraphrase.

19. And that you may also know the supreme effort of his Almighty power, which he exerted in raising us from the grave of sin and infidelity to a new life of grace, and which he will exercise also in resuscitating us at a future day to a life of immortal glory.

20. Which effort of power in our regard is perfectly similar and like unto that which he exerted in raising Christ from the dead, and in placing him at his own right hand in heaven, thereby declaring him equal to himself;

21. Placing him above all creatures and all orders of angels, whether they be principalities or powers, or virtues or dominations, and above every other created being whatsoever, be his title, dignity, or elevation what it may, either in this world or the world to come.

22. And he has given him full dominion over all creatures, visible and invisible, and has constituted him head over the entire Church, embracing angels and men, Jews and Gentiles, both in its militant and triumphant state.

Commentary.

the object we are bound to hope for, and which we are called to enjoy in the life to come, "of his calling."

19, 20. He prays, that God would make known to them the exceeding greatness of the power which he exerted on them, and which is an effort of the same Omnipotence which he exerted in Christ's Resurrection. Some understand this powerful effort of God's Omnipotence by which he raised Christ, &c., to refer to our glorification at the last day. Others understand it of the spiritual resurrection and vivification of the believers, who, after their conversion, desert their vicious courses and live to God. The conversion of a sinner is reputed by St. Augustine and others, to be a greater effort of Divine power than the creation of heaven and earth. Both these meanings may be united (as in Paraphrase). The exercise of Divine power referred to, should, in the first instance, be understood of the spiritual vivification of the unbelievers, and their resurrection to a life of grace and faith, which spiritual resurrection is the assured forerunner of their future resurrection to glory, of which grace is the seed.

21. There are generally supposed to be nine orders of Blessed Spirits, four of which are mentioned here by the Apostle. "There are nine orders of Blessed Spirits," says St. Gregory (Hom. 84), *Angels, Archangels*; to which almost every page of SS. Scripture bears testimony—the *Cherubim* and *Seraphim* are spoken of in the Books of the Prophets. The Apostle here speaks of *principalities, powers, virtues, and dominations*; Colos. i. 18, he speaks of "thrones." St. Dionysius (*de Cœl. Hierar.*) divides these nine orders into three Hierarchies, commencing with the highest. In the first Hierarchy, *Seraphim, Cherubim, and Thrones*. In the second, *Dominations, Virtues, Powers*. In the third, and lowest, *Principalities, Archangels, Angels*. The sects of early heretics, who may all be included under the general denomination of *Gnostics*, entertained false notions regarding the dignity, the power, &c., of angels, whom they even placed above Christ. Hence, the Apostle says Christ was placed *far above* any of them (such is the meaning of the Greek word, *ὑπέραντος*), and above every other creature, visible or invisible, whether known to us in this world, or to be known in the future. "Every name that is named;" by "name" is meant the *being named*, be his title, celebrity, or authority, what it may.

22. "He hath subjected all things under his feet:" (Psalms, viii. 8), i.e., has given him full dominion over all creatures. "*All power is given to me in heaven and on earth*" (Matthew, xxvii. 22), though the full exercise of that dominion is to be enjoyed only in the life to come. "And made him head over all the Church," not only inasmuch as

Text.

23. Which is his body, and the fulness of him, who is filled all in all.

Paraphrase.

23. This Church is *his* mystical body, and his complement, or perfection, the head being incomplete without the body—and he is completed as to all the members of a body, since the several members of his Church perform the different functions suited to a mystic body.

Commentary.

he has supreme dominion over all its members; but also because he imparts to men his graces, thereby communicating to them spiritual life and animation. He may be said to be the head of angels, by being their ruler, and by having imparted to them his grace. For, it is the opinion of many, that it was owing to the grace of Christ, the good angels persevered, and that Lucifer's sin and rebellion sprang from envy at the hypostatic union, which the Son of God was to accomplish in time by assuming human nature and uniting it with the Divinity.

23. "Who is filled all in all." According to this rendering of the words, they mean, that Christ is completed, as to all the members of his body, in the different members or persons in his Church, that perform the several functions and duties suited to a mystic body, honoured with the headship of Christ. Some perform the functions of eye—others, of hand—others, of tongue, &c. The Greek, *τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου*, may be rendered *actively* thus—"the fulness of him who fills all in all," and then, the meaning will be—that Christ performed all the duties of a head towards the several members of his body, governing, directing, animating, and communicating the several graces requisite for the duties imposed upon them, and for complying with the different relations which they, as members, bear to the entire body. In the words above quoted, there seems to be a manifest allusion to the *plerōma*, in the false system of the *Gnostics*; as if the Apostle meant to convey, that Christ is the divine *plerōma* of Christians, in whom are virtually and eminently contained the other spiritual beings, and their several perfections, not to speak of his containing in himself all the attributes of the Divinity. For, "in him are hid all the treasures of wisdom and knowledge." "In him dwelleth corporally all the fulness (*πληρωμα*) of the Godhead."—(Colos. ii. 9, 10.) It is not undeserving of remark, that the Apostle frequently employs in this Epistle, the word, *πληρωμα*, in treating of the perfections of Christ, for the reason already referred to (iii. 19, iv. 18, &c.)

CHAPTER II.

Analysis.

In this chapter, the Apostle applies to the Ephesians in particular, what he had said in general regarding the power of God exerted in the spiritual resuscitation of sinners (chap. i. verse 19). He depicts the wretched condition of the Ephesians when dead in sin; and he shows, that the same description applied to the Jews as well as to the Gentiles (1-3). He also shows how, through the infinite mercy of God, they were resuscitated unto a spiritual resurrection, of which the resurrection of Christ was the model, and were made sharers in his heavenly kingdom (4-7). He reminds them, that those favours were purely the result of God's gratuitous goodness, without any merits of theirs; for, their justification was a kind of new creation, and as well might the world glory in its production out of nothing, as they, in their new spiritual existence (8-12). In order to inspire them with due feelings of gratitude, and to stimulate them to serve God with greater fervour, he tells them, in the next place, to keep always in mind, their former spiritual destitution and wretched state, and their present blessedness secured for them through the merits of Christ; and he explains how Christ brought about such exalted ends (11-10). From all this he concludes, that they are no longer strangers, but domestics of God; and he illustrates the union that subsisted between the Ephesians and the rest of the faithful by the metaphor of a spiritual edifice of which they form a part, being built on Christ and his Apostles.

Text.

1. AND you, when you were dead in your offences and sins,
2. Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief,

Paraphrase.

1. And when you were spiritually dead by reason of your sins and transgressions, having been deprived of the life of sanctifying grace,
2. (In which state of sinfulness you lived in former times, following, or rather led away by the foolish vanities of the world, and instigated by the prince of these wicked spirits, who exert their power in the air which we inhale—spirits, that now exercise dominion over the children of unbelief—

Commentary.

1. "And you, when you were dead in your sins." This verse is to be connected with following verse, 5, thus: "and you, when dead in your sins," God (4) "hath quickened together in Christ" (5). The intervening verses, 2, 3, are to be read within a parenthesis. "Offences" and "sins," differ in this, that "offence" is a sin of omission, "sin" of commission; or, more probably in this; that "offence" refers to sins of ignorance, "sins," to those of knowledge.

2. "The course of this world." The "world" is the first source of sin. Another cause of sin is "the prince of the power of this air;" or, the instigation of the devil. "The power of this air," is used for "the powers of this air," the singular for the plural. "Of the spirit" is also used for "spirits," and means the same as "powers." They were instigated by the prince of the powers that dwell in the air, spirits that now work upon those who obstinately persevere in resisting the faith. They are called "powers," after the fall, retaining the same name which they had before they rebelled against God. The same is also true of the other eight orders of fallen spirits, who retain the names and respective hierarchical rank they had before their revolt. If we retain the word "power" and "spirit" in the singular number, the sense will be the same; for, it is through the other devils, that the prince of them exerts his power and carries on his fiendish war against mankind; "that now worketh," *τον νῦν επεγόντας*, that now exerts his energies. From this passage the Holy Fathers inferred, that the air which we inhale is peopled by the contrary powers. St. Jerome assures us that "the entire space between Heaven and Earth is filled with these hostile powers." Against their attacks we have, however, the prayers of the Church.

Text.

3. In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest :

4. But God, (who is rich in mercy) for his exceeding charity wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,)

6. And hath raised us up together, and hath made us sit together

Paraphrase.

3. In which state of sinfulness, we also, Jews, continued at one time to live, consenting to the desires of carnal concupiscence, and externally consummating in deed, its suggestions with regard to both carnal and spiritual sins, and by the very corruption of our nature, we were sinners and children of wrath, like all the other nations of the earth)

4. God, who is rich in mercy, owing to the excessive charity with which he loved us,

5. Even when, like you (verse 1.) we were spiritually dead in our sins, bestowed upon us spiritual life, after the example of Christ, by raising us from spiritual death, as he raised him from the grave (by whose grace you have been saved),

6. And rendered us partakers of the new and glorified life of Christ, and made us sit with him in

Commentary.

3. "In which," is rendered by some, *among whom*. Estius prefers "in which," referring them to both "offences and sins" (verse 1.) The Greek will admit of this. The Apostle here shows, that all had sinned, as was also shown in his Epistle to the Romans. "Desires of our flesh," refer to the sinful motions of concupiscence. "Fulfilling the will of the flesh and of our thoughts," externally consummating in deed, sins of a carnal and spiritual kind to which corrupt concupiscence impelled us. "By nature, children of wrath." "By nature," some understand our natural propensities and inclinations; others, more probably, refer it to our nativity. Hence they make it refer to original sin, of which these words are commonly understood. And the Greek word for "children," *τέκνα*, favours this; as if he said, from our nativity we were children of wrath; in other words, we were begotten children of wrath, owing to the sin of Adam. The corrupt nature which we inherit from him after his fall from original innocence, renders us liable to wrath, or to the just judgment of God. We must, therefore, have sinned in our nativity, since God could not otherwise justly punish us; for, he is rendered angry by sin only.

From the frightful picture drawn by the Apostle, in this passage, of the state of the sinner, we can judge of his wretched condition. He is dead before God—deprived of grace—subject to the devil—animated by the spirit of the world, and a slave to his own disorderly passions—the child of wrath—and the victim of God's eternal and just vengeance. Oh! what gratitude do we not owe our good God for having rescued us so often from this deplorable condition. "*Misericordia Domini quia non sumus consumpti.*" "*Quid retribuan Domino pro omnibus qua retribuit mihi?*"

4. "But God." The particle "but," which breaks the sentence, has been introduced, in the opinion of St. Jerome, by some copyist, or, its introduction may be owing to the ardour of the Apostle. "His exceeding charity." God's love for us may be justly termed, *excessive*, and hence his passion is termed "his excess" in the Gospel. The master is humbled for the slave, the *Creator* for the *work of his own hands*, an outraged *God* submits to unparalleled torture to atone for the outrages offered himself by a *sinful creature*. Good God! how the thought of thy Passion, with all its circumstances, confounds all human reasoning. *Ut servum redimeres, Filium tradidisti.*

5. From verse 1 to verse 4, should be included in a parenthesis. The Apostle here repeats what he commenced in verse 1, with merely a difference of person, "us" for "you," (verse 1). "And when we were dead in sins, he quickened us," (of course the word "you," is also included. "Together in Christ," i.e., after the example of Christ. His resurrection was the model of our spiritual resuscitation from the grave of sin. ("By whose grace," &c.); "whose" is not in the Greek, which runs thus, *χάριτι εστε σωματεῖον, by grace ye are saved.*

6. "And hath raised us up together," &c., is understood by some of a spiritual resuscitation from sin to a life of justice, thereby causing us to have our conversation

Text.

in the heavenly places through Christ Jesus.

7. That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus.

8. For by grace you are saved through faith, and that not of yourselves, for it is the gift of God;

9. Not of works, that no man may glory.

10. For we are his workmanship, created in Christ Jesus in good

Paraphrase.

heaven, by the assurance and pledge given us, that our present hopes shall, at a future day, be surely realized.

7. And all this he has done for the purpose of manifesting in future ages, unto the end of time, the abundant riches of his grace by the benignity he has shown us in Christ Jesus—that thus he may be glorified in his gifts.

8. For, it is owing to the gratuitous benefits of Christ, that you have obtained initial salvation, or justification through faith; and this faith is not of yourselves, it is to be classed as a grace; for, it is the gift of God.

9. By faith, and not by works preceding faith, you have been saved, or justified; that no man may glory as if he was justified through any merit of his own.

10. For, we are his workmanship, having received from him a *second* creation in our spiritual regeneration.

Commentary.

with Christ in heaven. Others make it refer to the future resurrection and glorification of our bodies, which, although a future event, is still read in the past tense. "Hath raised us up," on account of the certainty of its accomplishment. The Apostle here refers to the exercise of the power of which he spoke, verse 19, of preceding chapter. Hence, it includes our spiritual resurrection at present, and the future resurrection of our bodies, and all has been effected "through Christ Jesus."

7. "Ages to come," are understood by some of the time after the general judgment. They more probably refer, however (as in Paraphrase), to the ages that are to elapse from the coming of Christ to the end of the world. "In his bounty towards us." He has displayed his superabundant riches in the magnitude and number of the blessings conferred on us through Christ Jesus.

8. The Apostle here shows why it is he said in the preceding verse, that the final cause of God's blessings towards us was to manifest the abundant riches of his grace, "for, by grace you are saved," which is generally understood of justification, which is *initial* salvation, and which, if persevered in, will infallibly lead to *consummate* salvation. It is through faith also we obtain this salvation or justification, which faith, although not absolutely the *first* grace received by infidels, (for they receive many actual graces before it: hence, the proposition, *fides est prima gratia*, was condemned in the bull, "Auctorem fidei,") is still the *first* grace in the order of justification, being, according to the Council of Trent, *intitulum humanae Salutis, radix et fundamentum omnis justificationis*.—(SS. vi. chapter 8). St. Paul, far from supposing faith itself not to be a grace, supposes it to be the *first* in the order of graces, by which we are justified. "And this not of yourselves, for it is the gift of God." Some include these words within a parenthesis. They make "this" refer to faith, as if he said: I do not exclude faith from the number of graces to which I ascribe justification, "for, it is a gift of God," and they connect "not of works," in the following verse, with "you are saved through faith...not of works," &c. Others make "this" refer to salvation through faith, but it would be quite a useless tautology in that case; for, by saying "by grace," he would have sufficiently conveyed that it was "not of yourselves." From this passage many of the Holy Fathers proved that faith was the gift of God.

9. He speaks of works performed by their own natural powers, without faith; for, he opposes such works to faith (verse 8), and it is only in such works a "man could glory." He is here speaking of *first* justification, which we must all hold to be quite gratuitous, and to which no merits on our part, either actual or foreseen, could give a claim.

10. We are, in our justification, his creation, his work, which proves that justification is to be ascribed to God's grace, and not to our natural strength. Hence, we have no more cause for glorying in our justification, which is a kind of *second* creation

Text.

works, which God hath prepared that we should walk in them.

11. For which cause be mindful that you being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands:

12. That you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without God in this world.

Paraphrase.

tion in baptism through Christ Jesus, for the purpose of performing the good and holy works which he prepared, in order that we should perseveringly exercise ourselves in them.

11. As, then, you have been justified by the grace of Christ, always keep in mind what you formerly were, and what you have now become, and thus you will see the magnitude of the benefits conferred on you; call to mind, that you, formerly Gentiles by birth—having been born of Gentile parents—and called through contempt, in consequence of not being circumcised, *uncircumcision*, by the Jews who, owing to the carnal circumcision made in the flesh, were called *circumcision* or circumcised;

12. Were at that time without any knowledge of Christ, our Redeemer, without faith or hope in him, which the Jews had, by whom he was expected, and to whom he was promised—excluded from all intercourse with the chosen people of God—strangers to the testaments or compacts which God had, at different times, made with Moses and the Patriarchs—without any hope in the promises of redemption and the graces that were to come through the Messiah—and without God, whom you either imperfectly knew, or failed to serve and adore, mere Atheists, and that, “in this world,” where he is to be honoured, as in his own house and temple.

Commentary.

conferred on us, through the merits of Christ, than would the world have for glorying in its first creation. “In good works,” i.e., *for*, or, *unto* good works. The Hebrew idiom often gives, *in*, the meaning of, *unto*, *for*. “Which God has prepared,” &c. God is said to prepare good works, by determining to grant us grace which is the seed without which no good works conduceing to salvation could exist. There is no argument here against our own free co-operation in the work of justification; because the implied comparison between our justification and creation is introduced merely for the purpose of showing the utter gratuitousness of justification, and how little grounds it leaves for glorying. *Qui creavit te sine te, non salvabit te sine te.*—St. Augustine.

11. In order to make the Ephesians sensible of the magnitude of the benefits bestowed on them, and how much they owed to Christ, through whose grace they had been saved or justified, the Apostle begs of them to call to mind their past deplorable condition, and contrast it with their present state. In their former state they were “Gentiles in the flesh,” i.e., by birth; contemptuously “called uncircumcision,” because they had not been circumcised, “by that which is called circumcision,” that is to say, by the Jews, who were circumcised in the flesh, which the Apostle expresses in allusion to circumcision of another kind, the true spiritual Christian circumcision of the heart and of all the passions of our corrupt nature.

12. He wishes them to call to mind with grateful remembrance, for their liberation and their present happiness, their former wretched spiritual condition. They were then without faith or hope in Christ; they were without the grace of Christianity, which they now enjoy, and which is the source of all their spiritual blessings. “Having no hope of the promise,” which some understand of the promise of the Messiah (as in Paraphrase); others of the promise of eternal life, and the resurrection of the body. “Without God,” in the Greek, *aθεοι*; *Atheists*; “in this world,” the Greek is, *ἐν τῷ κόσμῳ*, “in the world.”

We, too, were, like the Ephesians, Gentiles in the flesh. Hence, everything said of the Ephesians by the Apostle equally applies to us. Our miseries and crimes would be the same as theirs. Hence, the benefits in our vocation to the faith are equal to those

Text.

13. But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh :

15. Making void the law of commandments contained in decrees : that he might make the two in himself into one new man, making peace,

Paraphrase.

13. But now call to mind what you are become through the merits and goodness of Christ Jesus, or, since you embraced the faith of Christ. You, who before were far off from Christ, from his covenant, from his saving hope, and from God himself, are now made nigh, you have a full participation in all these blessings, owing to the redemption purchased for you by the blood of Jesus Christ.

14. For, he is our peace-maker, who, of both Jews and Gentiles, has made one people, breaking down the middle wall of partition, which was the cause of perpetual enmities between both peoples, by the death which he suffered in his flesh.

15. By the middle wall of partition and the cause of enmities, are meant the ceremonial precepts of the law of Moses, which Christ made void by substituting the precepts of the Christian religion in their place, so as to make of the two men, in whom the Jews and Gentiles are represented, but one new man, in himself as head, making peace between them, and taking away all cause for disunion.

Commentary.

conferred on them. Should we not, therefore, feel equal gratitude to God, who has shown such excessive love for us, in preference to millions, whom he has never called ?

13. Having pointed out their former hideous and deplorable state, the Apostle shows what they are become "now in Christ Jesus," which some interpret, through the merits of Christ Jesus, giving the words the same meaning with the words at the end of the verse, "the blood of Christ." Others understand them to mean—since you became Christians. (Both meanings are given in the Paraphrase). "Afar off" and "made nigh," are figurative expressions, denoting the pious worshippers of God admitted to his presence, and the impious far excluded from his presence and favour.

14. He says it was owing to the merits and passion of Christ, that we were admitted to an equal participation with the Jews in the blessings referred to. "For he is our peace," i.e., peace-maker, hence, called "our peace," from being its *cause* in us, just as he is called "our justice, Redemption," &c. "Wall of partition;" the Apostle uses this expression, in allusion to the middle wall in the temple of Jerusalem dividing the court of the Gentiles from that of the Jews. "Enmities," i.e., the cause of enmities "in his flesh," by his death and bodily sufferings.

15. He explains what this "middle wall of partition," this cause of enmities, was. It was, "the law of commandments," which is generally understood to refer to the ceremonial law of the Jews. For, this it was, that upheld the enmities between the Jews and Gentiles ; that generated in the Jew, a supercilious, disdainful spirit towards the Gentile, and that reciprocally created in the mind of the Gentile a deadly hatred and contempt for the Jew. *Judeus Apelles*, was the opprobrious epithet with which the Gentiles usually addressed them. "In decrees," by which some understood the ceremonial law, consisting "in decrees." Others, more probably, understand by them the precepts of the Christian faith, which not only point out our duties, but also carry with them grace and strength for their fulfilment; hence called, *doymata*, in the Greek, νομον ευτολων ει δογμαστι: whereas, the Mosaic law barely commanded, but gave no strength or grace; hence, called "law of commandments," or, the commanding, preceptive law. Then "in decrees," mean "by decrees," he made void the ceremonial law, having substituted the former in its place. "That he might make the two," &c. The Apostle represents both peoples, as two men, and to show how perfect is the union effected, he says that Christ united both as closely as any one man is united in his own affections. He also insinuates the new form this one man has assumed, and this new form is effected in himself as head, so that they are not only one man, but, "one new man." All distinctions of Jew and Gentile are merged in the Christian character.

Text.

16. And might reconcile both to God in one body by the cross, killing the enmities in himself.

17. And coming, he preached peace to you that were afar off, and peace to them that were nigh.

18. For by him we have access both in one Spirit to the Father.

19. Now therefore you are no more strangers and foreigners : but you are fellow-citizens with the saints, and the domestics of God,

20. Built upon the foundation of the apostles and prophets, JESUS Christ himself being the chief corner-stone :

Paraphrase.

16. And to reconcile both peoples in the one body of the Church of God, by his death on the cross, having destroyed by his own sufferings the enmities that subsisted between Jews and Gentiles, and between both and God.

17. And having come into the world, he preached by his ministers peace, reconciliation with God, and union with men, to you, who were far removed from his hope and saving knowledge, and in person to us Jews, who already hoped in him and expected him.

18. For, it is through him, we Jews and Gentiles have a confidential access as children, to the heavenly Father, under the guidance and direction of the same Holy Spirit, so as to call him by the endearing name of Father.

19. Now, therefore, you are no longer, as you were in your Gentile, unconverted state, strange citizens and guests in the family, but you are fellow-citizens of the saints, and inmates of God's own house.

20. You are built upon the Apostles and Prophets, who hold the place of *secondary* foundations in the spiritual edifice of the Church, Jesus Christ himself being its *primary* foundation, as chief corner-stone laid at the bottom of the building, supporting in one, both Jew and Gentile.

Commentary.

16. Another effect of Christ's peace-making, he not only reconciled both peoples among themselves, but he reconciled them, after being formed into one body of the Church of God, by his death on the cross. "Enmities," or the disunion between God and man, owing to the sins of man unredeemed and unremitting, he "killed," by paying a ransom for sin, "*in himself*," ἐν αὐτῷ, are rendered by others, *in it*, meaning the cross. Both meanings are given in the Paraphrase.

17. Some understand this of the birth of Christ, when the angels chanted "peace to men," &c.—(Luke, ii. 19). It is better to understand it of his preaching in person to the "lost sheep of the house of Israel," and preaching through his Apostles and chosen ministers to the Gentiles (as in Paraphrase).

18. He speaks of Christ as the person who ushers us into the presence of God, and affords us that confidential access to him which we enjoy, calling him "Abba, Father;" and this, through "one spirit," the Holy Ghost, who is the spirit of the adoption of children. Others by the "one spirit," understand the spirit of concord and charity, in which we are united. He alludes to the usage prevalent with the great ones of this world, into whose presence no one is admitted, without the introduction of the person appointed for that purpose.

19. Among the benefits resulting from their justification is this, viz., that they are no longer "strangers," deprived of the rights of citizens, as they were before, when "strangers to the testament" (verse 12), and "foreigners," not belonging to the household of God, for they were "afar off" (verse 13), nay, "without God." But they now are "fellow-citizens with the saints," which may refer to the Patriarchs and saints of old with whom they were connected, as being the spiritual Israel—or, it may refer to the members of the faith, who are frequently called "saints," by the Apostle; and they are inmates of God's own family.

20. The Apostle introduces the metaphor of the house to which he already had compared the Church of Christ (verse 14). He shows the union that had subsisted between the Ephesians and the rest of the faithful, as they form a part of the spiritual edifice built upon Christ and the Apostles, &c. Christ is the primary foundation in this edifice; it is by his faith and grace it is sustained. "The Prophets," who ushered in the Gospel, and "the Apostles," the first to announce it, are called a "foundation," but only

Text.

21. In whom all the building, being framed together, groweth up into an holy temple in the Lord.

22. In whom you also are built together into an habitation of God in the Spirit.

Paraphrase.

21. Upon whom, as chief corner-stone, the entire edifice of the Church, compactly joined and cemented together, is reared up unto a holy temple consecrated to the Lord.

22. Upon whom as corner-stone, you Ephesians also are built together with the rest of Christians, constituting parts of this temple, so as to become the habitation of God, and this is effected by the Spirit of God, who by his holy grace cements you together and prepares you to be his holy habitation.

Commentary.

secondary foundations, since Christ is the corner-stone, on which both the walls, that is to say, Jews and Gentiles, were united, on which both rested; and by which, both were supported, forming only one edifice. This furnishes no objection against the Primacy of St. Peter, for there is an order of priority and preference between the *secondary* foundations, as is shown in the proofs of the Primacy. The Apostles were foundations; but, still, *subordinate* to St. Peter, the "rock on which Christ built his Church," the chief shepherd to whom the entire flock was given in charge, "lambs and sheep," pastors and people.

21. "A holy temple in the Lord," *i.e.*, of the Lord; or, "holy," through the grace of the Lord Jesus Christ.

22. The Ephesians form a part of this holy temple; hence, the close union they have contracted with the friends of God, forming a part of the same spiritual edifice with them.

CHAPTER III.

Analysis.

The Apostle, after having pointed out in the foregoing chapter, the blessings which the Ephesians were enjoying, refers to his own imprisonment—then a matter of celebrity throughout the Church, for having preached to the Gentiles—for the purpose of securing for them their present happiness (verse 1). From this he takes occasion to explain more fully the mystery of the vocation of the Gentiles and the divine economy regarding them. He says, that this mystery, regarding their vocation, and their admission to a share of the same blessings with the Jews—a secret hidden from the most knowing in past times—was made known to himself by revelation (3-7). He states, that he was made a minister of the Gospel, through the pure mercy of God, for the purpose of making known to the Gentiles the unsearchable riches of Christ, and the economy of the mystery, hidden from eternity in God, and not clearly known even to the angels until it was seen fully carried out in the Church (7-11). He points out one of the advantages resulting from this economy on the part of God; it is, that the Gentiles as well as the Jews, are, in consequence, inspired with a filial confidence of approaching God, as children approach a father, and this through the mediation of Jesus (12). He next entreats them, after having been so highly favoured, not to grow faint-hearted or remiss on account of his own chains and afflictions in the cause of the Gospel (13).

He, next, suppliantly implores of God to grant them through his Holy Spirit to be strengthened in grace, and to be enabled to persevere in sanctity. He prays that they may be endowed with a knowledge, even in some degree, of the incomprehensible dimensions of the love of God for us, and that thus they may be fully replenished with heavenly gifts (14-19).

He concludes by calling upon the Church, favoured with so many blessings, to render eternal glory to their divine Source and Author.

Text.

1. FOR this cause, I Paul the prisoner of Jesus Christ, for you Gentiles:

2. If yet you have heard of the dispensation of the grace of God, which is given me towards you :

Paraphrase.

1. It is for the purpose of securing for you the enjoyment of your present privileges, and their continuance, that I, Paul (*am*) become the distinguished captive for the faith of Christ, on account of having preached to the Gentiles, and to you, Ephesians, among the rest.

2. Since you must have heard from me during my three years' sojourn, how, by divine dispensation, the grace of the Apostleship was granted to me to be exercised amongst you.

Commentary.

1. "For this cause," i.e., in order that you should be "fellow-citizens with the saints." "The house of God," &c. "I, Paul, (*am*) the prisoner," the celebrated captive for Christ. The construction which supplies the verb, *am*, seems preferable to that adopted by many eminent interpreters; among the rest, by Estius and A'Lapide, who connect the words of this verse, "I, Paul," with verse 14, "bow my knees to the Father," &c., the intervening verse being included in a parenthesis. The arrangement in the Paraphrase is the more simple, and it also makes the passage more intelligible. Nor does the article prefixed in the Greek to the word "prisoner," ὁ δεσμοῦς, present any difficulty to this construction; for, it only denotes the celebrity of his chains, and it appears that the chains and imprisonment of the Apostle were a matter then celebrated all over the Church.

2. "If yet." The Greek of which, εἴτε, may also be rendered *since*, or, *whereas*. The words make good sense in our construction, thus: "if yet you have heard (as

Text.

3. How that according to revelation, the mystery has been made known to me, as I have written above in a few words:

4. As you reading may understand my knowledge in the mystery of Christ,

5. Which in other generations was not known to the sons of men, as it is now revealed to his holy apostles, and prophets in the Spirit.

6. That the Gentiles should be fellow-heirs, and of the same body and copartners of his promise in Christ Jesus by the gospel:

Paraphrase.

3. You must have been made aware, how the great mystery of the vocation of the Gentiles had been made known to me by revelation, as I have briefly written in the preceding chapters.

4. I have not treated the subject in a manner by any means proportioned to the dignity of the mystery; I have only glanced at it briefly, and in such a way as would enable you to perceive from reading it, how far I have penetrated, by the aid of divine revelation, into the knowledge of this great secret of Christ.

5. A secret or mystery which, in past ages, was not made known to the sons of men, to the extent to which it is now revealed by the Holy Ghost to the holy Apostles and Prophets of the New Law.

6. This mystery, with which even the most learned among the ancients were not clearly acquainted, is this, viz., that the Gentiles were to be made co-heirs of the same mystical body, i.e., of the same Church, and joint partners with them, of a great promise of redemption which was to be given through Christ, and promulgated by means of the Gospel.

Commentary.

indeed you must have heard) of the dispensation," &c. This has the same meaning as the other construction. Dispensation in Greek, *οικονομία*, means the economy exercised in the administration of domestic affairs. Hence the passage signifies, you must have been aware, that the great Father of the human family, who portions out their respective offices among his servants, has confided to me the office of apostleship to be exercised amongst you.

3. "The mystery" refers to the vocation of the Gentiles, to be "fellow-heirs," &c. (verse 6), and also to his own mission to preach the gospel amongst them. The words, "you have heard," (verse 2), are to be repeated in explaining this verse, thus: "you have heard, how that according to revelation," &c., "above written in a few words," he merely glanced at this subject in the preceding chapters. "Has been made known to me." For which the common Greek reading is, *εγνωποέ, he hath made known to me.* The Vulgate reading, *εγνωπισθη*, is, however, better supported by ancient authorities.

4. "May understand my knowledge in the mystery of Christ," may either mean (as in Paraphrase), that you may perceive that the knowledge of the mystery was revealed to me; or, that you may perceive the same things which I know from revelation; so that the things known to me would be known to you also. This latter interpretation accords better with the Greek, although the former is more simple. The words *prudence, wisdom, science, knowledge*, are frequently employed by the Apostle to denote the same thing.

5. The mystery in question is the vocation of the Gentiles and their union with the Jews in the one body of the Church, &c., as in verse, 6. This mystery was not made "known to the sons of men" in past times.

But, did not the prophets of old predict it? Must it not, therefore, have been known to them? Yes: the prophets of old, in consequence of having predicted it, must have known the substance of it; but still, they knew it only in an obscure, general way; and they were ignorant of the several circumstances of time, place, &c., which God revealed to the Apostles by the Holy Ghost. The "prophets" manifestly refer to those of the New Law.

6. "And co-partners of his promise." The "promise" referred to is, that made to Abraham. "*In thy seed shall all the nations of the earth be blessed*," in which are comprised all the blessings of the New Law, briefly expressed by the name of blessings of grace and glory. "In Christ Jesus by the gospel;" "Jesus" is omitted in the ordinary Greek. It is, however, read in the *Codex Vaticanus*.

Text.

7. Of which I am made a minister according to the gift of the grace of God, which is given to me according to the operation of his power.

8. To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ,

9. And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things :

10. That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the church,

11. According to the eternal pur-

Paraphrase.

7. Of which Gospel I am a minister, not through any merits of my own, but owing to the gratuitous gift of God, which has been bestowed upon me, for the purpose of administering it according to the power of God, both in the conversion of the Gentiles and the working of miracles.

8. To me, the *least of the least* of all Christians, is given this grace to preach among the Gentiles the boundless riches of the blessings bestowed on us through Christ.

9. And also to teach all men and explain to them, how admirable is the execution of that secret mystery or decree of his will hitherto concealed from eternity in God, and known to him alone who created all things.

10. Hence it comes to pass, that to the principalities and powers, as well as to the other angelic orders, who dwell in the heavens, the wonderful and multifarious wisdom of God, regarding these mysteries of Christ, is now fully and circumstantially made known whilst they are fully accomplished in the Church.

11. This multifarious wisdom, which has been

Commentary.

7. He explains how it is that he is a minister of the Gospel, not through any merits of his own, but through the gratuitous donation of God, "according to the operation of his power." This power is manifested in the success of the Apostle's mission in converting the Pagans, and also in the working of miracles.

8. "To me, the least of all the saints." The word for least, *ελαχιστότερω*, is a comparative formed on a superlative, and means, *the least of the least*. The Apostle, after recounting the favours bestowed on him by God, recurs to his own unworthiness in terms of the most profound humility. He calls himself the most unworthy of the unworthy among Christians. It was one of the uniform maxims of the saints, that if the greatest sinners received the graces with which they themselves were favoured, they might be more worthy. Of course, all these sentiments of humility are true, if we abstract from the grace of God, and consider ourselves merely.

9. "The dispensation of the mystery" may also refer to the eternal wisdom of God, planning the secret; so that it may be taken to refer to the mystery in the mind of God. In the Paraphrase, it is referred to the execution and actual accomplishment of the decree, "from eternity," *από τῶν αἰώνων, a seculis*, "who created all things," and in the Greek are added the words, *by Jesus Christ*. By Christ all things were created. This refutes the errors of the *Gnostics*, who maintained that this world was created by the angels. The words, *by Jesus Christ*, are, however, rejected by critics, as devoid of support from ancient manuscripts.

10. Some understand by the "principalities and powers," the good and bad angels; for, the bad angels, who retained the name of principalities, &c., after their fall, are said also "to dwell in high places."—(vi. 12). It is better, however, restrict them to the good angels, all of whom are represented in the two orders just mentioned.

But did not the angels know all this, since it was through them that God imparted the knowledge of these things to the ancient prophets?

Yes, like the prophets themselves (verse 5), they knew them in a general, obscure manner; but it was only when this economy was wonderfully executed in the Church that they knew matters fully and circumstantially, "through the Church," i.e., they were made known by their wonderful accomplishment in the Church in which they were displayed.

11. "According to the eternal purpose" in Greek, *κατὰ προθεσμίαν τῶν αἰώνων* (*according to the purpose of ages*), "which he made in Christ Jesus," &c. The words, "he made," may be also understood of the execution of this decree in time, thus: which

Text.

pose, which he made in Christ Jesus our Lord,

12. In whom we have boldness and access with confidence by the faith of him.

13. Wherefore I pray you not to faint at my tribulations for you, which is your glory.

14. For this cause I bow my knees to the Father of our Lord Jesus Christ,

15. Of whom all paternity in heaven and earth is named,

16. That he would grant you, according to the riches of his glory,

Paraphrase.

made known in all its circumstances to the angels, was in accordance with the eternal decree which God made from eternity, regarding future ages, in consideration of the merits of Jesus Christ.

12. In whose name we have a freedom of communication with God, and a freedom of access to him in confidence, not in fear, and this through faith which teaches all regarding Jesus, calculated to inspire this confidence, viz., that he is our mediator and intercessor with the Father.

13. Since, then, such is your dignity, such the privileges bestowed on you in accordance with God's eternal and wise decree, I pray you not to grow remiss or faint-hearted in consequence of the chains and afflictions which I endure on account of preaching to you the Gospel; for these afflictions are a subject of glory to you, since they are the *stigmata* of Christ in me; and hence, a matter of glory for you, that your Apostle should so suffer for Christ.

14. In order that you may persevere, and not fall away, owing to any feelings of despondence arising from my sufferings for you, I bend my knees and humbly and reverently implore the Father of our Lord Jesus Christ,

15. From whom is derived all paternity in heaven or earth, i.e., from whom, as Father, every family, whether of angels in heaven or of men on earth, derives its origin,

16. To grant you, according to the abundance of his mercy and beneficence in which he glories, to be

Commentary.

purpose he executed in time, through Christ Jesus. The Paraphrase makes it regard the passing of the decree from eternity.

12. "Boldness" means freedom of address and communication, "by the faith of him;" faith is the source of this confidence, since it is by faith we are taught regarding Jesus, that he is our mediator, &c., a fact calculated to inspire this confidence.

13. "Your glory," *ὑμῶν δόξα*. These sufferings are the *stigmata* of Christ in me, the prelude to my martyrdom; and hence, a subject of glory to you, that your Apostle is accounted worthy, &c. (*vide Paraphrase*); or, they are "your glory," as being attestations of my sincerity in preaching the Gospel to you; and hence, a source of glory to you, to have been converted by so sincere and devoted an Apostle.

14. Many able Commentators include the entire passage from this to the first verse of this chapter within a parenthesis, and connect this verse immediately with verse 1. "For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles"—(v. 1) "bow my knees," &c.—(verse 14). The connexion adopted in the Paraphrase supposes the verb "*I am*," to be understood in verse 1, so that the words "for this cause," in verse 1 and verse 14, refer to different things; in verse (1) to the preceding chapter, and in verse (14) to the perseverance of the Ephesians. And this opinion is rendered still more probable, if we look to the object of his petition in the following verses, being the same which he expresses a fear of their losing—(verse 13). "Of our Lord Jesus Christ." These words are wanting in the chief MSS., and St. Jerome did not consider them genuine.

15. This is said by the Apostle for the purpose of confounding the heretics of the day, included under the general denomination of *Gnostics*, who maintained that there were many principles of existence besides the Supreme Being.

16. "Into the inward man," so that your interior man, illumined by grace, and

Text.

to be strengthened by his Spirit with might unto the inward man.

17. That Christ may dwell by faith in your hearts: that being rooted and founded in charity,

18. You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth.

10. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God.

20. Now to him who is able to do all things more abundantly than

Paraphrase.

strengthened and confirmed in his powerful grace by the Holy Spirit, that your interior and spiritual progress may increase more and more every day.

17. To grant you also that Christ may dwell by faith in your hearts; and that your charity may be firm and everlasting.

18. That you may be able in some measure to comprehend with all Christians, for whom I pray the same things, the dimensions of the magnitudo of the divine goodness in the mysteries of human redemption and of the vocation of the Gentiles.

19. And that you may also know and value, as far as human imperfection will permit, the charity of Christ, which far exceeds all human thought or comprehension, so that you may be replenished with divine love and knowledge, and with the plenitude of all spiritual blessings.

20. But to him who, by the power of his grace, which we daily experience working in us, is able to

Commentary.

acting up to the principles of faith, may become every day more and more strong and robust.

17. "By faith;" faith being the foundation of all Christian virtues, "rooted and founded in charity." He wishes to convey an idea of the unshaken firmness of the charity, for which he prays on their behalf, by comparing it to a tree, the roots of which are firmly shot into the earth, or to an edifice built on a firm foundation. The words, "rooted and founded in charity," are connected by some with the following verse, as in our English version. It seems better, however, to connect them with the preceding (as in Paraphrase).

18. "The length, breadth," &c., are put down for the measures of magnitude, they are the dimensions by which magnitude is measured; hence, the verse means, that you may be able in some measure, and as far as it is given to human weakness, to comprehend and value the excessive goodness of God in the mysteries of redemption and in calling the Gentiles. It is likely that the Apostle uses the words "breadth, length," &c., in allusion to the errors of the Gnostic heretics, respecting the different *Eons*. These heretics understood by "breadth, length," &c., the *plerōma* in which these beings were contained. He applies to Christ, what they had been applying and attributing to their different imaginary beings, and insinuates that all their supposed perfections were really united in him.

19. "That you may be filled unto all the fulness of God," ἵνα πληρωθῆτε εἰς πάν το πληρωμα τοῦ θεοῦ, for which we have in the *Codex Vaticanus*, ἵνα πληρωθῇ πάν το πληρωμα τοῦ θεοῦ, "that all the fulness of God may be filled in you." This is manifestly allusive to the *plerōma* in the system of the *Gnostics*. As if the Apostle meant to say, Christ is the *plerōma* of Christians; in Him is contained the entire Divinity; in Him are eminently contained all the most exalted spiritual and intellectual beings. He is the great source and fountain of all blessings.

For an admirable dissertation on the words, "length," "breadth," "height," "depth," see Hay's "Devout Christian," chap. iii. In the dissertation referred to, "the breadth" of divine love is understood of the *excessive magnitudo* of the benefits which God bestows on us here, and has in store for us hereafter; "the length" of their *eternal duration*; "the height" of the *sublimity and exalted nature* of the same benefits, particularly in the order of grace, in which we are "made partakers of the Divine nature" (2 Peter i. 4), and receive a new spiritual being; and "the depth" of the *sincerity and disinterestedness* displayed in God's favours. He is our God—we are his creatures; his happiness is independent of our happiness or misery. O God! inspire us with due feelings of gratitude; may we be ever mindful of thy infinite goodness to us.

20. The Apostle himself, replenished with that fulness of divine gifts which he

Text.

we desire or understand, according to the power that worketh in us:

21. To him be glory in the church, and in Christ Jesus, unto all generations, world without end, Amen.

Paraphrase.

do all things superabundantly, even beyond what we ask or conceive:

21. To him, I say, be rendered eternal glory in the Church, which he has enriched with so many blessings, and that through Christ Jesus, for ever and ever. Amen.

Commentary.

wishes for others, bursts forth into the praises of God, who, he says, is able to do more than we can ask for or understand, as appears from the gifts of grace which he bestows on us, and the power with which he has vested us, beyond all our hopes or expectation.

21. "To him be glory in the Church," favoured with so many blessings, and which is to last for ever; through Jesus Christ, its head, and our mediator, the source of all our benedictions, through whom, therefore, we should return thanks to God. Hence it is, we find that the Church terminates all her solemn prayers by the words, "*through our Lord Jesus Christ,*" &c. *Per Dominum nostrum, Jesum Christum, Filium tuum, &c.*

CHAPTER IV.

Analysis.

In this chapter, the Apostle commences the moral part of the Epistle. He exhorts the Ephesians, whom he reminds of his sufferings on their account, with a view of persuading them to attend to his admonitions, to the practice of concord and union of heart; and in order to secure this necessary and important branch of concord and union, he recounts the several relations of unity in which they were already identified (1-7).

Seeing that the unequal distribution of spiritual gifts might be an obstacle to this union of soul, the Apostle obviates this by showing, that these gifts were bestowed not according to the merits of those favoured with them, but gratuitously, according to the will of Christ (7). This he shows from Psalm lxvii.—and turning aside from his subject, he proves from the prophetic quotation the divinity and eternal generation of Christ against the heretics of the day (8-10).

Returning to the subject from which he had digressed at verse 8, he points out the different gifts and offices (12), their duration to the end of the world (13). He more clearly points out the ends to be obtained by the institution of the ministry in the Church, and the gifts conferred on her, which are unity of faith, and an increase of Christian virtue and knowledge (14, 15). He illustrates this increase of Christian virtue in the mystical body of the Church, by the example of the natural increase of the human body (16).

Resuming the subject of exhortation with which he commenced (verse 1), he conjures them to lead lives different from those of the unconverted Gentiles, of whom he draws a most frightful picture. He represents their interior state or the dispositions of their souls, which comprise vanity of thought, blindness of intellect, obduracy of will (17, 18). He next describes the exterior fruits of these corrupt passions of heart, their insatiable impurities of every description (19). The life of Christians is all contrary to this (20, 21). A truly Christian conduct consists in two things—in putting off the old man, and putting on the new (22-24). He specifies a few of the deeds of the old man, which are, vices of the tongue (25), passions of the heart, especially those of the irascible appetite (26), deeds committed by the hands (27, 28). He dwells on the vices of the tongue, and recommends the language of edification. He particularizes the faults of the tongue, and finally recommends the language of kindness and charity.

Text.

1. I THEREFORE, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called.

2. With all humility and mildness, with patience, supporting one another in charity,

Paraphrase.

1. Since, therefore, God in his infinite goodness has conferred on you so many blessings and privileges in calling you to the faith, I, Paul, who am in chains for having announced the Gospel to you, exhort and beseech you to lead a life becoming the exalted dignity to which you have been raised.

2. Manifesting an humble opinion of yourselves in your dealing towards all, together with the spirit of meekness opposed to anger; exercising also a spirit of long-suffering and forbearance in regard to the defects of others how disagreeable soever; and this, from a principle of charity, or, the love of our neighbour.

Commentary.

1. "A prisoner in the Lord," means the same as "prisoner of Jesus Christ."—(iii. 1).
2. "With all humility." Shunning every appearance of arrogance. "With patience," in Greek, *μακροθυμίας*, long-suffering, the virtue, which is slow to anger. "In charity," patiently bearing the insults offered to us, and slow in resenting them, not from natural or prudential motives, but from a motive of charity.

Text.

3. Careful to keep the unity of the Spirit in the bond of peace.

4. One body and one Spirit: as you are called in one hope of your calling.

5. One Lord, one faith, one baptism.

6. One God and Father of all, who is above all, and through all, and in us all.

Paraphrase.

3. Be particularly zealous in preserving true concord of heart and union of soul, making the spirit of peace the bond by which this union of soul is effected.

4. (Unity pervades your entire religious system). You are members of the one body of the Church; you have one vivifying spirit, the Holy Ghost, which animates the Church; you have but one object of Christian hope and of future enjoyment.

5. You have all one and the same Lord Jesus Christ, who by purchase and in right of redemption, has a special claim on you; you all believe one and the same thing; you have but one baptism, the gate through which you entered the Church.

6. You all worship the same God—who requires unanimous worshippers—the same common Father, who requires in his sons the concord of brethren, whose dominion is over all—whose Providence extends to all—and whose spirit dwells and acts in all. (From all this the conclusion, therefore, is, that as you are already united under so many relations, you should not fail in the most important branch of unity now inculcated, viz., union and concord of heart and soul).

Commentary.

3. "In the bond of peace." The practice of the spirit of peace is the tie, or chain, that will closely bind together this concord of mind and union of heart.

4. In this and the two following verses, are enumerated the several relations of unity in which they were closely bound together, and this is done with a view of supplying the most powerful motive for union of heart and soul (as in Paraphrase, verse 6). "One body," i.e., the body of the Church, of which Christ is head. "One Spirit," the Holy Ghost that animates the Church. Some Commentators, and among the rest Estius, interpret the verse thus:—As you are one body, so you ought to be also one Spirit. But the construction in Paraphrase is preferable, because in this entire passage, the Apostle is enumerating the different points in which their religion unites them. "As you are called in one hope," &c. There is unity in the object of your Christian hope.

5. "One faith." The objects of Christian faith are the same for all, although the mode of believing them may be different; in some articles explicit faith is required, in other points, implicit faith contained in the general belief of whatever the Church teaches, is sufficient. "One baptism," whereby we are regenerated and admitted to heirship as sons of God.

6. "One God and Father of all," refers to the entire Trinity, and the following attributes are by appropriation applied to the different Persons; "above all," to the Father, who, as first source and principle, has a lofty dominion over all things; "through all," to the Son, "by whom all things were made" (John, i. 3); and "in us all," to the Holy Ghost. In the ordinary Greek copies, we have, *kai ev πασιν ἦσαν*, "and in you all." Critics generally prefer the Vulgate. In the *Codex Vaticanus* it is, *δια παντῶν εν ποσὶν*, "through all in all," *kai*, and *ἦσαν*, are omitted. Others understand each quality to refer to each of the three Persons of the Blessed Trinity. "Above all," by dominion and authority; "through all," by Providence; and "in all," by immensity and inhabitation.

The words, "one faith," warrant the conclusion, that the members of the Church cannot have different creeds. For, St. Paul addresses the Ephesians as members of the Church—"One body"—and of them, as such, he says, they can have but "one faith;" which would certainly be untrue, if the members of the Church could have different creeds. Hence, the oneness or unity of faith is such as to exclude heretics from the unity of the Church, their creed being different from that professed by the true Church. Moreover, the unity of their faith is proposed by the Apostle to the Ephesians, and, of course, to all Christians, as the model of the unity of spirit which he

Text.

7. But to every one of us is given grace according to the measure of the giving of Christ.

8. Wherefore he saith: *Ascending on high, he led captivity captive: he gave gifts to men.*

Paraphrase.

7. It is true, the gifts of grace are unequally distributed; but, this should be no obstacle to unity and peace, since these are gratuitous gifts, given not in proportion to our merits, but according to the measure in which Christ thinks fit to bestow them.

8. It is with a view of marking this unequal distribution of gifts, that the royal Psalmist says of Christ (Psalm lxiv.): *Ascending on high he led with him the souls of the just hitherto detained as captives in the prison of Limbo, and he distributed the gifts which he received for the purpose of bestowing them on men.*

Commentary.

is inculcating (verse 3). Now, if their unity of spirit were to resemble the unity of faith between heretics and Catholics, instead of being *concord*, would it not be the very essence of *discord*? Possibly, it may be said in reply, that the unity of baptism, which is referred to by the Apostle, "one baptism," does not prevent the validity of baptism in an heretical communion. But, there is a very wide disparity between baptism and faith in this respect; because, the profession of heresy is not directly opposed to the administration of baptism—all the essential requisites for the sacrament may be found among heretics—whereas, the very nature of faith excludes heresy; heresy is directly opposed to faith; since it is only by positively rejecting some point of faith admitted and defined by the Church, or by pertinaciously maintaining some error rejected and condemned by Her, that a man becomes a heretic. The only case that would furnish even the *appearance* of a parity, would be the case of a heresy regarding the essentials of baptism, and this should, moreover, be reduced to act in the mode of administering baptism. But even in this case, there would not be a *perfect* parity, because even if such a heresy were carried out in practice, there would be no baptism. But, every heresy has not baptism for object; and, hence, not even an *apparent* parity. From the very idea, the very nature of heresy, a man professing it, cannot have the same faith with a member of the Church, from whose belief the heretic dissents. It matters not whether the doctrine denied be *fundamental* or *non-fundamental*, since any difference in faith, fundamental or otherwise, would be an improper model of that unity of spirit which the Apostle so strongly inculcates in this passage.

7. The Apostle in this verse obviates a practical difficulty, which might present itself to the minds of the Ephesians against this unity of spirit, arising from the unequal distribution of spiritual gifts. These gifts, he says, are gratuitously given by Christ, solely as he pleases and thinks proper to bestow them; and hence, as his object in conferring them was to beget unanimity, their gratuitousness, which was independent of the merits of any one, should engender feelings of gratitude rather than of envy. The Apostle afterwards shows from the analogy of the natural body, the different members of which could not be alike, that in the mystical or moral body of the Church, this very difference of functions and offices should be a source of unity. This latter idea, which is merely alluded to here, is fully developed in chapter xii. 14, &c., &c., of the First Epistle to the Corinthians.

8. In this verse the Apostle proceeds to show that these gifts were gratuitously given by Christ. The quotation from Psalm lxiv., in which the words are read in the second person, "*thou hast ascended on high,*" &c., is understood by many to refer, in its primary and literal signification, to the temporal triumph of the Jews over their enemies. But in its mystical signification—the signification principally intended by the Holy Ghost—it refers to the Ascension of our blessed Lord, who, ascending on high, "*led captivity captive,*" which in the Psalm is read thus: "*thou hast taken captivity,*" and may either mean, that he captured his enemies, the devils, who were before the captors of others, or, as it is commonly understood after St. Jerome, that he has taken with him, as the fruits of his victory over his enemies, and as trophies to grace his triumph, the souls of the Patriarchs and just of old detained in the prison of Limbo. This, besides being the more common interpretation of the words, is the interpretation

Text.

9. Now that he ascended, what is it, but because he also descended first into the lower parts of the earth?

10. He that descended is the same also that ascended above all the heavens, that he might fill all things.

“ 11. And he gave some apostles, and some prophets, and others some evangelists, and other some pastors and doctors.

Paraphrase.

9. But by saying that Christ *ascended* into heaven, does he not tacitly insinuate and leave us to infer, that he had before *descended*, and even as far as the lowest parts of the earth?

10. And he who descended into the lowest parts of the earth is the very same that ascended into the highest and most exalted heaven, where he now sits, so as to fill all *places* from the highest heaven to the lowest part with his majesty and glory, or, all *persons* with his gifts and graces.

11. To resume the subject digressed from at verse (8), Christ, I said, has distributed different gifts and offices in his Church according to his good will and pleasure; for, he gave to his Church, some to be Apostles; others, to be prophets; others, to be Evangelists; others, to be pastors and doctors.

Commentary.

which accords best with the ideas of a triumph, to which he here makes allusion. “He gave gifts to men.” In the Hebrew it is read thus: *thou hast received gifts in men*. But the word, *in*, often bears the meaning of, *for*. “*Thou hast received gifts for*,” that is, *to be given to men*. And then, the Apostle, for the sake of clearness, employed “*gave*,” instead of “*received*,” because he *received* them to be *given* to men (as is expressed in Paraphrase).

9. Instead of proceeding to enumerate the gifts conferred by Christ on his Church, the Apostle turns on the heresies of the day, the Ebionites, Simonians, &c., who denied that Christ existed before his birth of the Virgin Mary, and he infers from the words “*ascending on high*,” that Christ must have descended from heaven.

But how could it be inferred from his *ascending*, that he must have *descended* from heaven? It is only on the supposition that the Messiah referred to by David was from heaven; this the Jews themselves did not doubt; for, they maintained, that the original abode of the Messiah was in heaven. In this supposition, he must have descended in order to ascend; or, perhaps, it should rather have been said, that the inference of the Apostle supposes the divine nature of Christ, who must have descended in order to ascend into heaven. Of course, when we say, that Christ *ascends* or *descends*, we adopt language conformable to human ideas. His Divinity did not leave one place for another, he *descended* by assuming human nature to a personal union on earth, while he *ascended* in this nature which he assumed. “*Into the lower parts of the earth*,” is generally understood of the *Limbus Patrum*, or, *the resting place of the ancient Saints*, into which it was predicted that Christ would descend. “*I will penetrate all the lower parts of the earth, and will behold all that sleep*” (*Ecclesiasticus*, xxiv. 45), and into which we know from St. Peter (1st Epistle, chapter iii.), that he had descended. The reasoning and deduction of the Apostle require merely that he had descended on earth, in the centre of which Limbo was situated. But he even makes mention of his descent into the *lowest part* of the earth to show the fruit of this excessive humiliation, in his being elevated to the highest heavens, and to show us more clearly how “he filled all things,” verse 10.

10. It is the same person, who descended by assuming human nature, that ascended in the same nature. “*Above all the heavens*.” The words are differently explained. It is better to understand them to mean the highest heaven, in the most elevated and dignified part of which, Christ sits enthroned. For, we know that Christ, in his natural state, is in heaven and not outside it.—(Acts, iii. 21; Philippians, iii. 20; Heb. viii.) “*That he might fill all things*,” *ἐν πληρώσῃ τα πάντα*, Vulgate, *ut impleret omnia*, means either all *places*, or all *persons* (vide Paraphrase), or, might fulfil all *things* written concerning him.

11. He here resumes the subject from which he had digressed at verse 8, and enumerates the different offices instituted in the Church, and the different gratuitous gifts with which Christ favored her. “*Apostles*;” the first and most exalted office in the

Text.

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ:

Paraphrase.

12. The *end* or object of this external institution was, "for the work of the ministry," that each one might zealously discharge his own individual function, which could not be easily effected if one person were charged with all; "for the edification of the body of Christ," that this faithful discharge of individual functions might advance the spiritual good of the Church; "for the perfecting of the saints," so that by this spiritual advancement of the Church, the saints, or rather the Church of the saints, might reach that full perfection, in the knowledge of faith and practice of morality, which it can attain in this life.

13. The *duration* of this ministry—unto the end of the world; that is to say, unto that period when we all, who are destined for the true Church, being united in the belief of the same faith, and in the knowledge of the Son of God, shall, by our gradual association to her, have arrived at that state of perfection or plenitude of the Church, similar to the perfection of a full-grown man; and after the last of the faithful is aggregated to her, Christ shall have attained, in his mystical body, a degree of plenitude and completion analogous to the state of perfection which his natural body had attained at his death.

Commentary.

Church.—(See Romans, i., 1 : Galatians, i. 1). “Some prophets.” By these “prophets” of the New Law, are meant those who were gifted with supernatural lights in expounding the abstruse passages of the SS. Scripture, and of the ancient prophecies. To some of them was also imparted the gift of foretelling future events (e.g.), Agabus. St. Ambrose tells us, that this office is now filled by the expositors of the SS. Scripture, and by the preachers of the Word. “Others, Evangelists.” The word “Evangelist,” in its original signification, refers to the inspired penmen who wrote the life of our Divine Redeemer in the four Gospels. But here, if we look to the place assigned to it, after the “Prophets,” it refers to the preachers of the Gospel. In this sense, Philip is called an Evangelist in the 21st chapter of the Acts, although he never wrote a Gospel, and St. Paul, writing to Timothy (2 Epistle, iv.), tells him, “do the work of an Evangelist.” This office is still fulfilled in the Church by the missionaries who carry the Gospel to foreign climes. “And other pastors and teachers.” This refers to those holding jurisdiction in the Church, particularly to bishops, who are to be at the same time doctors as well as pastors; St. Paul unites both offices, as both ought to be inseparably connected.

12. He here points out the *end* or object of the institution of this ministry. The order of the words should be transposed (as in Paraphrase), placing “the perfecting of the saints” last. The very nature of the matter in question, the order of duties and results, require this. Because the “work of the ministry” precedes the “edification of the body of Christ,” i.e., of the *Church*, and from this latter, follows “the perfecting of the saints.” Moreover, the particle, *προς*, prefixed in the Greek to the word “perfecting,” shows it to be the *end* and *final cause* of the rest. Every minister of the Gospel should frequently call to mind the end of the institution of the sacred ministry, viz., the edification of the Church. All his actions should tend to promote this great object. Woe to him, if, through neglect or positive scandal, he be the guilty instrument of ruining those souls, for which God has shed the last drop of his sacred blood! *Judicium durissimum his qui presunt.*

13. The Apostle points out the *duration* of these functions, to the end of the world. “Unto a perfect man,” i.e., when we shall have arrived at that period of full manhood in the Church, similar to the perfection of a full-grown man, which is more fully explained in the following words, “unto the measure of the age of the fulness of Christ,”

Text.

14. That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.

15. But doing the truth in charity, we may in all things grow up in him who is the head, even Christ:

16. From whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.

Paraphrase.

14. These ministers he has given to the Church unto the end of time, that we may be no longer, like children, whose ideas are fickle and inconstant, fluctuating between different opinions, and carried about with false and changing novelties of error, by the cunning and deceitful trickery of perverse men, who craftily endeavour to circumvent and lead us astray.

15. But that reducing to practice, by charity, what we believe to be true in faith, we may reach a full increase and a perfect spiritual growth through Christ, who is our head.

16. From whom the entire body (compactly and fitly joined together by the joints which administer life and spiritual graces), maketh an increase of itself, owing to the efficacious operation of this head, which extends its animating influence to each individual member according to its exigency and the place which it holds in the body, so as to edify and perfect itself through charity.

Commentary.

in which is instituted a comparison between the perfect proportions of Christ's natural body at his death, and the perfection which his mystical body shall attain at the end of the world. The perfection in Christ's mystical body shall not take place until the last of the faithful is associated to the Church, that is to say, until the end of the world. This interpretation, the substance of which is given in A' Lapide, and briefly alluded to by Estius, seems the most probable and the most natural interpretation of the passage. The Church is compared to a "perfect" or full-grown "man," in the same way that it is often compared to an edifice, or building, &c. "Upon the measure of the age," *εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ*, may signify, *unto the measure of the size (or stature) of the fulness of Christ*, or, unto the measure of the stature of Christ. It is deserving of remark, how frequently the Apostle uses the word, *plerōma*, in this Epistle, in allusion to the *false* system of the *Gnostics*. Others, by "perfect man," understand, until we become perfect spiritual men, and arrive at that measure and age, in which Christ may be fully formed in us. The former interpretation seems, however, preferable.

14. "Carried about with every wind of doctrine," i.e., with the false and varying doctrines of heretics, ever changing and unsettled. "Wickedness," the Greek word for which, *κυβείᾳ*, denotes the throw of dice, and contains an allusion to the cheating and fraudulent conduct of gamblers.

From this entire passage is furnished the clearest proof of the existence of an *external* authority in the Church. For, the office of Apostles, &c. (verse 11), must be exercised externally—an authority which is to last to the end of time (13), an authority gifted with infallibility, since, it could not otherwise attain the end of its institution (14), that is to say, it could not protect us against the wiles of deceitful men, who, with the nicest subtlety, assail the truth and endeavour to lead men after them into error—an authority armed and vested with summary power, for the same reason; otherwise, it could not prevent the growth of error. The very circumstance of these gifts and offices being instituted for a public end, the good of the entire body of the Church, should prevent jealousy on the part of the members of the Church not favoured with them, and pride on the part of those who are; since they have received them for the service of the faithful at large. (For a singularly able dissertation on the Infallibility of the Church, see Murray's (Very Rev. Dr.) Reply to Whately, Annual Miscellany, vol. iii.)

15. "But doing the truth," &c., i.e., believing in the true doctrines of faith, and practising its precepts, we may reach a full spiritual increase in Christ, &c. By faith and good works, the Church and all its members are perfected, and by charity a special value is imparted to our actions.

16. Having mentioned the head, Christ, the Apostle now proceeds to point out the

Text.

17. This then I say and testify in the Lord : that henceforward you walk not as also the Gentiles walk in the vanity of their mind,

18. Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts,

10. Who despairing, have given

Paraphrase.

17. This, therefore, is what I had been saying (verse 1), and what I now exhort and implore you to do, in the name of the Lord, whom I call to witness this my exhortation, henceforward not to lead the lives of the unconverted Gentiles, who follow the vain, foolish, and erroneous judgments of their minds.

18. Who have their intellects clouded by the mists and darkness of error, alienated and far removed from that holy life which is prescribed by the Law of God ; and this owing to the ignorance which is in them, and which is caused by the blindness and hardness of heart into which they are permitted to fall in punishment of their numerous transgressions.

19. Who, devoid of the hope of future blessings,

Commentary.

influence which Christ, as head, exerts on the members of his body, the Church. "From whom the whole body.....maketh increase of the body," i.e., of *itself*. For, the word "body" is repeated a second time by a Hebrew idiom. "Of every part," ἐκάστοῦ μέλους, "of each member," *uniuscujusque membri*.—Vulgate. By a description of the union that exists between the component members of the natural body, the Apostle instructs us in the necessity of the union that should exist between the members of the mystic body of Christ. The head of the body of the Church is Christ; the members, the faithful; the joints through which are communicated life and support, are the members of religion, the prelates and pastors; the soul is charity. And as, in the natural body, the members are connected with the head by means of joints, ligaments, &c., and thus the influence of the head extends to them; so, in like manner, is the Church connected with Christ. And as, in the natural body, the different members receive a proportionate share of support, so does it likewise happen in the Church; different graces and offices are bestowed on different persons, according to their fitness and necessity for the entire body. The unequal distribution, then, of these gifts, far from producing divisions, should, on the contrary, tend to union. Since all these *gratia gratis datae* were given to the different members for the good of the entire body, each one receives whatever grace or office may be necessary for the position which God wishes him to hold in the Church.

According to the description given, does it not follow, that sinners are not in the Church ?

Answer.—The Apostle describes the Church according to the more excellent part, to which alone he wishes the Ephesians to belong, and the relations and functions of which alone he describes. Sinners, although they have not the spirit of Christ dwelling in them, still, receive grace from his spirit, and are united to his body, as *dead members*, by the less perfect bond of faith, without charity.

17. The Apostle here resumes the subject of moral exhortation, with which he commences this chapter. "As the Gentiles walk." (In the ordinary Greek, τὰ λοιπὰ ἔθνη, the other Gentiles; λοιπα, is wanting in the chief MSS.) They follow the vain judgments of their minds. The error in judgment is the source of their manifold practical immorality.

18. "Having their understanding darkened." In the Greek it is, εἰκονιζεῖν τῇ διανοίᾳ οὐτε, *being darkened in their understanding*. "Alienated from the life of God," i.e., the life of sanctity, which the law of God prescribes. "Through the ignorance that is in them." Though the Gentiles had much knowledge regarding God, and his attributes; still, owing to their pride and ingratitude, they were abandoned by God, and they grew foolish in their thoughts. "Their foolish hearts were darkened, and they were given over to a reprobate sense" (Rom. i.), which is also expressed here by the words, "because of the blindness of their hearts." This blindness of heart was a judgment of God, in punishment of their crimes and ingratitude to him.

19. Blindness of intellect and hardness of heart produce despair. These Gentiles

Text.

themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness.

20. But you have not so learned Christ;

21. If so be that you have heard him, and have been taught in him, as the truth is in Jesus.

22. To put off, according to former conversation, the old man, who is corrupted according to the desire of error.

23. And be renewed in the spirit of your mind:

Paraphrase.

which we possess, have delivered themselves up to impurity so as to perpetrate all kinds of abominable uncleanness with a greediness and avidity never to be satiated.

20. But you have not been thus taught in the school of Christ, or, taught so in Christianity, as to feel yourselves warranted in following such abominable practices.

21. Since indeed you have heard his doctrine and have been taught by him through me, his Apostle, the truth as it really is in Christ Jesus, or, as Christ Jesus himself has made it known to me by his divine revelation.

22. This is what you have been taught, to lay aside the carnal corruption or old man inherited from Adam, with the dictates of which you complied in your past lives, before embracing the faith, and which becomes every day more and more corrupted by following these deceitful desires, that promise gratification, and end in remorse and bitter disappointment.

23. You have been taught to be renewed spiritually in your interior man by the grace of the Holy Ghost infused into your hearts.

Commentary.

not believing in the sanction of a future life, have no hopes of future blessings. "Who, despairing"; for this the Greek has, *οἵτινες ἀπῆλυγκοτες*, *who, having lost all feeling*, i.e., all sense of shame or remorse of conscience for their sins, all notions of right or wrong. St. Jerome explains the Greek word to mean, destitute of sorrow or remorse for past sins. "Unto covetousness." The Greek word for "covetousness," *πλεονεξία*, means an insatiable desire of anything, such as riches, pleasures, honours, &c. Here, it more probably signifies the insatiable avidity for the gratification of impure desires.

From this sad picture which the Apostle draws of a corrupt Pagan life, we can clearly perceive, that blindness of intellect produces hardness and corruption of heart; from this results a state of remorseless insensibility in regard to the most shameful deeds, so as to make man perfectly resemble the brute. How many are to be found among Christians, whose lives are more corrupt than those of the unconverted Gentiles, to whom St. Paul here refers. How rarely do we, with due feelings of gratitude, consider the gratuitous goodness of God in rescuing us from this deplorable state in which he has left millions of our fellow-creatures.

21. "If so be that you heard him." The words, "if so," in Greek, *εἴ γε*, are susceptible of an affirmative signification (as in Paraphrase). Others understand them, as in our version, to imply a doubt, thus: if, however, you have understood the truth, as it was really in him; and these say that the Apostle refers to the false teaching of some heretics who attempted to corrupt the faith of the Ephesians after his own departure. The former meaning is adopted in the Paraphrase; you have been taught the truth as it had been revealed to me by Jesus Christ himself.

22. "To put off," &c. The words, "have been taught," are understood from the preceding verse; others connect this verse with verse 17. "This then I say.....to put off the old man," &c. By the "old man" is meant the sinfulness and corruption which we inherit from Adam, or rather, man considered as affected by this sinfulness. He says, "put off," in allusion to the rite of baptism, at which the clothes were laid aside, an emblem of their putting off the sinfulness of their nature. "Who is corrupted," i.e., progresses more and more in corruption, and renders us more like the brute, according as the sinful desires are indulged.

23. "Be renewed;" in the Greek it is, *ἀνανέσθαι*, *to be renewed*, i.e., you have been taught to be renewed, to receive a renewed spiritual being and existence.

Text.

24. And put on the new man, who according to God, is created in justice, and holiness of truth.

25. Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another.

26. Be angry, and sin not. Let not the sun go down upon your anger.

27. Give not place to the devil.

28. He that stole, let him now

Paraphrase.

24. And you have been taught to be transformed into new men, like persons who receive a new existence, a new creation, conformable to the will and law of God, in true justice and sanctity.

25. Since, therefore, you have been thus taught in the school of Christ to put off the old man and put on the new; laying aside all lying and fraud, speak the truth and practise candour and sincerity in your dealings with one another; for, we all are members of the same mystic body, and hence bound to avoid all deceit towards one another, to relieve and help one another after the example set by the members of the natural body towards each other.

26. If you conceive hasty, precipitate feelings of anger, take care not to sin in this, by consenting to those thoughts and by wishing to carry them into execution; and lay aside those feelings as quickly as possible, so that the sun may not go down upon your anger.

27. Do not, by indulging in these feelings of angry excitement, give the devil a place in your hearts.

28. Let the man who practised stealth, discontinue

Commentary.

24. "And put on;" in Greek, *ἐνδύωσαθαι*, *to put on*, i.e., you have been taught to put on the new man, "who according to God," &c. By the "new man," some understand, Christ; others, Adam, newly created in original justice and innocence. It is better, however, to understand it of the spiritual man after his renovation by the grace of the Holy Ghost, and after receiving a new existence by spiritual regeneration; hence, said to be "created." "In justice and holiness of truth," i.e., in true justice and sanctity. "Justice," has a reference to the fulfilment of the obligations and relations which we owe our neighbour; "holiness," to the brightness and purity of soul caused by the infusion of sanctifying grace, thereby rendering us pleasing in the sight of God. This passage furnishes a most convincing refutation of the heretical doctrine regarding external and imputative justice; for, the justified man is here described as receiving a new spiritual existence, as gifted with true justice and sanctity. How could a man merely reputed just by God, but really unjust, be said to be "created in true justice and sanctity?"

25. The Apostle here specifies a few of the deeds of this man of corruption. "For we members one of another," &c. As in the natural body the different members, far from deceiving, on the contrary, help and relieve each other, the *eye* does not deceive or injure the *foot*, nor the *hand*, the *eye*; so ought it happen also in the mystical body of Christ.

26. These words, taken from Psalm iv. 5, are said by some to refer immediately to the enemies of God's people in general, whom David exhorts, not to fulfil the thoughts which anger would suggest. They are here directed by St. Paul to all Christians. There is no contradiction between the words, "be angry," and "let not the sun go down upon your anger;" because the former phrase is purely conditional, "If you be angry." It serves as an example of what are termed, *permissive Imperatives*. "Let not the sun go down," &c., is a Hebrew proverb, signifying that a thing should not be of long continuance. The days began at sunset, with the Hebrews; what, then, is prescribed is, that anger should not be prolonged until next day, sunset being the beginning of Jewish festival days.

27. The devil particularly insinuates himself into the souls of men by the passion of anger; he uses enmities and desires of revenge constantly to destroy human souls. In the preceding verses the Apostle cautioned them against the vices of the *tongue*. In this verse, he passes to the sins committed in the *heart*, viz., desires of revenge, &c.

28. He now treats of the deeds of wickedness committed by the *hands*. "He that

Text.

steal no more: but rather let him labour working with his hands the thing which is good, that he may have something to give to him that suffereth need.

29. Let no evil speech proceed from your mouth: but that which is good to the edification of faith, that it may administer grace to the hearers.

30. And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption.

31. Let all bitterness and anger, and in-liguition and clamour, and blasphemy be put away from you, with all malice.

Paraphrase.

in future such a wicked course, by desisting from further acts of rapine and by making restitution for the past; let him labour in some honest and lawful employment, so as not only to procure sustenance for himself, but also to have wherewith to relieve the wants of the indigent, and thus make reparation for past acts of injustice.

29. Let no language, whether obscene or in any other respect faulty, proceed from your mouth, but only proper language, spoken with such a regard to circumstances as to promote edification, and advance the hearers in grace and faith.

30. And do not, by indulging in the vices already referred to, particularly those of the tongue, contritate the Holy Ghost, by banishing him from the abode of your heart, in which he wishes to dwell; by whom you have been sealed in the abundant effusion of sanctifying grace, unto the day of the final resurrection, when, after your bodies shall have been glorified, and freed from all evils, you shall put on immortal glory.

31. Let all aversion and embittered feelings towards your neighbour, all angry excitement, all desires of revenge, all loud threatenings and brawling expression of inward rage, all injurious and insulting language, with every fault of this description, i.e., evil acts or dispositions towards your neighbour, be put away from you.

Commentary.

stole." Stealing is put down for all kinds of fraud and unjust acquisition. Theft and injustice of every kind may be discontinued in two ways:—firstly, by desisting in future from all deeds of injustice; and, secondly, by making restitution for the property unjustly retained, because the unjust detention of our neighbour's property is a continued act of robbery.

29. "Let no evil speech," &c. Some understand this of obscene language. It is better, however, understand it of improper language of every description, of all vices of the tongue, since it is contrasted with the language which contributes to edification. Let whatever discourse we utter be good in itself, useful for edification, i.e., let this good language be spoken in proper circumstances, suited to the times and persons, &c. The Greek for "edification of faith," is, *προς οἰκοδόμην τῆς χρεᾶς*, "to the edification of utility," which means, useful for edification, the noun, *utility*, being employed for the adjective, *useful*, a thing not unusual with the Apostle. St. Jerome reads, "edificationem *opportunitatis*," "edification of opportunity;" the ancient Vulgate had, *of faith*, a reading, too, which is supported by some of the best manuscripts. "That it may minister grace to the hearers," is interpreted by some thus: that it may prove agreeable and acceptable to the hearers, in consequence of being uttered seasonably and in due circumstances.

30. The Holy Ghost is said to be "grieved" by being banished from our hearts, as a man is said to be saddened by being expelled from an abode in which he wished to dwell. "Sealed," by the abundance of sanctifying grace, which is a spiritual seal of the beloved soul, by which it is marked out as belonging to God. The Apostle probably refers to the *sacramental* grace received in baptism and confirmation.—(See 2 Tim. i. 6). As, therefore, the seal of God is impressed on the soul, this seal should be inviolable, and should not be broken without the authority of him who impressed it. He, then, breaks and violates this seal, whoever he be, that utters obscene words, with lips that were holy and sanctified by divine grace. "Unto the day of redemption," i.e., of the glorious resurrection of our bodies, when we shall be emancipated from the slavery of corruption.

31. "Let all bitterness:" aversion, arising from our brooding over the provocation

Text.

32. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.

Paraphrase.

32. But in order the more perfectly to subdue these evil propensities of our corrupt nature, practise the opposite virtues. Be courteous and obliging towards one another, have compassion for the troubles and miseries of each other, so as to share them by a kindly sympathy, pardoning and remitting to each other the injuries you may have mutually to sustain, after the example of God, who has pardoned us our manifold sins and injuries offered him, through the merits of his Son, Christ.

Commentary.

Received, is the beginning of anger. "Anger," that excited state of feeling resulting from the injuries we conceived to be inflicted on us. "Indignation," that passionate, fixed desire of revenge. "Clamour," all loud threatenings, &c. "Blasphemy," is generally understood of language injurious to God, but it is also understood of injurious language used towards men. "With all malice," regards all vices by which our neighbour is injured. These he omits enumerating, and comprehends under the general term "malice."

32. The best and most secure way of overcoming these evil propensities of nature is, to practice the opposite virtues. There is scarcely a passion more deeply rooted in our corrupt nature, and harder to be eradicated, than the desire of retaliating and taking vengeance on our enemies, on those who have injured and are still disposed to injure us. But eradicate it, overcome it we must, if we wish to enter the kingdom of heaven, which suffers violence, and which the violent only can bear away. It is on condition that we forgive our enemies, that God forgives us. We can achieve the victory over this dreadful passion, to the gratification of which our corrupt nature so strongly urges us, by fervent prayer to God, who commands nothing above our strength, nothing which he will not grant us grace, if fervently besought for it, to accomplish. We can to this end also employ certain considerations. First—The example of God pardoning his enemies, "that you may be like your Father who is in heaven," &c. What sins and outrages has he not remitted to us? He, the *Creator*, the *Benefactor*, pardoning his *ungrateful creatures*. Second—The example of the Son of God. How he wished to reclaim his apostate disciple, "*friend*, why camest thou hither?" On the cross prays for his blasphemous persecutors, "*Father, forgive them*," &c. Third—The example of the saints of old. Among the rest, David refused to stretch forth his hand against Saul, his unrelenting and unjust persecutor, and after his death punished the Amalecite who said he slew him, and called on the rains and dews of heaven not to fall on the mountains of Gilboe, where he and his son had been slain. Fourth—Gratitude to God for his many benefits, for whose sake principally, and not for the sake of an ungrateful creature, we are called on to pardon our enemy. Fifth—The consideration of the wretched state of our enemy, exposed to eternal torments, the miserable condition of his soul who wishes to injure us. This should soften us into pity rather than vengeance. Sixth—The reward of this forgiveness and self-victory, viz., peace of soul, tranquillity of conscience, which is but the earnest of future glory, of the final reward which God has in store for those who make sacrifices for his sake. God is never outdone in generosity. No one ever made sacrifices for Him that did not receive an hundredfold reward. Of this we have a striking example in the life and conversion of St. John Gualbert, after pardoning a mortal enemy.—(See his Life, July 12).

CHAPTER V.

Analys.

In this chapter, the Apostle exhorts the Ephesians to love one another after the example of God (iv. 32), and also after the example of Christ, who sacrificed himself for us (1, 2). He exhorts them to shun all impurity both in word and deed, because wholly unsuited to the exalted state of sanctity to which they were called, and because it provokes the punishment of exclusion from God's eternal inheritance (4, 5). He cautions them against listening to the false teachings of some men on this head (6). He dissuades them from all participation whatsoever, in the wicked conduct of their Pagan neighbours. He, on the contrary, adduces several motives of persuasion, to encourage them to set forth, by the pure and bright contrast of their holy lives, in darker and more hideous colours, the wicked deeds of the others (7-15).

He exhorts them to act with wise caution and circumspection in their intercourse with the Pagans, considering the perilous nature of the days upon which they had fallen (15-18). He cautions them against excessive indulgence in wine, and exhorts them to seek consolation from a different source—viz., the Spirit of God; and he points out how, in their different meetings, they are to express their joy in the Holy Ghost, by singing psalms, and other spiritual songs, and by expressing their thankfulness to God (19, 20).

He, next, lays down a general principle of Christian policy, relative to the duties of subjection and subordination in the different states of life (21). Descending to particulars, he devotes the remainder of this chapter to the instruction of those engaged in the marriage state, regarding the duties they mutually owe each other. In this state, the woman is the party on whom the duty of obedience devolves. He shows the relation of subjection which she bears her husband to be similar to that which the Church bears to Christ; and hence, she should be subject to him, as the Church is to Christ (22-24). He, on the other hand, adduces the same analogy of relation, as a reason why husbands should love their wives. They hold in their regard a relation of headship similar to that which Christ holds in regard to the Church (25-27). Another reason for this love is founded on the nature of the conjugal union between man and wife (28, 29). He, next, points out the ground of the comparison of the man and wife with Christ and his Church, by showing, that the Church is a part of Christ, and for this purpose he quotes in a mystical sense, the passage in Genesis, where reference is made to the creation of the woman (30). He quotes more largely from the passage in Genesis, in order to develope fully the motive referred to (in verse 28), and shows the union between man and wife to be a type of the indissoluble and mystic union between Christ and his Church (31, 32). He applies to the Ephesians the motives already adduced, and calls upon husbands and wives to attend to them (33).

Text.

1. BE ye therefore followers of God, as most dear children:

2. And walk in love, as Christ also hath loved us, and hath deli-

Paraphrase.

1. Since, therefore, God hath pardoned you in Christ, be ye imitators of God, as children are wont to imitate the parents by whom they are most tenderly loved.

2. And exercise the duty of fraternal charity in all its parts, both in pardoning injuries and doing

Commentary.

1. "Be ye, therefore, followers of God." In Greek, *μιμηται*, "imitators of God." These words are immediately connected with the last verse of the preceding chapter. "As most dear children," i.e., as children greatly beloved by God.

2. "And walk in love." This is a point in which we are called upon to imitate God. There are many other things in which we cannot imitate him, but only admire and adore him. "As Christ also hath loved us and delivered himself for us." The Apostle proposes the example of our Redeemer as a second motive to exercise fraternal charity; and he leaves it to be inferred, that we also, like him, should love one another,

Text.

vered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

3. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints:

4. Or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks.

5. For know ye this and understand that no fornicator, or unclean, or covetous person (which is a serving of idols,) hath inheritance in the kingdom of Christ and of God.

Paraphrase.

good so far as to sacrifice your lives, if necessary, for the good of our neighbour; after the example of Christ, who delivered himself up for our redemption, a most perfect victim—corresponding with all the ends and comprising within itself all the properties of the ancient offerings—and most acceptable with God.

3. But let neither fornication nor uncleanness of any sort, nor avarice be so much as named, much less practised amongst you, as becomes persons called to such an exalted state of sanctity, and whose very words should, therefore, be holy.

4. Nor obscene, nor foolish, unmeaning language, nor ill-directed pleasantry or buffoonery, which are unsuited to the gravity and sanctity of the Christian profession. But let the language in use amongst you rather be the language of thanksgiving, of edification, and instruction.

5. For, be assured of this, and understand it well as a thing of the greatest importance, no matter what you may be told to the contrary, that no person guilty of fornication or other uncleanness, or who is the slave of avarice, which is the worship of idols, shall have a share in the inheritance of the kingdom of God and of Christ.

Commentary.

even at the sacrifice of life, if necessary; for, he died for us when we were his enemies by sin. "Since he hath laid down his life for us, so should we also lay down our lives for our brethren."—(1 John, chap. iii.)

"And delivered himself for us." Every word has force. *Who* delivered himself?—God. *For whom?* For us, his creatures and enemies by sin. To *what* did he deliver himself? To a death of unparalleled ignominy and tortures. "*Ut servum redimeres, Filium tradidisti?*"

"An oblation and a sacrifice." These words mean that he offered himself as a most perfect victim, comprising all the qualities of victims, bloody or unbloody, and corresponding to all the ends of the ancient sacrifices, whether holocaust, peace offering, sin offering, &c.

"For an odour of sweetness," or, most sweet odour, denotes its acceptance with God. The phrase is frequently employed in reference to the acceptability of the ancient sacrifices, as in Genesis, and elsewhere.

3. "Covetousness," *πλεονέξια*, means, in general, an excessive greediness for any object, such as riches, honours, &c. Here, according to some, it denotes an excessive greediness for gratifying carnal pleasures; because, of the love of money—the usual meaning of the word—it could hardly be said, "let it not be *named*," since the mention of the love of wealth bears no opposition to sanctity. It is better, however, to understand the word as denoting a love of wealth—its usual meaning—and then, "*named*," is used to express their total abhorrence of the practice of such vices.

4. "Scurrility," denotes excessive facetiousness, having for object merely to excite laughter, probably mixed up with improper allusions, a thing by no means unusual with professed wits, even among Christians. The Greek word, *ευτραπέλα*, means also *urbanity*, and may be taken in a good sense, to denote lawful conversational amusement, conducive to health and cheerfulness; but here the word is taken in a bad sense, involving obscene ribaldry. "But rather the giving of thanks." Hence, the ancient mode of salutation in use among Christians, *thanks be to God*, as we are informed by St. Augustine (Epistle 77). "Which is to no purpose." The ordinary Greek is, *τὰ οὐκ ἀνηκόντα, which are not convenient*, an expression for indecency. The Alexandrian and Vatican MSS. have the perfect tense, *ἀ οὐκ ἀνήκειν*.

5. "Unclean," refers to the private sins of impurity. "Or covetous," *πλεονέκτης*.

Text.

6. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief.

7. Be ye not therefore partakers with them.

8. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.

9. For the fruit of the light is in all goodness, and justice, and truth.

10. Proving what is well pleasing to God.

11. And have no fellowship with

Paraphrase.

6. Let no one seduce you on this point by idle and fallacious reasonings. For, it is on account of the foregoing crimes that the heavy anger and vengeance of God is in store for the unbelievers, who neither have faith nor obey God, prohibiting such things.

7. Be not, therefore, partakers of their crimes, lest you be involved in their punishment.

8. Such a partnership in crime is wholly at variance with your present calling. You were formerly, indeed, among the children of error and unbelief, but now you are enlightened in the principles of Christian faith and morality. Lead, therefore, the lives of men instructed in Christian virtue, and taught to hold in abhorrence the hideous crimes of Paganism.

9. (For the fruits of Christian grace and faith are the works of goodness and benevolence, of justice and truth).

10. Live, like children of light, diligently examining what is the will of God, and faithfully complying with it.

11. And hold no communication either by act,

Commentary.

There is the same diversity of opinion regarding this word, as there is regarding "covetousness" (verse 3). It more probably denotes the passion, or insatiable desire of unjustly and rapaciously accumulating riches, and this passion may justly be termed "idolatry," because the miser's God is his money, and avarice in particular causes its wretched slave to place all his hopes and ultimate end, to concentrate all his thoughts and cares, in his wretched hoard; the more he acquires, the more greedy and insatiable does he become—even age, which weakens the other passions, serves to increase and strengthen this. "Of Christ and of God," τοῦ Χριστοῦ καὶ θεοῦ, "of the Christ, and of God," i.e., of Christ, who is God.

6. "Let no man deceive you." He alludes particularly to the followers of Simon Magus, who asserted, that the sovereign rulers of the universe were honoured by the hateful practices here referred to by the Apostle. "Let no one," be he philosopher or heretic, "deceive you," by bland words.

"Cometh the anger of God." The verb "cometh" has a future reference, and means, "the anger of God" is in store for, and at a future day shall be poured out upon, "the children," i.e., men of "unbelief," of obstinate impersuasibility. The Greek word for "unbelief," ἀπειθεῖα, means, contumacious, unreasoning rejection of a thing, without admitting a rational persuasion.

9. And that as children of light, they should perform works altogether different from those which they practised in Paganism, is clear from the circumstance, that the works of light, or of grace and Christian faith, are opposed to the works of darkness or Paganism. The fruit of grace and faith consists in works of "goodness" and benevolence towards our neighbour—opposed to the spirit of anger and ill will, denounced in the preceding chapter. "Of justice," opposed to the thefts and injustices there referred to (verse 28). "And of truth," i.e., works done in candour and openness—opposed to the lies referred to in the last chapter. "The fruit of the light." In the common Greek, it is, καρπὸς τοῦ πνεύματος, the fruit of the spirit. The Vulgate reading is, however, best supported by the authority of the chief MSS. and versions.

10. The preceding verse is to be enclosed in a parenthesis (as in Paraphrase), and this verse to be immediately connected with verse 8. The first care of a Christian should be to discover the holy and adorable will of God; and the next, to endeavour to fulfil it. "Thy holy will be done on earth, as it is in heaven." "To God." In Greek, τῷ κυρίῳ, to the Lord.

11. "Unfruitful words of darkness." They are called "unfruitful," because, far

Text.

the unfruitful works of darkness,
but rather reprove them.

12. For the things that are done by them in secret, it is a shame even to speak of:

13. But all things that are reproved, are made manifest by the light: for all, that is made manifest, is light.

14. Wherefore he saith: *Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee.*

15. See therefore, brethren, now you walk circumspectly: not as unwise,

Paraphrase.

approval, or consent, with the unfruitful works of darkness; but, on the contrary, reprove such works, and those who do them, by the contrast of your own bright example, and manifest by every means, your utter abhorrence of them.

12. Hold no communication with such persons; for, the things that they do in secret, are too disgraceful to be uttered.

13. By an opposite line of conduct, by the light of your good example, you should reprove them; for, all the things that are brought forth to public gaze and reproved by the contrast, are made manifest by the light—it being the nature of light to enlighten—and it is the peculiar property of light—nothing else can do it—for, everything that manifests, is light.

14. Hence, because it is the peculiar property of light to enlighten, the Scripture says:—“*Arise thou that sleepest (in sin), and arise from the dead: and Christ shall enlighten thee.*”

15. As, therefore, you are bound to reprove by the bright contrast of your lives, the evil deeds of the wicked and unbelievers; see that you live circumspectly, not as foolish persons, who desert the path of virtue.

Commentary.

from bringing any advantage, they only cause evil to the man who performs them—“*Stipendum peccati mors.*”—Romans vi. 23.

12. He gives a reason for his injunction in the first part of verse 11, to hold no communication with these deeds or the perpetrators of them. “It is a shame to speak of.” He probably refers to the disgraceful deeds of the followers of Simon Magus, whose doctrines and deeds of lust were intolerable, and too shameful to mention.

13. In this verse he assigns a reason for the latter part of verse 11. “But rather reprove them.” Why? Because, it is the nature of light to enlighten. “All things that are reproved, are manifested by the light,” and nothing else can do it; for this power to enlighten is the peculiar property of light, “for all that *manifests* is light.” In this interpretation, the verb, “that is made manifest,” which in the Greek is a participle, in the middle voice, *φανερούμενος*, admitting of either an active or passive signification, is taken actively to mean, *that manifests*; for, it is not easy to see, how it is universally true to say, that everything “that is *manifested* is light.” Are not sins oftentimes manifested?—and do they, by being made manifest, become light? Moreover, the Apostle is here condemning that against which he cautions them, with the view of inducing them to avoid it altogether. Now, he could not so zealously exhort them to avoid it if it became light. Nor can it be said, that by being made manifest, sins shall be abandoned and commuted in the light of the gospel; for, in all probability, many of those referred to here by the Apostle never were converted.

14. Whence are these words taken? Some, with St. Jerome, think they were taken from some Apocryphal book, or that the Apostle himself, under the influence of a prophetic spirit, now expresses them in the name of the Holy Ghost, as the prophets of old used to say—“*haec dicit Dominus.*” Others, with St. Thomas (and this is the more probable opinion), refer them to the 60th chapter of Isaiae, in which, addressing the mystic Jerusalem, or the Church, he says—“*Surge, illuminare Jerusalem,*” &c., which is applied by St. Paul, with some change in the expression, to his present subject, as they refer almost to the same subject of which he here treats. In this verse, is pointed out the concurrence of man’s free will with the preventing graces of God. These graces find a man in an absolute inability to rouse himself to supernatural acts; they rouse him from this spiritual lethargy; and, if he correspond with them, he shall receive further graces, co-operating graces, &c.

Text.

16. But as wise: redeeming the time, because the days are evil.

17. Wherefore become not unwise, but understanding what is the will of God.

18. And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit,

Paraphrase.

16. But as wise men who tread the path of rectitude, making good use of the present opportunity, which you have, of manifesting and bringing to light the evil deeds of others, to the edification of our holy faith, which condemns such enormities; for, the days of this life are uncertain, and hence, the present should be turned to good account.

17. Wherefore, be not incautious in your conduct, but see what it is God wishes from you.

18. And be not drunk with wine, in which drunkenness, or wine (if taken to excess), there is a tendency to profligacy and dissoluteness. But be filled with the Holy Ghost, the principle and source of grace and spiritual joy.

Commentary.

16. "But as wise," following the path of virtue, which is true wisdom. "Redeeming the time," which may mean (as in Paraphrase), making good use of the present opportunity, which is given you to reprove, by the contrast of your lives, and manifest the evil deeds of others, &c. In this interpretation, "the time" means opportunity, a signification which the Greek word, *κατ' ώραν*, admits. According to others, "time" refers to the time past, and the sentence means, redouble your exertions during the time that remains for you, and by parting with pleasures, and, in many instances, foregoing an increase of temporal blessings in your zealous exertions for religion, you shall pay for and purchase back the time that has been uselessly squandered. "Because the days are evil." These words, if connected with "redeeming the time," mean, because the time of the present life is uncertain, and, therefore, to be turned to good account; if with the words, "walk circumspectly," they mean, because the times are dangerous to faith and morals, replete with trials and persecutions. How many squander away this precious treasure of time, this priceless pearl, upon the good use of which depends a happy eternity. Let us interrogate the damned in Hell, or the suffering in Purgatory, or the blessed in Heaven, and they shall give an idea of the priceless value of this time, which we squander. Should we not be as avaricious of this priceless treasure of time, as the miser is of his hoard, for every moment of which we shall one day be called upon to account? How careful should we be to work while the day lasts, to lay up a treasure of merit against that dreary, never-ending night of eternity, in which no one can work. Knowing that there cannot be too much security when eternity is at stake, and that the most important of all concerns—the only *necessary* end of our being—cannot be left to mere chance, how careful should we be to have our lamps trimmed, and be ever ready for the coming of our heavenly Bridegroom, that when he shall come in the middle of the night—the time he may least be expected—we may, after having wisely "redeemed the time," be found worthy, with the wise Virgins, to be admitted to that marriage feast, in which his friends shall join without fear of its ever terminating for all eternity. How frequently should we ponder, in the heart, on those dreadful words: EVER; NEVER. EVER to continue; NEVER to end. Oh! precious moment of time, on which depends an Eternity, whether of happiness or woe.

17. It is probable that the Apostle here refers to their intercourse with the heathens; for it is to them he alludes (chap. vii. verse 5) of his Epistle to the Colossians, where he uses a similar expression: "Walk with wisdom towards them that are without redeeming the time." The Greek word for "unwise," *αφρόνες*, means, *out of their mind*. It probably contains an allusion to the drunken orgies of the Pagans practised on the festivals of Bacchus. To this the Apostle appears to allude, next verse, in the caution he gives against drunkenness.

18. "Wherein," *ἐν τί*, may refer either to "wine," or to the phrase, "drunk with wine," "is luxury." This is literally true of drunkenness, and of wine, if taken to excess. It is hard to suppose that a drunkard can be chaste. It would appear to be here revealed, at least by implication, that he cannot.—"Venter astuans vino spumat

Text.

19. Speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord:

20. Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.

Paraphrase.

19. Reciting and singing among yourselves, whether in your public or private meetings, psalms, hymns, and spiritual canticles; singing and chanting them, not only with your tongues, but also from your hearts, unto the honour of the Lord.

20. Always giving thanks for all the blessings and graces bestowed on us, to God the Father, in the name of our Lord Jesus Christ, through whom alone our thanksgiving can be acceptable with God, and through whom we have received the graces necessary for salvation.

Commentary.

in libidinem.—St. Jerome. Would that those strong drinkers of wine weighed well this truth, of which a sad experience must have convinced them. “Woe to you that are mighty to drink wine, and stout men at drunkenness.”—(Isaius, v. 22). Total abstinence is, undoubtedly, most meritorious in the sight of God, and to be encouraged by all means. “Filled with the Holy Spirit.” The word “Holy,” is not in the Greek; it simply is, *εν πνευματι, with the Spirit.*

19. The Apostle, after opposing the Spirit of God to the mad inspiration of wine, and cautioning the Ephesians against seeking joy in drunkenness like the Pagans, wishes them to seek consolation from the Holy Ghost, and he shows how this is to be done. If they assemble for purposes of joy, either in the sacred temples to celebrate the Agapes, which, in the infancy of the Church, were preparatory to the celebration of the Holy Eucharist.—(1st Corinthians, chapter xi.), or, in their private houses, instead of imitating the dissolute songs of their Pagan neighbours, they should give expression to their inward joy in “psalms, hymns, and spiritual canticles.” Music and song were among the favourite enjoyments of both Jews and Gentiles, as the inspired writers inform us regarding the former, and profane writers regarding the latter. Amorous and dissolute songs were those in use at Pagan entertainments. Hence, the Apostle, to prevent this inconvenience among the Christians, and actuated by the spirit of divine wisdom, which at all times directs the Church to accommodate herself, as far as possible, to the pre-existing practices of the converted Gentiles, or, at least, to give them a religious turn, wishes they should convert this usage to good account by expressing their joy of soul in the praises of God. This advice regarding the singing of “psalms,” &c., had been carried out in the early Church, and was then necessary; the practice commended has also continued with us, so far as religious meetings in the Church are concerned; but as to private entertainments, it has passed away and fallen into disuse, like many other usages of the primitive Church (*v.g.*), the Agapes, or love feasts, &c. It is no longer necessary, as we have an abundance of other songs of a praiseworthy kind, besides sacred songs—nor is there any danger of our adopting the dissolute songs of the Pagans. So that now, such is the universal usage, the singing of sacred songs could not be resorted to with propriety at private entertainments. It is not easy to see the difference between “psalms,” “hymns,” and spiritual songs.” “Psalm,” in general, means a song, particularly a song accompanied with the harp. It here refers to sacred pieces executed on musical instruments, including not only the Psalms of David, but also the inspired compositions of those who received this gift in the infancy of the Church.—(1st Corinthians, xiv. 26). “Hymns,” are songs in which are proclaimed the attributes and praises of God. They were composed in rhythmical measures. “Spiritual songs”—sacred poems, usually recited, or sung without the aid of musical accompaniments. “In your hearts.” The Greek is, *εν τη καρδιᾳ νημων,* “in your heart.” The plural is found in MSS. generally.

20. “Always giving thanks,” *i.e.*, by performing actions at all times good, and referrible to God; for, it is impossible to be always engaged in acts of thanksgiving. “In the name of our Lord Jesus Christ;” because it is owing to his grace that the natural advantages we have—viz., our life, &c., should tend to our salvation; and, secondly, because it is through him alone, they are worthy of acceptance.

Text.

21. But subject one to another, in the fear of Christ.

22. Let women be subject to their husbands, as to the Lord:

23. Because the husband is the head of the wife: as Christ is the head of the church. He is the saviour of his body.

24. Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.

25. Husbands, love your wives, as Christ also loved the church, and delivered himself up for it:

26. That he might sanctify it, cleansing it by the laver of water in the word of life.

Paraphrase.

21. Be subject one to another, the inferior exhibiting obedience to the superior, and the superior reciprocally accommodating himself to the wants of the inferior; and this, from the motive of the reverential fear of Christ.

22. Let women be subject to their husbands, as to Christ our Lord himself, whose place the husbands hold in their regard.

23. Because, as Christ is the head of the Church, the Guardian and Saviour of his mystic body; so is the husband the moral head of the wife, given her for a protector and guardian.

24. (From this *parity of relations*, should follow a *parity or similarity of duties*) as the Church is obedient to Christ, because he is her head; for the same reason ought the wife be subject to her husband, in all the things, *to which his power and superiority lawfully extend*.

25. (Hence also the *parity of reciprocal duties*); husbands love your wives as Christ loved the Church, of which he is the head and spouse, from the impulse of which love, he delivered himself up to death for her.

26. In order to sanctify her, cleansing from I stain of sin, in the water of Baptism, received with the necessary disposition of faith in the revealed word, which disposes to spiritual life.

Commentary.

21. In this verse, the Apostle lays down a general principle of Christian polity: he inculcates the duty of obedience and subordination, in the different relations of life. Of course, from the very nature of the precept, it is issued to the inferior only, or, to such as are subject to others. At the same time, he inculcates the reciprocal duties, which the relation of superior requires, as may be seen from the examples which he adduces. "Of Christ." In the common Greek text, of God. The Vulgate reading, "of Christ," is that of the chief MSS., and the one commonly adopted.

22. He particularizes the instances in which obedience is due, commencing with the marriage state, in which the woman is the party on whom the duty of obedience devolves, "As the Lord," *ως τῷ κυρίῳ*, which some interpret, *as your masters*. This is evidently incorrect, since the text runs thus—"Be subject to their husbands as to the Lord." It should have been written *as Lords*, in the other interpretation. In the common Greek text, for "let women be subject to their husbands," it is, *αἱ γυναῖκες τοῖς ἴδιοις ἀνδρασιν υποτασσόθε*, "Women, be ye subject to your own husbands." The Vulgate is the reading of the Alexandrian MSS. In the *Codex Vaticanus*, the words "be subject," or, "let them be subject," is altogether wanting. St. Jerome did not find the verse, in either form, in the Greek copies.

23. He points out the relation which the husband bears with regard to the wife. The headship of Christ is principally under the relation of being the guardian and deliverer of his Church, as is clear from the words, "he is the Saviour of his body;" under which relation only can his headship be compared with that of the husband. In the common Greek, the words run thus—*καὶ ἄντος ἐστι σωτήρ τοῦ σώματος, and he is the Saviour of the body*. The, and, is generally rejected by critics. It is wanting in the *Codex Vaticanus*. The Greek interpreters understand the words of the husband and wife. It is, however, more probable, that they refer to Christ in quality of Saviour of his mystic body, the Church, as the Latins understand them.

26. "By the laver of water in the word of life." All are agreed, that the words, "laver of water," refer to the Sacrament of Baptism. But it is disputed what the words, "in the word of life," or, as in the Greek, simply, *ἐν φηματι*, in the word, mean.

Text.

27. That he might present it to himself a glorious church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

28. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the church:

Paraphrase.

27. In order also to present her to himself a glorious Church, gifted with glory and beauty, perfectly exempt from the stain of sin, or wrinkle of age, or any other such deformity; so that she should be holy and free from guilt.

28. Another motive also, besides the example of Christ in loving his Church, for men to love their wives, is, that the wife and husband are but one flesh: hence, the husbands should love their wives as their own bodies, for, he that loves his wife, loves himself, since he is one with her.

29. This motive is conformable to the dictates of right reason; for no one who follows the dictates of right reason, ever hates his flesh; on the contrary, such a person has a proper love for it—he nourishes and cherishes it; so should the husband treat his wife, as Christ nourishes and cherishes his Church.

Commentary.

Some refer them to the *form* of Baptism,—*I baptize thee in the name of the Father, &c.*, the *matter* of the sacrament having been expressed in the words, “laver of water.” Others understand them of the word of the gospel as believed by faith, which is the first disposition for cleansing from sin, and for justification in an adult. According to this opinion, the Apostle assigns the efficient and disposing causes of our justification. And in the Epistle of St. James (chap. i. 18), we find that “the word of truth,” is principally referred to as the cause of our regeneration, which may mean, either the word of the sacrament, or the word believed by faith—faith being the first disposition for justification in an adult. Without faith, Baptism could not profit an adult endowed with reason. This latter opinion seems preferable.

27. “That he might present it.” “It,” is wanting in the chief MSS., which support the Vulgate, “ut exhiberet sibi gloriosam Ecclesiam,” &c. When is the Church to be thus “glorious?” Some understand it of the Church after the Resurrection; others, of her even in this life; and then, all this exemption from sin and imperfection is to be understood of her in the same sense in which sanctity is applied to her by Divines, as one of the distinctive notes or marks of her divine commission—viz., in her head, doctrine, sacraments, and the multitude of her children in every age. This latter opinion is rendered probable by the allusion which the Apostle appears to make to the marriage engagement, when the husband takes care that the spouse be freed from these imperfections from which Christ freed His Church, before His espousal with her; and, it is more consistent with our ideas, that the espousals of Christ with His Church have already taken place, although it is only at the Resurrection on the last day, that these espousals shall be consummated.

28. In the Vulgate version, this verse would appear to contain not so much a new motive for men to love their wives, as an application of the former one contained in verse 25, viz., that as Christ loved his Church as being a part of him, so, in like manner, ought men love their wives for the same reason. The common Greek reading omits the word “also,” (although it is found in the chief MSS.), and it would appear to contain a new motive for loving their wives, which seems more probable from what follows. For, in the motive referred to, verse 25, Christ is represented more in the light of a head and benefactor to his Church—in which respect he is the model of the good husband—than as forming part of the mystic body. The new motive adduced here is grounded on the nature of the conjugal union, in the consummation of which, man and wife are made one flesh. Hence, by loving his wife, a man loves himself, and the Apostle, in the following verses, undertakes to show that the Church is a part of Christ, thereby showing the propriety of the comparison of the man and wife with Christ and his Church, under this respect.

29. The act of suicide is not opposed to this; because here, there is question of men who act conformably to the dictates of right reason. Nor is voluntary mortification

Text.

30. Because we are members of his body, of his flesh, and of his bones,

31. *For this cause shall a man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh.*

32. This is a great sacrament: but I speak in Christ and in the church.

Paraphrase.

30. For, we who form the Church are members of his body—we were spiritually formed from his flesh and bones when sleeping on the cross, as Eve was formed from the side of Adam.

31. "*For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.*"

32. In the foregoing words is contained a mystical allusion to some great event, which I understand of the mystic and indissoluble union of Christ with his Church.

Commentary.

opposed to it, for the same reason; since the love which reason and religion dictate that we should have for our bodies, prescribes mortification and austerities.

30. Having asserted that a man ought to love his wife as forming a part of him, as Christ loved his Church, the Apostle proceeds to show in this verse the grounds of the comparison, so far as Christ and his Church are concerned—that is to say, he wishes to show that the Church is a part of Christ. The words of this verse contain an allusion to the words of Moses in the Book of Genesis, relative to the creation of the first woman, upon beholding whom, Adam cried out under the influence of inspiration—Genesis, chapter ii. verse 23—"This now is bone of my bone, and flesh of my flesh." St. Paul in this verse makes allusion to that passage, as if to show us that the union between us and Christ is as intimate as that between the first man and woman.

But, should it not rather be said, that Christ is of our flesh and our bones, since it was He that assumed our nature, and not we His?

It is to be borne in mind, that when there is question of Christ and his Church, there is question of merely a mystical body, and Christ being the great source of the spiritual life and animation of that body, is therefore said to be its head, as also because he governs and protects it. And we are said to be His members, and of His flesh, because we derive our spiritual life, and the privilege of being members of the Church, from Him. Again, the assertion is verified in the opinion of the Holy Fathers, who say that the Church was formed out of the side of Christ on the cross, as Eve was out of the side of Adam stunk in profound sleep.

31. Having indirectly alluded to the passage of Genesis, or perhaps quoted it in a mystical signification, the Apostle proceeds to quote expressly and more largely from the same passage (Genesis, ii. 24)—"*For this cause*," &c. These are the words of Moses, or of Adam, under the influence of inspiration. In either case, they are the words of God. Some Commentators say, that in this verse is contained a new reason for men to love their wives, grounded on the authority of Scripture, in which a man is commanded to love his wife in preference to father or mother, &c. This is the interpretation of Piconio in his TRIPLEX Expositor. It seems, however, more probable, that this verse does not contain a new motive for men to love their wives, but that the object of the Apostle, in quoting at full length this text from the book of Genesis, is rather, to develope and explain more fully the motive proposed (verse 28) by showing, as he does, in the next verse—

32. That the union between man and wife directly referred to in Genesis, was a type of the mystic and indissoluble union between Christ and his Church; for, not only are the words, *bone of my bones and flesh of my flesh*, alluded to in verse 30, mystically verified in the union of Christ with his Church, but the following words also, "*for this cause shall a man*," &c., have a typical reference to Christ and his Church. As man leaves his father and mother, and adheres to his wife; so, Christ left his Father's kingdom, and his mother, the Synagogue, and espoused the Church. Of course, the words "*leaving his Father and mother*" in reference to Christ, are spoken in allusion to human ideas, in the same way as we say of him, that he descended from heaven, although he remained there continually. "This is a great sacrament." (In Greek, ῥωματῆριον τοῦτο μέγα ἔστιν, *this mystery is great.*) "But I speak in Christ and in the

Text.

33. Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband.

Paraphrase.

33. But although the words, in their *mystical* signification, principally regard Christ and his Church, do you fulfil them *literally*: let each husband love his wife as himself, and let the wife reverence her husband, as the Church reverences Christ.

Commentary.

Church." (In the Greek, *εἰς Χριστὸν καὶ τὴν ἐκκλησίαν, unto Christ and the Church*). In the interpretation now given, this passage by no means furnishes a proof, that Matrimony is one of the seven sacraments of the New Law, which we know it to be from the unerring principles of the Catholic faith.—Concil. Trid. SS. xxiv., Can. 1. Because, this verse does not convey any new reason why men should love their wives; it only expresses an observation which the Apostle makes, corroborative of his reasoning in the preceding verses, to the effect, that the words of verse 31, besides their original reference to marriage, contain a typical meaning, which the Apostle refers to Christ and his Church. Moreover, the words of this text would prove equally that all marriages from the beginning of the world were sacraments of the New Law, because the words, "This is a great sacrament," have reference to "*a man's leaving father and mother, and cleaving to his wife,*" on account of her being "*bone of his bone,*" &c., but it was equally true of all marriages from the creation, that the wife was "*bone of his bones,*" &c. Nor is there any restriction made in the words, "*in Christ and in the Church,*" to Christian marriages; for, the Greek clearly shows that these words only mean, that Christ and his Church were merely the term of this mysterious type expressed in all marriages since creation. Nor is there any force in the observation of some—viz., that grace is required for this love between husbands and wives, as it must be *supernatural*, to resemble the love of Christ for his Church.—Estro. But must that grace be *sacramental* grace? Does not the servant want grace to obey his master, and the child to obey his parents? Is not grace necessary for the several duties here inculcated?—(chapter vi.) And is such grace to come from a *peculiar sacramental rite*? Since, then, we have another vehicle of divine revelation through which truths of faith are transmitted to us with as much certainty, as they are through the SS. Scriptures—viz., Tradition, why adduce a dubious passage, at best, like the present, in proof of a dogma of faith, which is clearly proved without doubt or cavil from Tradition?

33. From this verse, it is clear, that the preceding words are to be understood mystically; for, the Apostle says, that be the mystic inference drawn from the preceding words what it may, still, the husbands should love their wives as themselves, and literally fulfil the words of God in the book of Genesis: "*For this cause a man shall leave.....and cleave to his wife,*" &c. Or, it might be said, that the Apostle, after having referred to the Book of Genesis, and deduced a mystical inference from the words which he quotes from it, now resumes the reason for loving their wives, introduced in verse 28, and applies it to the Ephesians.



CHAPTER VI.

Analysis.

In this chapter, the Apostle continues the subject of obedience and its reciprocal duties. He first inculcates on children, the duty of obedience to their parents, and assigns for this, several motives (verses 1, 2, 3). He directs parents, on the other hand, to avoid, in the education of their children, the excess of either severity or indulgence, and to instruct and correct them according to the doctrine of the Lord (4).

The next class whom he instructs in the duty of obedience, are slaves, whom he enjoins to obey their temporal masters with reverence and sincerity, as Christ their Lord; and this not only in their presence, but always and in all places, serving them with benevolence and affection, keeping God in view, from whom they may expect an eternal recompense (5-8); and on masters he enjoins, on the other hand, the reciprocal duty of kindness and forbearance towards their slaves, knowing that they too have to render an account before a just Judge, who regards not the persons, but the merits of men (9). After having laid down the rule of conduct which the Ephesians were to pursue in the different relations of life, the Apostle concludes the Epistle with a general exhortation to fight manfully in the spiritual struggle against the enemies of salvation (10). He exhorts them to put on the armour of God (11); he points out the power and cunning of their spiritual enemies. Hence, the necessity of putting on the full spiritual panoply, the several parts of which he describes (12-17). But, as the victory must come from above, hence, the necessity of fervent prayer, which he entreats them to offer up, at all times, for all Christians (18), and for himself in particular, that he might receive strength to announce the Gospel with freedom and intrepidity (19). He sends Tychicus to console them, and concludes with a prayer to God, to grant them an increase of peace, and of all spiritual blessings.

Text.

1. CHILDREN, obey your parents in the Lord: for this is just.

2. Honour thy father and thy mother, which is the first commandment, with a promise.

3. That it may be well with thee, and thou mayest be long-lived upon the earth.

Paraphrase.

1. Children obey your parents, as far as the law of God permits, that is to say, in all things not opposed to the will of God; for, this precept is grounded on the law of natural justice and equity.

2. There is also a divine positive law to the same effect; for, the precept, "honour thy father and thy mother," is the first to which a special promise is attached, viz.:—

3. That thou mayest enjoy a long and happy life on this earth.

Commentary.

1. "In the Lord." Some Expositors join these words with "parents," as if he said, "obey your Christian parents;" but, this is an erroneous construction. The words are to be understood as in Paraphrase; or thus—on account of the love and reverence we owe the Lord, whom you should regard in your parents. "For, this is just." This precept of obeying their parents is founded on natural justice and equity.

2. There is also a divine positive precept commanding the same. It is likewise the first of the commandments to which is attached a special promise, viz., length of days, and happiness even in this life. The wisdom of this promise will appear clear, if it be borne in mind, that the precept is imposed on young persons not fully capable of appreciating heavenly and eternal things. Hence, the promise involves what every one naturally desires, the moment he arrives at the use of reason, viz., a long and happy life even in this world.

3. "That it may be well," &c. This is the special reward promised to dutiful children;

Text.

4. And you fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord.

5. Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:

6. Not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart,

7. With a good will serving, as to the Lord, and not to men.

8. Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond, or free.

Paraphrase.

4. And do you, parents, on the other hand, avoid provoking your children to anger, by undue or untimely severity; but take care to educate them in wholesome instruction, administering also the mild, moderate correction, which the Law of God prescribes as just and salutary.

5. Servants obey your earthly masters, who have dominion over your bodies, with great diligence, reverencing them interiorly, and manifesting that reverence exteriorly, obeying them with sincere and good faith, as if you were obeying Christ.

6. Not only in their presence, when their eyes are upon you, as is done by those who have only in view to please men, but like persons enlisted in the service of Christ, performing with cheerfulness the duties which the will of God has marked out for you.

7. Serving your masters with sincere feelings of benevolence, as if it were the Lord, and not men, you were serving.

8. Knowing from the principles of our holy faith, that it is according to their good works God will reward all his creatures, no matter what their condition, be they slaves or free.

Commentary.

and although we frequently see the best and most dutiful children hurried away prematurely to an untimely grave; we are not, still, to imagine that God is unmindful of his promise, since if he gives not specifically the thing promised, he gives something infinitely better, and eminently containing it, viz., a happy life of eternal glory. This promise of a long life is not of such an absolute nature, as that God is bound by it to grant a long life in this world to dutiful children; it only warrants such children to hope for a long and happy life, "that thou mayest be long-lived," &c.

4. Parents, on the other hand, should not treat their children in a brutal or tyrannical manner, nor act as cruel task-masters in their regard, but they should "bring them up in discipline," by instructing them in the motives for practising one thing and avoiding the other. "And correction of the Lord;" they should not fail to correct and chastise them, when necessary, in a spirit of parental fondness and charity, conformably to the doctrine of our Lord.

5. The next class whom he instructs in their respective duties of obedience on the one hand, and of kindness and forbearance on the other, are masters and servants, or rather, slaves; for, he refers to the class of persons engaged in the hardships of servitude. Without entering on the question respecting the lawfulness or unlawfulness of slavery, the Apostle, in a spirit of heavenly wisdom, points out the duties which masters and slaves owe each other, so long as the relations of master and slave may subsist between them. The slave should obey his earthly master with great diligence. "Fear and trembling" convey that they should serve with great diligence and care, accompanied with interior and exterior reverence. "In the simplicity of your heart, as to Christ," i.e., serving them with good faith and uprightness, as if they were obeying Christ himself.—(See 1 Corinthians, vii. 20-24).

6. "Not serving to the eye," i.e., not merely acting with a view to please your masters when present, and when their eyes are upon you, "as it were pleasing men," as those do whose only object is to please men; "but as the servants of Christ," &c.; but acting as men who are engaged in the service of Christ, whom your earthly masters represent, and whose all-seeing eye is ever fixed upon you.

7. "With a good will serving," i.e., while engaged in their service, entertaining for them feelings of benevolence, and sincerely anxious to promote their interests, "as to the Lord," &c., as if you were serving Christ, who will one day reward you.

8. "Knowing that whatsoever good," &c. Knowing, that in bestowing his rewards,

Text.

9. And you masters, do the same things to them, forbearing threatenings: knowing, that the Lord both of them and you is in heaven: and there is no respect of persons with him.

10. Finally, brethren, be strengthened in the Lord, and in the might of his power.

11. Put you on the armour of God, that you may be able to stand against the deceits of the devil.

12. For our wrestling is not against flesh and blood: but against

Paraphrase.

9. And do you, masters, manifest in a corresponding degree the same feelings of fidelity and benevolence towards your servants which have been inculcated on them towards you, remitting the punishment with which you menaced them, and which you are empowered by law to inflict, knowing that you, too, have a master in heaven, from whom you expect forgiveness, and with whom there is no exception of persons.

10. Finally, brethren, assume courage, relying on the Lord, who is your captain in the warfare in which you are continually engaged, and on the might of his strength.

11. And put on the panoply, and complete armour of God, that you may be able to stand against and frustrate the insidious attacks of the devil.

12. For our wrestling is not merely against weak men, composed of flesh and blood like ourselves; but

Commentary.

God will recompense each person according to the good he shall have performed, without minding what his condition may be, whether in a state of freedom or servitude. What an important lesson is here conveyed by the Apostle to all who are placed under the direction of superiors! They should look upon them as holding the place of God in their regard, and should do nothing from the sole motive of pleasing them only, but they should do all for God—"maledictus omnis qui confidit in homine," cursed be the man that trusteth in man."—(Jeremiah, xvii. 5).

9. In this verse the Apostle inculcates the duties which the masters owe their slaves. They should manifest in a corresponding degree, and as far as the relations of masters demand, the same feelings of fidelity and kindness, &c.

"Forbearing threatenings." These words, besides the interpretation given in Paraphrase, may also mean, ceasing from all threatening or menacing conduct; treating them in a humane, kind, and benevolent manner. The interpretation in the Paraphrase appears the more probable, if we look to the following words: "knowing that the Lord both of them and you is in heaven." For which we have, in the common Greek text, *knowing that your master also is in heaven*, whose forgiveness you stand in need of; and hence, you should forgive the offences committed against you (as in Paraphrase). The chief MSS. support the Vulgate, *εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριος εστιν ἐν οὐρανοῖς*.

10. "Finally, brethren." (In the common Greek, *my brethren*). The pronoun is wanting in many manuscripts, and the words, "*my brethren*," are not found at all in the *Codex Vaticanus*. After having laid down the rule of conduct to be followed by the Ephesians in the several relations of life, the Apostle concludes the Epistle by a general exhortation to fight manfully in the struggle wherein they are continually engaged against the enemies of salvation. For a soldier, two things are indispensable to secure success, viz., courage and arms. In this verse he tells them to assume courage, relying on the Lord, &c.

11. "The armour of God." In the Greek it is, *τὴν πανοπλίαν*, *the panoply*, or complete suit of armour. "The deceits of the devil," By the "devil," some understand, *adversary*. From the following verse it is clear, however, that the word refers to the spirit of darkness, to that infernal adversary, who goes about like a roaring lion, seeking for his prey.—(1 Peter, v. 8).

12. The reason why we should be thus securely clad in full and complete armour, is derived from the nature of the enemies whom we have to combat. For, our adversaries are "not flesh and blood," i.e., men like ourselves, but "principalities and powers," wicked spirits who fell from these as well as from all the other orders of angels, and retained, even after their fall, the names of the respective orders to which

Text.

principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.

13. Therefore take unto you the armour of God, that you may be able

Paraphrase.

against the evil spirits who fell from the orders of principalities and powers, and who are themselves most powerful; against those spirits who exert their power in this lower darksome world—against wicked, cunning spirits, who dwell in the air, whence they descend to wage their fiendish war against us.

13. Having, therefore, such adversaries to combat, take unto you the full and complete armour of God,

Commentary.

they belonged. Under “*principalities and powers*,” are included all the other orders of fallen spirits; but the Apostle expressly specifies “*principalities and powers*,” to give an idea of their very great power, and of the dominion which they exercise over sinners. It seems the more probable opinion, that angels fell from each of the *nine* orders of blessed Spirits at the instigation of Lucifer, their rebel chief, to whom Isaias alludes under the figure of the haughty King of Babylon (xiv. 12), and Ezechiel (xxviii. 17), under that of the King of Tyre. Dazzled with his own superior excellence, he out of pride aspired to be like unto God, and drew a great part of the heavenly host after him in his revolt.—(Apocal. xii. 4). In an instant, they were hurled from their abode of bliss and condemned to hell.—(2 Peter, ii. 4; Jude, v. 6). While some of these wicked spirits are confined to the abyss, others are permitted at large till the last day.—(Luke, viii. 31). Some of these dwell in the air, whence they descend to wage their fiendish war with mankind. St. Jerome assures us, in his commentary on this passage, that “*it is the common opinion of all the learned, that the entire space or vacuum between heaven and earth is filled with these hostile powers.*” The power of these fiends is very great, owing to the perfection of their nature. For, it is the common opinion, that they are not shorn of their innate natural strength by their fall, although restrained in its exercise, just as a sinner who falls from grace, still retains the strength of his nature. These spirits have exerted great powers in several instances by divine permission. They hurried the swine into the lake, killed the husbands of Sara, slew armies in one night, often stirred up tempests, and struck whole provinces with terror. We are told by Job, “*there is no power on earth which can be compared with him who was made to fear no one.*”—(xii. 24). God sometimes permits these wicked spirits to exert their innate strength on natural agents through secondary causes, in causing diseases among men, in raising storms, and producing other physical evils in this world. Such effects are sometimes ascribed to the wicked spirits in SS. Scripture (*vide* Calmet sur les Mauvais Anges.) The power of the devil is greatly restricted since the coming of Christ.—(Apoc. xx. 2, 3). But, sometimes, he is permitted, even now, to exert his malice against man. To counteract the exercise of his power, we have the exorcisms and prayers of the Church.—(See Butler’s Lives of Saints, October 2nd.) Such are the enemies we have to encounter in our warfare here below. How powerful! Although the flesh and the world tempt us as well as the demon; still, he is the principal enemy, and the others he uses as instruments. “*Against the rulers of the world of this darkness.*” This more probably refers to the power which the demons exercise in this lower material world, by making use of creatures to tempt man and injure him. This innate power of the fallen angels is, however, restricted in its exercise, and dependent on the permission of God. He says “*of this darkness*,” to confine this power to the lower world, lest it be imagined they were rulers of the entire universe. Others understand the words to refer to the spiritual dominion which the demons exercise over infidels, idolaters, and all others who maintain vice and ignorance, and oppose the truth. “*Against spirits of wickedness*,” i.e., wicked, cunning spirits. The Greek, *πρὸς τὰ πνεύματικά τῆς πονηρίας*, literally is, *against the spiritual things of wickedness*. “*In the high places.*” The Greek, *εἰς τοὺς ἄνωποις*, literally means, *in the heavenly places*. Here it means the higher regions of the atmosphere.

13. “*And to stand in all things perfect*,” i.e., fully armed and equipped for battle. The Greek will also bear another meaning, viz., the following, which gives the word “*perfect*” an active signification, thus: after having perfected or accomplished *all the duties of a soldier*, or, after having vanquished all your enemies, the world, the flesh,

Text.

to resist in the evil day, and to stand in all things perfect.

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice,

15. And your feet shod with the preparation of the gospel of peace :

16. In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.

17. And take unto you the helmet of salvation : and the sword of the spirit, (which is the word of God.)

Paraphrase.

in order that you may be able to resist in the day of peril and temptation, so that, having been perfectly equipped, and furnished with armour in every respect, you may be able to stand your ground, and conquer your enemies.

14. Stand, therefore, in battle, having your loins girt with truth for a belt, and having justice for a breastplate.

15. And let your shoes or boots be a prompt alacrity and ready willingness to follow at any risk the way of the gospel—the message of peace from heaven to earth—and announce it to heretics and infidels.

16. In all temptations, taking the shield of faith, whereby you may be enabled to repel and extinguish all the fiery darts of the most wicked and most subtle enemy.

17. And take unto you for helmet, the hope of salvation ; and take for sword, supplied you by the Holy Ghost, the truths revealed by God, and firmly believed by faith.

Commentary.

and the devil, ἀπάντει κατεργασάμενοι (*omnia perficiens*), you may be able to hold out and enjoy your victory, δυνηθῆτε στήνων. This interpretation gives the word "perfect" an active signification. The Vulgate reading is, however, preferable.

14. "Stand therefore." The first part of military training is *to stand to their arms*. "Having your loins girt with truth," is the belt, which is "truth," i.e., sincerity and fidelity in fulfilling one's words and promises. In which sense it is said of our Redeemer, "*erit fides* (i.e., *fidelitas*), *cinctiorum lumborum eius*." The next is the "breastplate," which is "justice," i.e., the general virtue or practice of universal holiness. For, as the breastplate defends the principal and vital parts of man, so shall the general practice of holiness preserve the soul and conscience of a Christian against sin, the arms which the devil uses in the warfare.

15. The *shoes* are the next part of the armour, which signify the prompt alacrity to walk in the way of the gospel, and to proclaim the message of peace contained in it to heretics and infidels, and to defend it against all attacks. This alacrity and promptitude to practise the precepts of the gospel, and announce it to others, is properly compared to *boots*, because the fervent are prepared for all difficulties, as those who are shod are prepared for the most arduous journeys and paths.

16. "In all things," by which some understand, "*above or before* all things." The exposition in Paraphrase is preferable. "Extinguish the fiery darts," &c. In these words allusion is made to a most destructive species of warfare anciently resorted to, viz., that of shooting arrows to which was attached combustible matter for the purpose of firing the tents, &c., of the enemy. Reference is made to them in Herodotus and Thucydides. The best mode of neutralizing their effects was to extinguish these arrows, which was done most effectually, by opposing to them some hard matter, such as *shields*. In the spiritual combat, such "fiery darts" mean, fierce, violent temptations. The most effectual way of extinguishing these temptations of the devil and the flesh, is by opposing to them the "shield of faith," i.e., the consideration of the truths of faith, above all, of the four last things, and of the menaces, the punishments, and rewards, which they point out to us.

17. The next part of the panoply is, the *helmet*, by which is meant "salvation," or, as it is more clearly expressed (Thessalonians, v. 8), "the hope of salvation." Because as the helmet protects the head, so does the hope of future rewards direct to good our thoughts and our intentions, which are the heads of our actions. "And the sword of the spirit," &c. The only offensive weapon mentioned is "the sword," by which is

Text.

18. By all prayer and supplication praying at all times in the spirit: and in the same watching with all instance and supplication for all the saints:

19. And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel,

20. For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21. But that you also may know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things:

Paraphrase.

18. Thus armed, you must expect victory from God alone, continually imploring him fervently from your heart and soul by all prayer and supplication; and for this purpose, watching with perseverance, and praying not only for yourselves, but also for all Christians.

19. And for me in particular, that whenever I open my mouth to announce the gospel, words may be supplied to me whereby I may freely and intrepidly proclaim the mystery of the gospel.

20. On account of which gospel I am now discharging the office of Apostolic ambassador, even in chains; pray, therefore, for me, that I may be endowed with courage to announce it with proper firmness and intrepidity.

21. But as to the manner in which my own affairs stand, and what I am doing, all these things, Tychicus, our most beloved brother and faithful minister of Christ, will make known to you.

Commentary.

meant "the word of God," i.e., the revealed truths of faith, whether known from Scripture or Tradition; for, the knowledge of the truths of faith, the rewards and punishments of a future life, will make the Christian soldier more vigilant not to be taken by surprise; more resolute and determined to battle manfully and perseveringly against the enemy. Or, according to others, the revealed word of God will supply the Christian soldier with ample means of refuting the gainsayer, whether infidel or heretic. The former meaning is preferable, because the enemies in the combat are the spirits of wickedness.

18. But no matter how well they may be armed, the victory must come from above, and be obtained by *fervent prayer*. This victory is to come from God; without the aid of his all-powerful grace, they are sure to fall a prey to their spiritual enemies: and prayer, presented with the proper dispositions, is an indispensable means for obtaining the graces, the spiritual aids and helps so necessary to achieve this victory. "Ask and you shall receive;" hence, if we ask *not*, we shall *not* receive. "By all prayer and supplication" probably signify the same thing; they denote earnestness in prayer, "praying at all times in the spirit," as the enemy is exceedingly malicious and crafty, and in all places, at all times, and by all means, seeks to destroy us; so, we must pray for aid against his assaults, at all times, in all places, and with all possible fervour. "In the same watching." In the Greek, *εἰς ἄντοι κύριον*, "watching *thereunto*," i.e., for the same purpose; or, in order to pray fervently on all occasions, we must be constantly on the watch and pray for all Christians.

19. "May open my mouth," i.e., whenever I open my mouth to preach, words may be given me, &c. "The mystery of the Gospel," i.e., the Gospel which is a mystery concealed for ages from the world, at least, so far as the vocation of the Gentiles is concerned. Hence, the efficacy of the prayers of the saints. If St. Paul sets such value on the prayers of the saints on earth, how can we for an instant deny the efficacy of their prayers, when nearer to God? And if the prayers on *earth* are not injurious to the merits of Christ, how can their prayers in *heaven* detract from the same merits? Hence, we should pray for the prelates of the Church, that they may discharge their exalted functions, so as to advance the glory of God, and the salvation of souls, the price of the blood of a God, and for every one of whom the prelates shall one day render an account, "*judicium durissimum his qui præsunt.*"

21. From this it is inferred, that Tychicus had been the bearer of this letter.

Text.

22. Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts,

23. Peace be to the brethren and charity with faith, from God the Father, and the Lord Jesus Christ.

24. Grace be with all them that love our Lord Jesus Christ in incorruption. Amen.

Paraphrase.

22. Whom I have sent to make known to you the state of our affairs, and to console your hearts.

23. Peace and concord to our Christian brethren, and may they enjoy an increase of faith and charity from God the Father, and our Lord Jesus Christ.

24. Grace, *i.e.*, the abundance of all spiritual gifts, be to all those that love our Lord Jesus Christ in sanctity of life and purity of morals.

Commentary.

23. "Charity," or brotherly love, is the principal conservative of "peace," and "faith" is the foundation of "charity."

24. "In incorruption," *i.e.*, with a pure love, free from all carnal defilement. In this, he probably alludes to the followers of Simon Magus, who, although practising the most abominable impurities, still professed that they loved our Lord Jesus Christ. The love which shall ensure the abundance of grace is a pure and holy love, a practical love, manifested in the observance of his commandments.

The subscription of some Greek copies has: "*Written to the Ephesians, from Rome, by Tychicus.*" This seems to be correct. The *Codex Vaticanus* has, Προς Ἐφεσίους, εγραφη από Πωμης, "*Written to the Ephesians from Rome.*" This, although correct, does not, any more than the former, belong to the text; and was, probably, added by some more recent hand.

End of Vol. I.
